

**Mine
Risk
Education**

Mines Department



MRE in the East of Ethiopia

Evaluation of effects

© 2001 Handicap International

ISBN: 2-909064-53-0

This survey was performed in October 2000

Co-ordinator & editor:

Hugues Laurence (Mines Department)

Translation: Amplus

Printing: Medcom

Acknowledgements: Our thanks go to the four hundred and twenty five refugees who each agreed to respond to the forty or so questions which they were asked; to the Ethiopian authorities (ARRA) and the HCR, who agreed to the principle of the study and facilitated its being carried out; to project leader Sophie Bonichon, who, with great energy, rigour and enthusiasm, to a large extent supervised the work; to our epidemiologist, Emanuelle Amar, for her advice, rapidity and proofreading; to all of our interviewers - Daib, Mussie, Fathia, Mariana, Ikran, Muktaar, Mohamed and Abderaman - for their commitment to the job, their patience and their listening capacity; to Catherine Cotton, Priscille Robert and Marly Bayle - the voluntary team who freely gave of their time to count, recount and analyse more than 15,000 responses.

Photocopies or reproductions of all or part of this document are possible on two conditions: that they be not sold or used for commercial purposes, and that sources and references be clearly stated: "Mine Risk Education – Evaluation of effects in the East of Ethiopia - Handicap International - Mines Department - Lyon 2001"

mineslyon@handicap-international.org



MRE in the East of Ethiopia

Evaluation of effects

Contents

Contents and Acronyms	1
• Introduction.....	2
• Method.....	3
• Statement of actions and initiatives.....	5
• Result/Analysis of the survey	6
I : Profile.....	6
II : Knowledge.....	11
III : Know-how	19
IV : Behaviour	27
V : Resources.....	31
• Conclusion	36
• Appendices.....	39
Evaluation procedure.....	40
Questionnaire.....	42

Acronyms

AP	Antipersonnel
ARRA	Ethiopian Administration for Refugees and Returnees Affairs
AT	Antitank
HI	Handicap International
MRE	Mine Risk Education (mines and other explosive devices)
SCF	Save the Children Foundation
UNHCR	United Nations High Commission for Refugees
UXO	Unexploded Ordnance

Introduction

Assessing the impact of an education programme is a task which is as difficult as it is indispensable, especially in the field of action against landmines.

- Difficult, because education programmes are rich in their range of – often quite varied – activities, and affect large populations over vast areas. Moreover, the transmission of knowledge and changes in intention and behaviour are, by definition, notions which are hard to make visible. And finally the various assessment techniques which have already been used in the field of mine awareness are, for the most part, not scientifically proven and involve a host of shortcomings, to the point that the results are altogether debatable.
- Indispensable, inasmuch as the education teams need to have objective feedback on their programme's impact, at once so as to be in a position to improve, or indeed “correct” it, and to respond to an ever more pressing demand on the part of partners and donors which could be summed up as follows: “What is your programme's impact? –Prove it!”

Thus Handicap International's Mines Department has thrown itself into an assessment experiment which has the particularity of combining “clear educational criteria” and “recognised epidemiological techniques.”

To a very large extent, the approach tried out and presented here is transferable to other contexts and other MRE programmes.

There are two parts to the present study:

- The first part concerns a **statement of the actions and initiatives** undertaken in the framework of the mine risk education programme being run by HI in the refugee camps of eastern Ethiopia. *
- The second part consists of a **study of the effects of the programme**. The aim here was to determine the programme's ability to provide the refugees (>200,000 of them) with a level of “knowledge” which would be sufficient to enable them to manage mine / UXO risk. With this aim in view, we have tried out a new approach, which consists in measuring the main effects of the programme on the refugees at a given date (viz.: October 2000), in terms of:
 - **knowledge** (of certain messages),
 - **know-how** (competencies, ability to think, critical faculty: i.e., intention-related factors),
 - **behaviour** (i.e., action-related factors).

* This part is brief, and refers to the “MRE Tools in East of Ethiopia: Capitalisation” document, which is the fruit of in-depth analysis of the activities and supports developed by the project; it is not appended here, but is available for consultation at the Mines Dept, in HI's documentation centre or again from the local programme manager.

Method

The method chosen was that of cluster sampling.

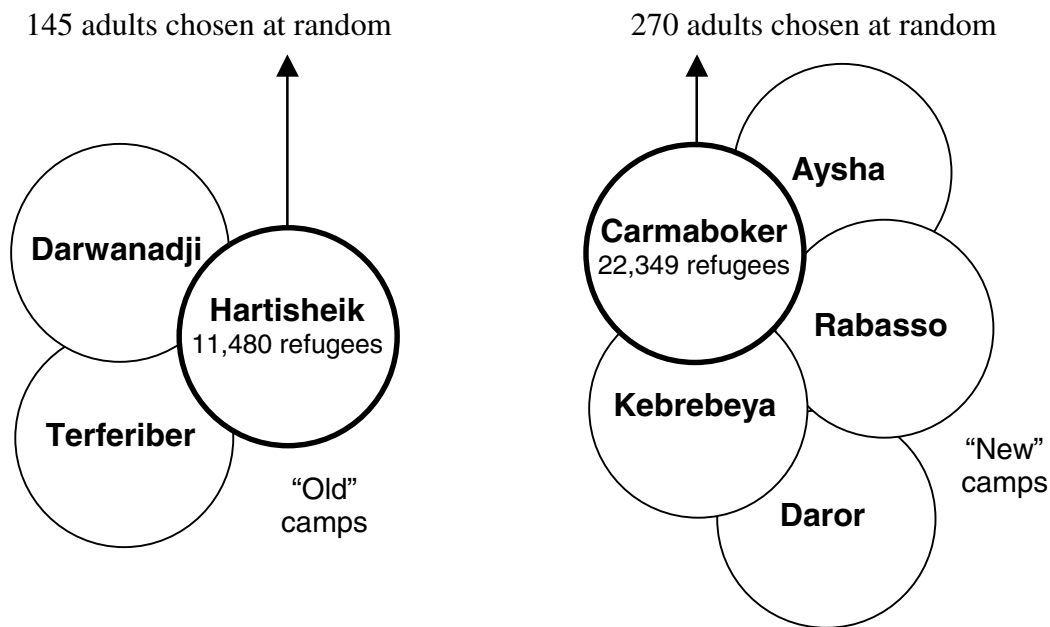
The target population chosen for the survey was the adult population (i.e., 15 and over), as the largest part of the MRE programme's activities since December 1997 have been directed towards adults; it is only in the last few months (for less than a year) that specific means have been deployed aimed at the child population (e.g., stickers for children, exercise books, teaching guides and kits for use by the teachers, along with corresponding training modules, and so on).

Two out of the eight camps were chosen: *Hartisheik*, which was meant to represent the three "old" camps (camps in which we have been working for nearly three years now), with 11,480 refugees, and *Carmaboker*, which was meant to represent the five "new" camps (in which we have been present for nearly two years), with 22,349 refugees. We used the "cluster sampling" technique, by interviewing 425 persons from the two camps, respecting the male / female proportions within each of the two.

The questionnaire was made up of 36 main questions; it was translated into Somali, and was tested before the survey was begun. All of the interviewers were English-speaking, and were trained in the cluster-sampling technique; they were monitored and had constant debriefings. Scrupulously following the survey protocol (see appendix), three interview teams went round Hartisheik camp and four others went round Carmaboker camp. So as to avoid certain interviewer-bias, the interviewers were persons who were not directly involved in the prevention programme being conducted in the camp in which they were carrying out the survey.

Each team was made up of two persons: generally speaking, one of them asked the questions, and the other one wrote down the responses; the two together ensured that the interview proceeded properly, with the protocol being strictly followed. Each questionnaire took about 30 minutes to be completed. Less than ten persons declined to take part in the survey. In all, 10 questionnaires were excluded from analysis as being incomplete. Most of the refugees reacted very well to what we were doing, and were happy to answer our questions. The protocol (see appendix) was decisive in the sense that it enabled us to achieve two vital objectives of any survey: i.e., to ensure that each individual stands the same chance of being randomly selected for interview, and to make sure that those who are being interviewed are not influenced or "helped" before responding.

Distribution of the 415 questionnaires



Total number of refugees: approx. 130,000

N.B.

This is not a comparative study, as there was no baseline reference available to be used (data on refugees' knowledge, know-how and behaviour at the outset of our programme).

It is nevertheless more than likely that any new acquisitions which the refugees may have gained over the last three years (and as often as not over the last 12 years) with respect to the theme of mines / UXO have in fact come from HI's MRE programme, inasmuch as:

1. during the whole of this period, HI has been the sole organisation running a prevention programme with regard to mines / UXO in the camps (only SCF tried a very short experiment; the radios which broadcast in Somali have not dealt with the subject, or have at best done so merely anecdotally);
2. even for refugees leaving the camps, HI is the only source of MRE training that has been available (in Somaliland, the last awareness programme of any size, run by UNESCO, dates back to 1994).

One way or another, the survey did try to identify the sources of information which are accessible to and used by the refugees, leaving the field open (open questions) to the interviewees. The upshot is (see below) that the one and only "resource organisation" identified is in fact HI.

STATEMENT OF ACTIONS AND INITIATIVES

HI actions	Organised initiatives	Independent initiatives Behaviours
<p>Education sessions (10 min to 1 hr) c. 1,600 for the year 2000</p> <p>Tea meetings (1 hr) c. 960 for the year 2000</p> <p>Teacher training (3 days) 80 teachers</p> <p>“Workshop” (3 days to 2 weeks) 128 “elders”, youth club, women, etc.</p> <p>Events 7 for the year 2000</p> <p>Distribution of folders 17,500</p> <p>Distribution of banners 32 sets of 8 banners</p> <p>Distribution of posters 11,000 (paper)</p> <p>Distribution of stickers 14,000 (3 kinds)</p> <p>Distribution of tee-shirts 1,460 (4 kinds)</p> <p>Distribution of teaching kit 112 30-part kits</p> <p>Metal panels 8 old and 54 new</p> <p>Theatre tours Several performances per camp</p> <p>Art contests 2 contests per camp</p> <p>Door to door (10 min) c. 2,700</p> <p>Distribution of notebooks 2,645</p> <p>Children’s exercise books 5,000 planned</p> <p>Distribution of teacher’s book 424</p> <p>Distribution of plastic bags 4,580</p>	<p>Theatre performances c. 80 for the year 2000</p> <p>Production/distribution of bags 1,495</p> <p>Production of hats under way</p> <p>Football matches c. 640 for the year 2000</p> <p>Publication of a newspaper 800 (3 issues)</p> <p>Wooden panels 24 one-off</p> <p>Audio cassettes under way</p> <p>Construction of an MRE centre 8 (4 finished, 4 under way)</p> <p><i>Designing of tools:</i></p> <p>Teachers’ books</p> <p>Tee shirts</p> <p>New folder</p> <p>Plastic bags</p> <p>Stickers</p>	<p>Personal <u>Oct. 2000 indicators (cf. survey)</u></p> <p>46% of the refugees claim to have spoken of mines / UXO to children. 26% of the adults claim to have been questioned by children. 28% of adults claim to have raised the subject with other adults.</p> <p>Between 2 and 10 refugees out of the 415 who were interviewed report having directly contributed to avoiding an accident during the period of the MRE programme.</p> <p>N.B.: according to data on victims collected over the last year, information about the finding of a UXO was on at least three occasions transmitted by refugees to the MRE network (mines committee, women’s association, or other).</p> <p>For the community <u>Examples of spontaneous initiatives:</u></p> <ul style="list-style-type: none"> - a big information meeting organised by the mines committee and the “elders” following an accident; - a private school asked HI for MRE material; - one Islamic school teacher was teaching MRE at the time of the October survey; - etc. <p>N.B.: it is no doubt still a bit early for any considerable number of spontaneous initiatives for the community (or “projects”) to be observed yet, since:</p> <ol style="list-style-type: none"> 1) the refugees are little if at all concerned by the problem of mines / UXO in the camp environment; 2) the context of camp life and the refugee status itself do not exactly lend themselves to initiatives for “spontaneous” and “disinterested” projects; in the words of one Somali involved in the MRE programme, “When you’re a refugee, you think about yourself and your family first!”

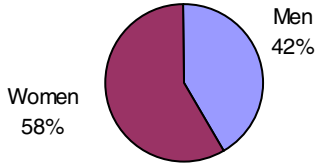
“circa” here stands for unchecked approximations

RESULT/ANALYSIS OF THE SURVEY

I Profile

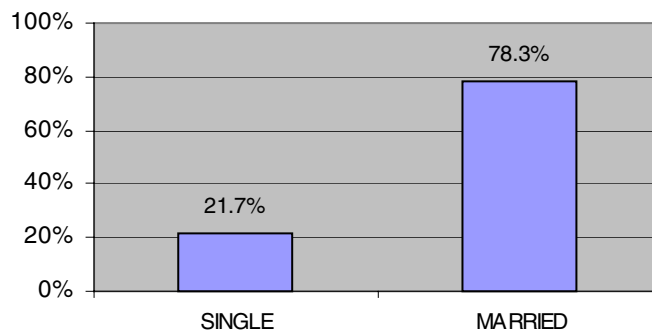
Sample: 415 adults

Question 3. Gender

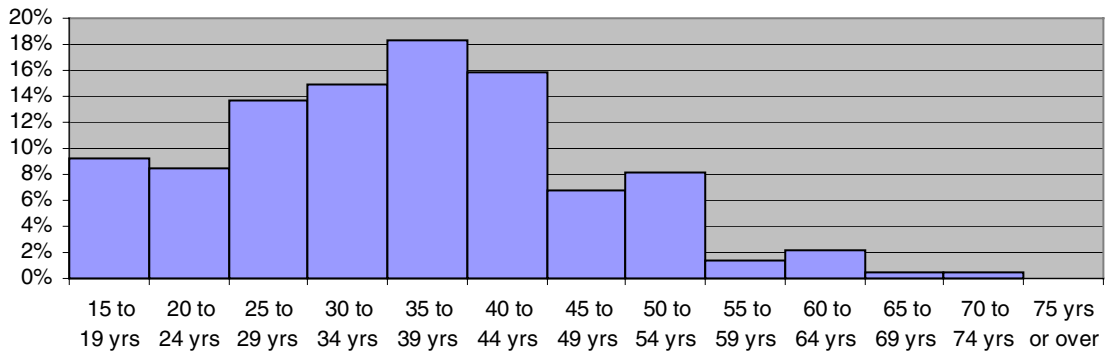


The quotas of men (173) and women (242) interviewed as part of the survey are a precise reflection of the male / female distribution in the camps. In the adult population, thus, women are more numerous than men. In Hartisheik, this difference is yet more striking (2/3 women and 1/3 men).

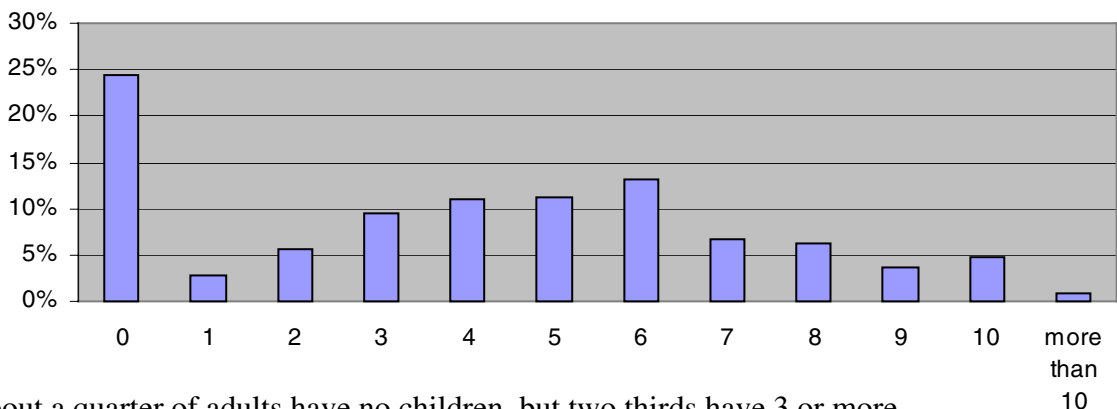
Question 4. Marital status



Question 5. Age pyramid

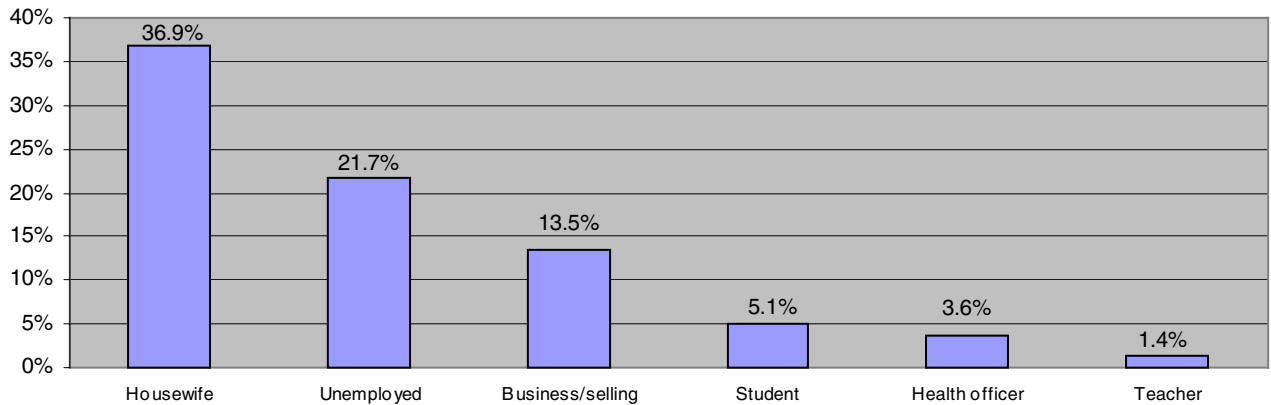


Question 6. Number of children per adult



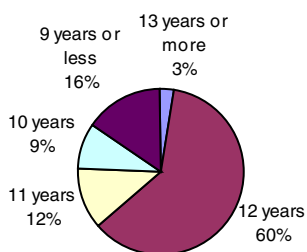
About a quarter of adults have no children, but two thirds have 3 or more. The most frequent family size is with 6 children.

Question 7. Current occupations



More than half of the refugees (59%) are “unemployed”. 63% of the women say they are “housewives” and 41% of the men say they are “unemployed.” Refugees’ participation in the camps’ special associative networks (youth clubs, MRE committees, women’s associations, and so on) was little mentioned – either because it really is so slight, or else because the refugees do not think of it as being an occupation as such.

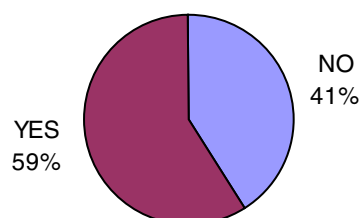
Question 1. How long have you been living in the camp?



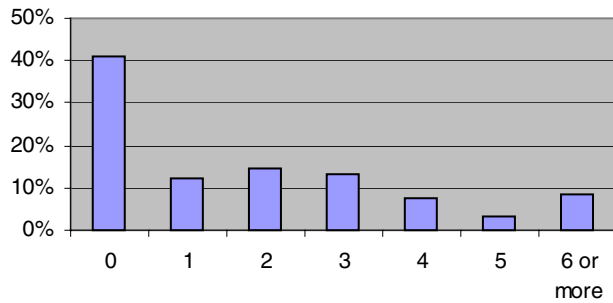
84% of the refugees have been living in the camps for a decade or more.

Practically all of the children up to the age of 12 were born in the camps.

Question 10a. Have you ever been to Somaliland?

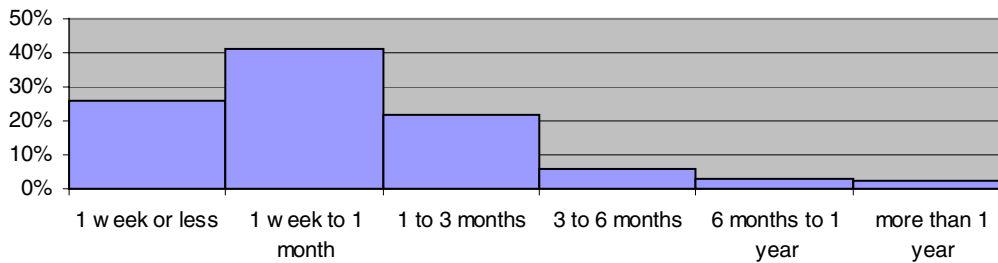


Question 10b. Number of trips to Somaliland?

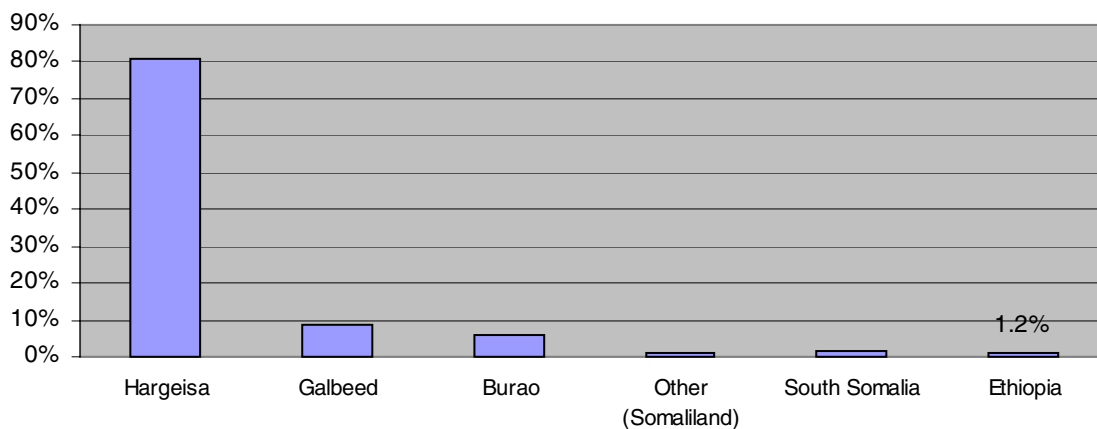


A majority of the refugees (59%) have already been to Somaliland – several times, indeed, for 90% of these – for trips of less than 3 months.

Question 10c. Average length of stay in Somaliland



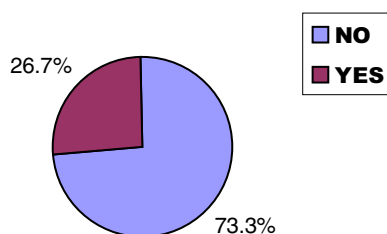
Question 8. Where do you expect to resettle?



This question tends to lead to a real bias, inasmuch as the refugees may be tempted to give an “officially correct” answer saying that they intend to return to Somaliland or to Somalia, so as to be sure that they will get the “package” offered for repatriation.

There is also another bias which needs to be taken into account: a significant number of the refugees who are really going to be repatriated to Hargeisa will settle more or less temporarily in the capital before going off into the Somaliland interior.

Question 2. Can you read sentences in Somali?

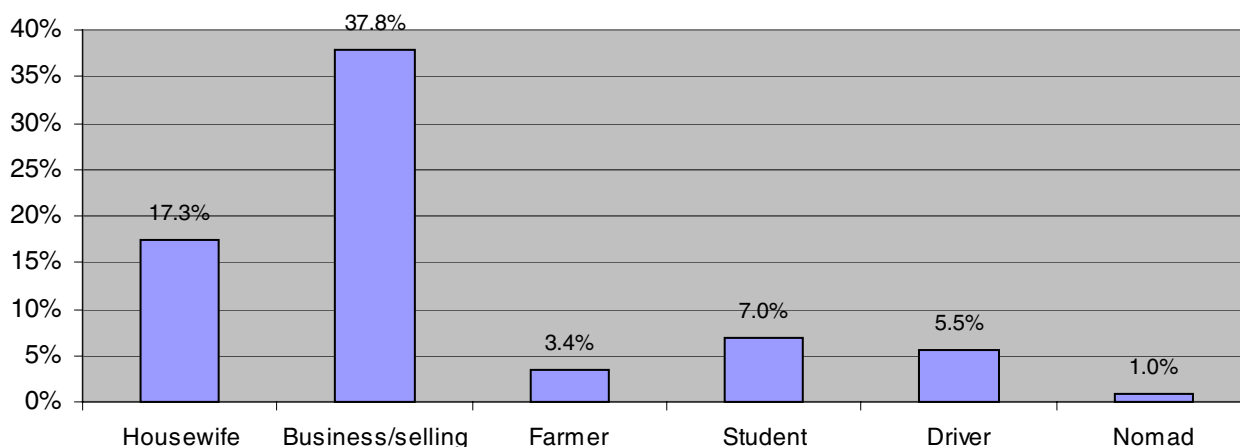


Practically three quarters of the adults cannot read. These figures (to within some 2 or 3%) match the official ones put out by UNDOS a few years ago for Somalia as a whole.

[According to the data there is a strong disparity between men (38% literate) and women (19% literate).]

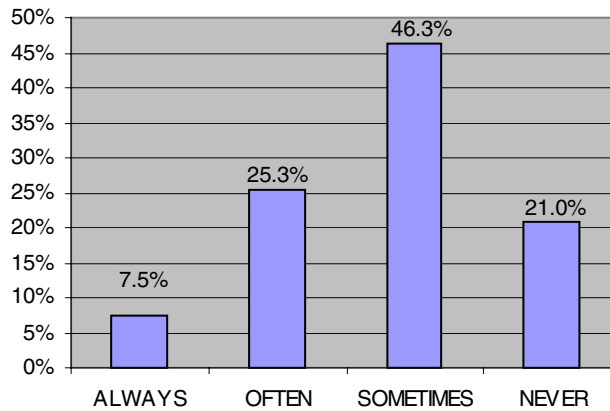
N.B.: those who answered “Yes” were required to prove it by reading a sentence (having nothing at all to do with mines / UXO).

Question 9. What do you intend doing in Somaliland?



Out of the 415 persons interviewed, only 4 expressed a desire to live as nomads. This is a very small number, considering the pastoral identity of Somalis (or at least of the clans of the “North” and the “North West”). Thus the refugees wish to have sedentary, urban lives, and 38% of them want to “do business” as they say in Somali English. One hypothesis which may account for the very low number of refugees who are attracted by the nomadic way of life might be that in fact the real nomads are not to be found in the camps, or at least that they did not stay there very long. One way or the other, **MRE is addressed to an overwhelming majority of sedentary persons.**

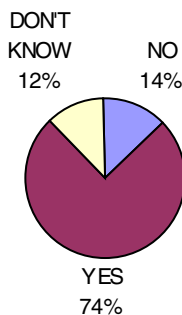
Question 14. Do you listen to the radio?



79% of the refugees listen to the radio, and a third of them listen to it “often” or “always.” Three times as many men (56% of them) as women (16% of them) listen to it “often” or “always.” Conversely, three times as many women (28.5%) as men (10.4%) never listen to the radio.

These figures confirm the Somalis’ strong tendency to listen to the radio – more than in other regions of Africa; in a study carried out by the BBC which was quoted to us by Radio Hargeisa, the Somalis’ “listening rate” is 63%, with 70 radios per 1,000 inhabitants.

Question 12. Do you come from an area affected by mines / UXO?



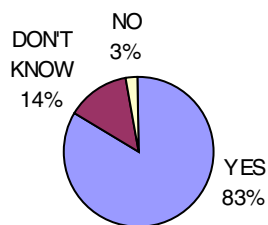
Three quarters of the refugees reckon that they come from areas affected (or which were affected) by mines / UXO.

This question does not really have very much to do with the present situation, since 84 % of the refugees have been in camps for at least 10 years – so that they tend to answer in terms of the situation as they knew it ten years ago, which was very different from what it is now in the year 2000.

In Somaliland, it is the towns of Hargeisa, Burao and Galbeed and certain roads and the border areas which have been the most badly mined.

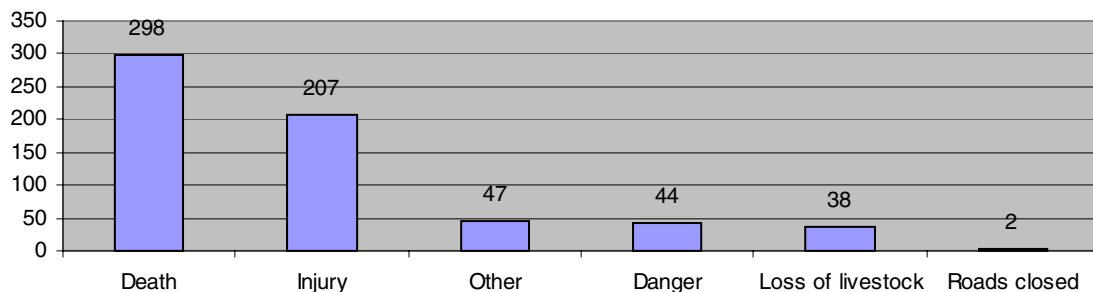
II Knowledge

Question 11. Do you think there is a mines / UXO problem in Somaliland?



83 % of the refugees think that there is a problem of mines / UXO in Somaliland (which is in itself a correct message). 14 % don't know. Even if (for 41 % of them) they have never been to Somaliland, the refugees have information about mines / UXO via their families, via our programme, or via the radio (when, for example, there has been an accident).

Question 11b. The most frequently mentioned problems (several answers possible)



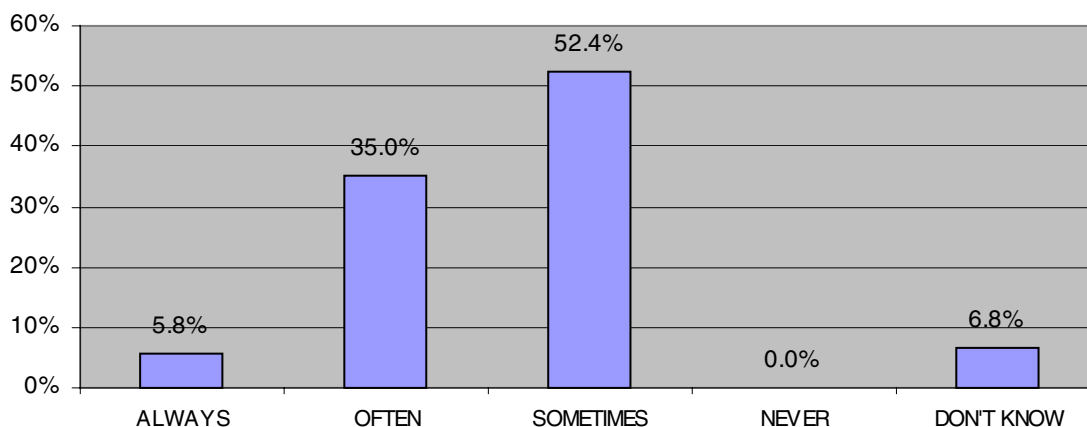
Most of those interviewed responded to this question by speaking about the effects of mines / UXO.

Among those (364 persons) who consider that there does exist a problem of mines / UXO in Somaliland, 86% mentioned the problem of “Death,” 60% that of “Injury” (“amputation,” “hands and legs cut off,” and so forth), and 11% that of “loss of livestock.”

Thus, it seems that the first idea to come to mind for these refugees when they come to think about mines / UXO is that of a danger of death (or, more generally, of serious damage to the integrity of the individual). 42 of the refugees (12%) referred to problems of an economic nature (basically, loss of livestock and closed roads).

Only one refugee made reference to the problem of “fear of going home”. The tininess of the figure is interesting, and runs against the widely accepted idea that refugees do not accept repatriation out of a “fear of going home because of mines / UXO”: the traditional chiefs, for example, often make much of this idea and certain organisations deem that HI’s programme is provoking a phobia about the return home.

Question 21. Mines are laid on roads

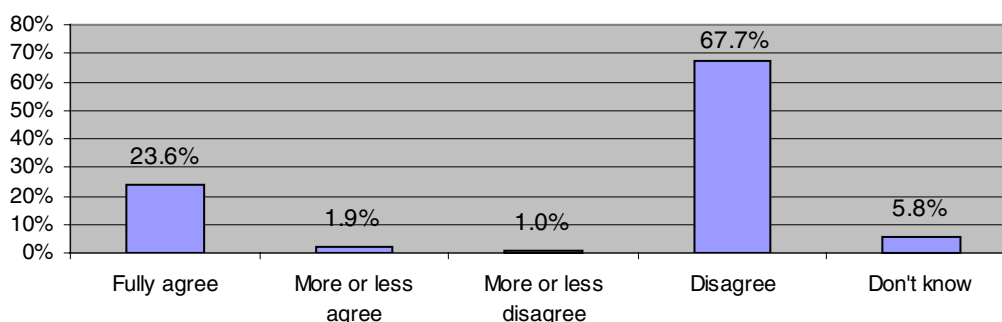


The 2 correct responses were “sometimes” or else “often.” The laying or re-laying of mines along roads is (or was) an important problem in Somaliland, as, for example, the mines laid along the Hargeisa to Burao road.

More than 87% of the refugees thus gave correct answers to this question, and less than 6% of them really got it wrong. The statement “ Mines are laid on roads” was chosen to go in the survey because, at the start of the MRE programme, the team had learned from a rumour going around that many of the Somalis believed that mines were always laid on roads. If this rumour, or preconception, was indeed widespread, then the MRE programme has served to correct the refugees’ mental representations.

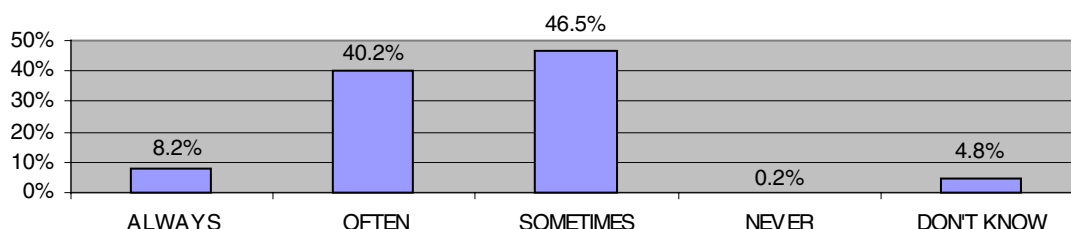
One way or the other, **this test claim makes it possible to validate the acquisition of an important message by 87% of the refugees: viz., “Mines may be laid on roads or elsewhere.”**

Question 22. If you see a strange object, you should take it to the authorities.



This statement is a “trick question,” since the Somalis might think that it was their civic duty to take any strange (suspicious looking) object which they might find to the authorities. But in point of fact 68% of the refugees reacted exactly right, answering very clearly that they “disagreed” (only 1% of them answered that they “more or less disagreed”) – which is quite remarkable. **This trick question makes it possible to validate a message which is not self-evident for a population which has often got all too used to living alongside explosives: you must never touch a strange object (information alone is to be carried to the authorities).**

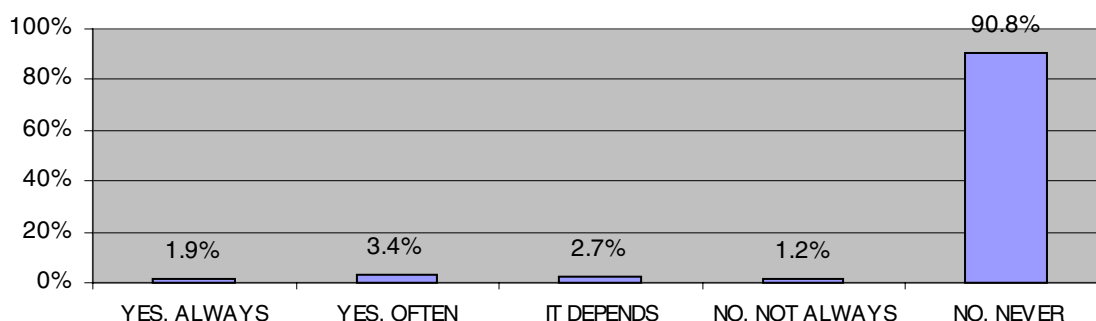
Question 23. Mines are buried in the ground



The result on this test claim is mitigated. The claim is clear, and there is no bias as to the term “mines” (“miinada”), which cannot be confused with the term “UXO” (“waxyaalaha qarxa”).

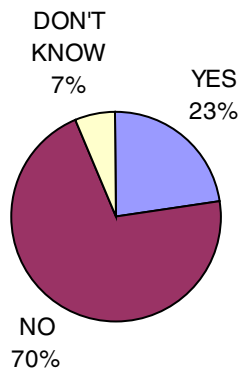
The correct responses are “always” and “often” (there exist fragmentation mines placed above ground, but they are rare in the refugee’s environment, so that most mines can be said to be “always” or “often” buried, unlike UXO which tend in general to be visible). 48% of the refugees gave a correct answer, and 46.5% of them wrongly think that mines are not often, or not always, buried in the ground. This mitigated result tends to show that **the MRE programme has failed to insist enough on the message that mines are almost always buried (invisible).**

Question 24. The longer a mine stays underground, the less dangerous it gets



This question refers to a fairly widespread idea in mine-ridden countries (cf. for example, our target publics’ questions during awareness sessions). So, according to this idea, mines get less dangerous as time wears on. 91% of the refugees answer with a clear “No, never.” Such a majority of clear and definite responses (they could have responded “No, not always”) goes to show that **almost all the refugees fully understand the idea of “enduring danger” involved in landmines.**

Question 25. Following animals is a safe way of crossing a minefield

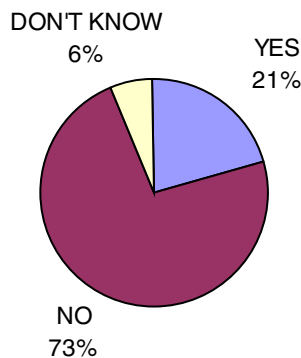


This question may be considered as being a dangerous message which is fairly common for Somalis with their pastoral culture (bound up with the life and movements of animals).

70% of the refugees gave a correct answer, stating that it is not safe to follow animals in a minefield – which is reassuring for what it has to say about their knowledge of the danger represented by a minefield.

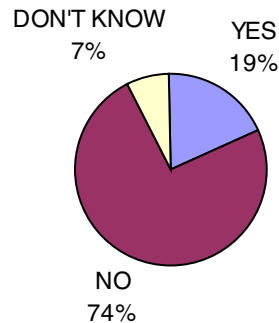
Don't think that the way is safe just because animals have gone that way without problems is the proof that the refugees (or at least 70% of them) fully understand an important prevention message.

Question 26. When you see a landmine on your way, you go around it and keep on to the next town



This further question is a very interesting one, inasmuch as the high-risk behaviour which consists in going around a danger (as one would, for example, go around a snake), rather than going back on one's tracks, is "naturally" widespread in those countries which are infested by mines / UXO. Thus, one of the prime objectives of the MRE programme is to get a new behaviour pattern acquired, consisting in above all not going around a danger, but rather in stopping and back-tracking. And here it turns out that 73% of the refugees say that they would not try to go around a landmine, which strongly suggests that they have taken to heart the procedure to be followed when one comes across a landmine, and / or the message: *mines never come alone*. **More or less three quarters of the refugees thus gave the right answer, once again proving that they fully understand an essential prevention message.**

Question 27. There have been no accidents in this area for 3 months; so this area has become a safe one



Three quarters of the refugees got the right answer and said No to this test claim. They realise that the absence of accidents does not mean that an area is safe.

For people who are not directly coming up against the danger of accidents caused by mines / UXO, such a very good level of knowledge as is revealed through questions 21, 22, 24, 25, 26 and 27 (an average of 78% of the refugees gave the rights answer on these 6 tests) suggests that **our programme has indeed met its prime objective: to supply sufficient knowledge so as to create a minimum level of vigilance.**

Differences between the Hartisheik camp (145 questionnaires) and the Carmaboker camp (270 questionnaires)

On question 24, there was no difference in the results from the two camps. On question 21, the differences were slight. On the other hand, on questions 22, 25, 26, 27 the differences were significant: in Hartisheik there were definitely more people giving the right answers than in Carmaboker.

Question 22: 83% of right answers from Hartisheik, compared to 59% from Carmaboker.

Question 25: 83% of right answers from Hartisheik, compared to 64% from Carmaboker.

Question 26: 90% of right answers from Hartisheik, compared to 63% from Carmaboker.

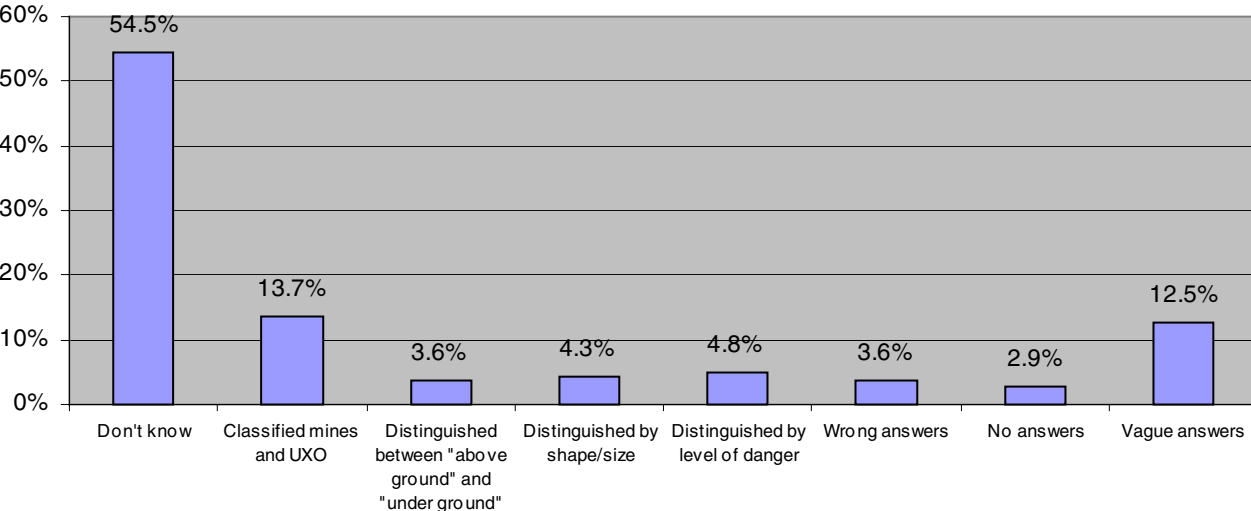
Question 27: 91% of right answers from Hartisheik, compared to 64% from Carmaboker.

On average, there was thus a difference of 25 percentage points for these four test questions concerning the refugees' knowledge. Given that we have been working in Hartisheik for 3 years, and have been working in Carmaboker "only" for 2 years, and given that the profiles of the refugees and the situations in the camps are similar between the two, such a difference that **the longer an MRE programme lasts, the more solidly the messages are kept in mind and the higher the level of knowledge.**

Should this trend be confirmed, it would mean that the programme needs to be kept on with for another year in Carmaboker (which will in fact be continued) in order for the level of knowledge to become as high as it is already in Hartisheik. Despite the differences, the results coming in from Carmaboker are positive, inasmuch as, on the 5 above-mentioned questions, nearly two thirds of the refugees gave a correct answer.

Question 23 (*Landmines are buried under the ground*) is an isolated and extraordinary case: 57% of the Carmaboker refugees gave a correct answer (which is fairly close to the other figures for this camp) whereas only 33% did so in Hartisheik. It would seem from this that the specific message that *most landmines are invisible because they are buried* has not got across very well in the Hartisheik camp. Either the refugees must not have understood that mines are invisible most of the time, or else they must think that they are hidden in other places than in the ground (in the vegetation – in the undergrowth, on in long grass – or else in houses, as they are in Somaliland). Another hypothesis is that there has been a change in the way this message was transmitted in the new camps like Carmaboker (new tools ? more mature teaching methods ?...).

Question 18. What are the main differences between a landmine and other explosive devices?



This open question turned out to be difficult and technical. The persons interviewed were supposed to make distinctions between explosive objects. It needs to be said here that the programme did not seek to bring the refugees “technical knowledge” about mines / UXO, but rather to enable them to identify such objects by telling them apart from other, more everyday objects, and also to be able to distinguish among them (what is an anti-personnel landmine, an anti-tank mine, a piece of UXO...).

More than 55% of the refugees did not know how to answer this question. None answered that they did not understand the question.

More than 12% of the refugees gave vague answers. Such answers do not contain false messages, but they are too partial and sometimes beside the point (some respondents described a mine in detail, others explained the risks of mines – but without contrasting them to UXO). Such vague responses further express the refugees’ difficulty in answering this question.

14% of the refugees classified explosive devices by distinguishing between three categories: AP mines, AT mines and other explosives (generally giving examples: mortars, shells, grenades, detonators, and so on).

4% of the refugees distinguished between mines and UXO in terms of their respective positions (the former being “underground” and the latter “above ground”).

5% of the refugees distinguished between mines and UXO in terms of their respective levels of risk (the former being “more dangerous” than the latter, and “activated by pressure” unlike the others). These answers are considered correct for our present purposes, given the Ethiopian and Somaliland context.

Nearly 4% of the refugees gave a wrong answer (14 of them said that “mines are bigger / wider / heavier than UXO”).

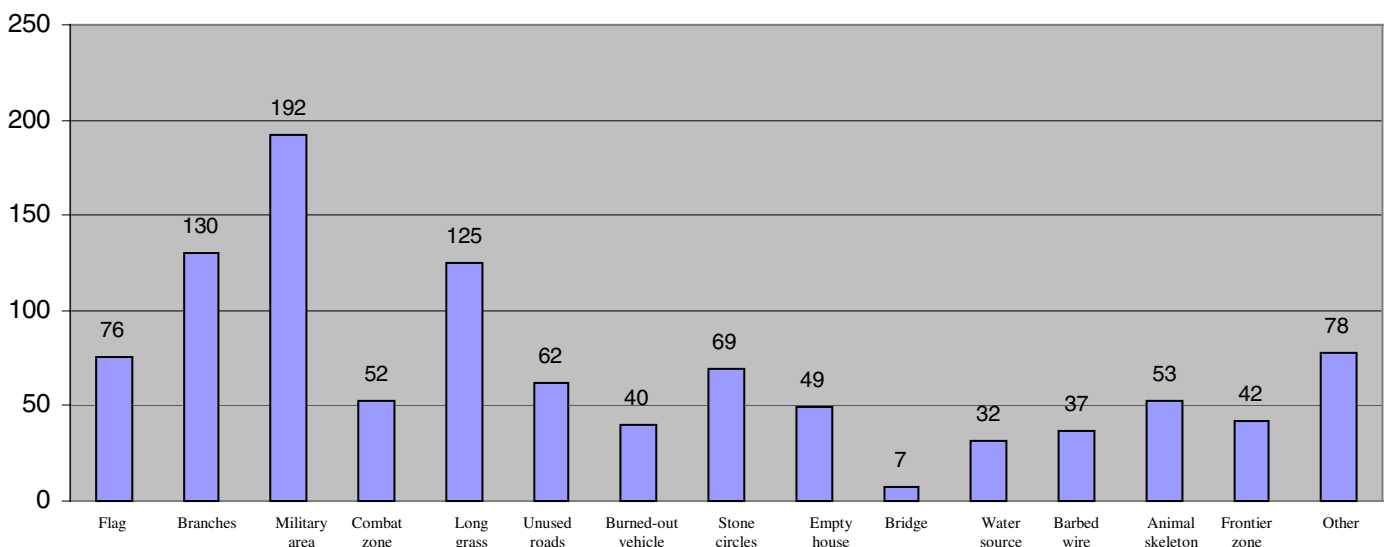
In all, 68% of the refugees had some difficulty in giving an answer to this question, 28% gave good answers, and 4% gave wrong answers. This last figure goes to show that, **even if they do not exactly know how to tell mines and UXO apart, the refugees at least do not have false ideas on the subject.**

The question remains a complex one, and a different questionnaire, based on drawing techniques, might prove to be a means of better getting to know what mental representations the adults have in regard to identifying mines / UXO.

Question 19. What (else) do you know about mines / UXO?

This question turned out to be a problem: it would seem to have confused the refugees, being too general, and coming straight after question 18. In point of fact, the resemblance between question 18, about “the differences between mines and UXO,” and this question 19, about “what you know about mines and UXO,” caused a real mix-up. For example, quite a lot of people gave exactly the same answers to the two questions. (Did they think they were one and the same question? Did they fail to understand the sense of the question?) Others gave as an answer to question 19 something which they should have rather given as an answer to question 18, or vice versa! **This question therefore can not be analyse.**

Questions 31. Give at least 2 examples of clues / Questions 32. Give at least 2 examples of suspect areas (several answers possible)



Question 31 is about “clues” (suspicious looking elements in the landscape), whereas question 32 is about “suspect areas” (suspicious looking landscapes). A lot of people answered in terms of “suspicious looking areas” when asked about “clues”, and vice-versa; moreover, a lot of “signs” and “markings” were also mentioned. This kind of confusion in the understanding of terms goes to show that the MRE programme ought not to bother trying to define too precise a terminology which is not going to be used in fact by the beneficiaries themselves because it is going to be too far removed from everyday language. Over-subtle nuances, in fact, risk complicating the transmission of messages to no good purpose. For simplicity’s sake, the two questions have been put together for purposes of analysis.

20% of the refugees were not able to give an answer to these questions. All of the others (80%) came up with correct answers (cf. histogram), if “clues,” “suspect areas,” “signs,” and “markings” can be put together in one single category which we might call “sites and indicators of danger.”

The most frequently mentioned sites and indicators of danger were military areas (mentioned by 47% of the refugees), branches (mentioned by 31% of the refugees), long grass (mentioned by 30% of the refugees), flags (mentioned by 18% of the refugees), stone circles (mentioned by 17% of the refugees), unused roads (mentioned by 15% of the refugees), animal skeletons (mentioned by 13% of the refugees), combat zones (mentioned by 13% of the refugees) and empty houses (mentioned by 12% of the refugees).

8 out of 10 of the refugees were able to mention at least one example of “sites and indicators of danger,” which goes to confirm that they do have a proper basic culture with respect to the problem of miners / UXO.

Nearly half of the refugees mentioned military areas (or “camps,” or “ex-camps” or “trenches”), which is a relevant response, since there are a lot of these in Somaliland. This message is frequently taken up in MRE tools (folder, banners, panels, and so on).

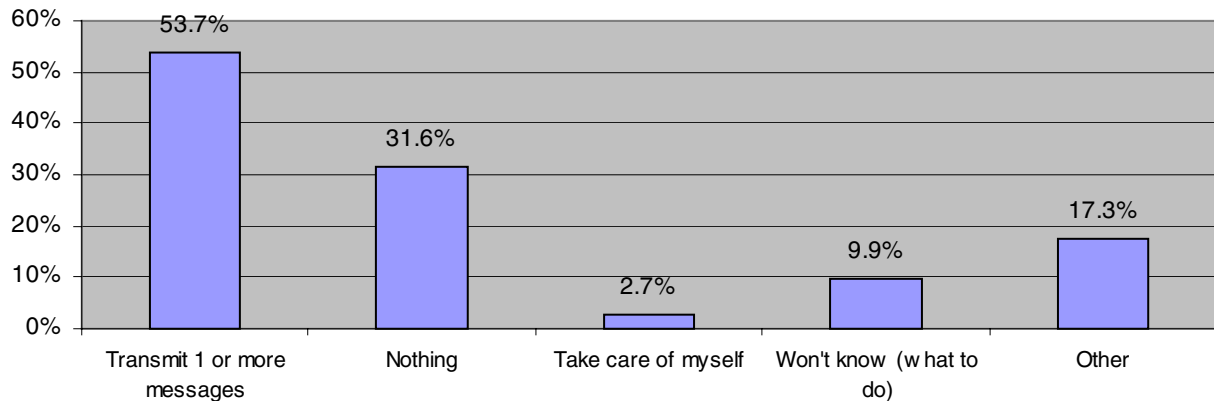
31% of the refugees mentioned “branches” (thorny branches are traditional danger signals in Somali areas); this figure does not express the popularity of this kind of sign, inasmuch as questions 32 & 33 asked only for “clues” and “areas” and not explicitly for “signs.”

It is interesting to see that 30% of the refugees spontaneously mentioned “long grass” as “site or indicator of danger.” This message has also been greatly put about by the MRE programme, and is entirely specific to “mine / UXO” risk and thoroughly appropriate in the vast pasturelands of this part of Africa.

Nearly one in three of the refugees knows this important message.

III Know-how

Question 13. Concerning mines / UXO, what are you thinking of doing when you go back to Somaliland? (several answers possible)



To this open question, 54% of the refugees answer by saying that they are going to transmit one or several messages around them (“warn others of the danger (or risk),” educate the others,” “inform,” “create awareness,” “teach,” “encourage people to be careful,” and so forth). 32% replied that they would not do anything (men as often as women, usually without specifying why not, or sometimes just saying, “because there’s nothing to be done”).

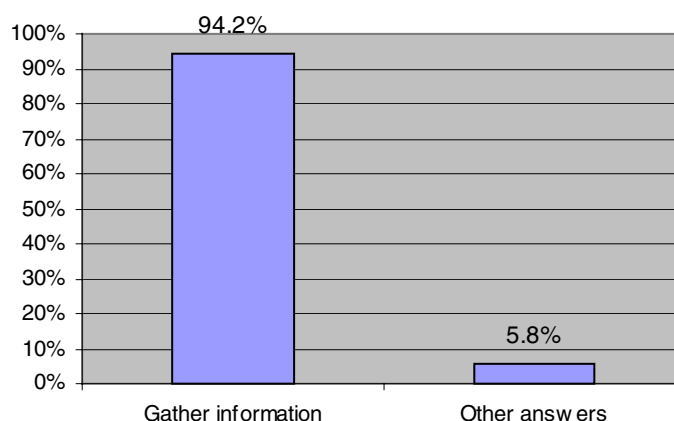
10% of the refugees do not know what to do (sometimes “because [they] haven’t had enough MRE”).

The category “Other” brings together a variety of intentions (often “giving information to the authorities if I come across a suspicious looking object, a mine, and so forth,” “avoiding suspicious looking areas,” “helping mine clearance experts,” and so on).

Although it is true that the percentages can be combined together (as it was possible to give several answers to this question), it nevertheless emerges that:

- Firstly, a **majority of the refugees (54% of them) are ready to act on behalf of those around them or of the community, by spreading prevention messages**. Given that the majority of the messages with which they are familiar have come from our MRE programme (cf. question 20), it shows that MRE can give rise to a collective determination to take action to fight against the risk of accidents caused by mines / UXO.
- Secondly, at least 32% of the refugees affirm on the contrary that they are not going to do anything. It may be that these people are resistant to any kind of prevention, or else it may be that they will need to really come up against the problem as such before they are going to envisage any kind of action; or yet again, it may be that they have not been touched (or not sufficiently touched) by our MRE programme for them to have been convinced of the need to do something.

Question 28b. The intentions of 294 refugees prior to going into unknown territory...



The aim of questions 28 (a and b) was to assess the acquisition of message of group n°3 (cf. HI's 8-group message classification): *what to do before setting off for an unknown area*. This type of message is especially important (perhaps, indeed, the most important) for future repatriates who are going to have to move around in areas which they do not know or no longer know.

294 refugees answered "yes" to the question 28a (suppose you will go in an unknown area for farming, pasturage or business, do you think there is something special you'll do?).

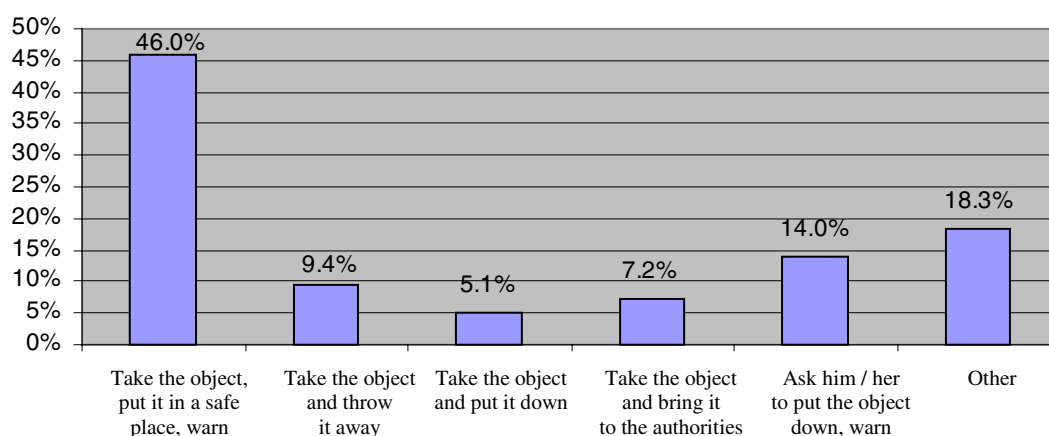
Of the 294 refugees who did have the intention to take some action before going off into unknown territory, 94% (n = 277) said that they would gather information about the area in question. Of these, most (n = 208) specified that they would get this information from "local people" (or 'local communities'), the other intending to get their information from the "authorities" (mentioned 3 times), "experts" (mentioned 3 times), or "elders" (mentioned once) or else failed to mention any specific source of information (62 times).

6% of these 294 refugees proposed other courses of action, such as "going with someone else who does know the region" (mentioned 7 times), "observing" (mentioned 3 times), "asking experts to check out the area (mentioned twice) or "taking well-used routes" (mentioned 4 times).

Thus 67% of the total number of refugees (277 out of 415) had the intention of gathering information before going off into unknown territory. Three quarters of them further specify that they would call upon the local people, and almost never upon the "authorities." Of the 71% of the refugees who explained what they would intend to do before going into unknown territory, not one proposed any risk-laden attitude.

Thus it is more than 7 out of 10 refugees who have appropriate "know-how" in the case where they may be tempted to venture into unknown territory. This result is a very positive one for a programme which is addressed to people who, sooner or later, are going to be moving around in areas in Ethiopia or in Somaliland with which they are not familiar.

Question 33. What would you do if your child brought you a UXO?



No prevention programme can hope for its tools to develop an adapted message for each and every possible situation. Here, we put forward a realistic possible situation (a child bringing home a piece of UXO), so as to test out the refugees' know-how in a situation for which the MRE programme has not produced a "ready made" message. We are thus calling upon the critical faculties of adults, to use their "knowledge" of the issue so as to choose the course of action which seems to them to be the most suitable one.

46% of the refugees give a three-step response: 1) they take the object out of the child's hands (36 of them using an adverbial qualification such as "(very) carefully," or "gently," etc.); 2) they put it in a safe place (or "in a safe position," or "in a place where children cannot reach;" some adults – 7% in all – do not go into details or just say that they would put it "somewhere"); 3) they call the "authorities" ("experts," "mines committee," "soldiers," "mine clearance people," "the police," etc.) or other persons ("an ex-soldier," "the local community," "my father," "those nearest by," and so on). All of these people have thus well understood how dangerous UXO is, and that they are not to be moved / handled, and that competent persons are to be called upon without, however, one's actually taking the object to them. **Nearly half of the refugees thus propose a course of action which is well thought out and in point of fact probably the most reasonable thing to do as far as prevention is concerned.**

9% of the refugees replied that they would take the object and throw it away ("somewhere hidden," "in the toilets," "far from the house," "in a hedgerow," and so on and so forth). This is a radical and highly dangerous choice to make (for example, one of the refugees said that what he would do is to throw the object away and, if it didn't go off, then call in an expert).

5% of the refugees replied that they would take the object and put it down, sometimes in a safe place (specified 7 times in these cases) or elsewhere (specified 14 times: "the latrines," "a hole in a hillside," "in a hollow tree," "in disused toilets," etc.). Whatever the answer in these cases, it was never complete (they never said that they were going to warn anyone at all), and as often as not it was really dangerous.

N.B., in Somaliland, by interviewing a very small number of repatriates, we have been able to note this attitude which consists in placing UXO in latrines or hiding them in hollow trees. To this question n° 33, 18 refugees (i.e., more than 4% of the total number) said that they would throw the explosive device into the latrine. This is not a negligible figure, and goes to show that one part of the adult population is not yet ready to show responsible behaviour. The MRE programme might be well advised to develop a specific message for this kind of highly risky attitude. (NB : the disposal of waste in this region does not appear to be subject to any social regulation, regardless of environment. However, it seems that the latrine is the place where the most undesirable is deposited).

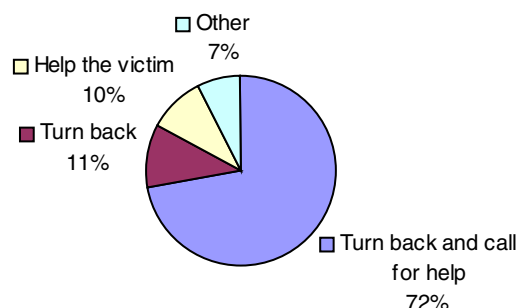
7% of the refugees replied that they would take the object and bring it to the authorities. This is a choice which seems to conform to an idea of “civic duty”, but which in point of fact is highly dangerous. It is to be remembered that 68% of the refugees did not agree with the trick assertion n° 24: “if you see an unknown object, you should take it to the authorities”. Here once again the refugees confirm their know-how, inasmuch as only 7% of them say that they would take the object and bring it to the authorities.

14% of the refugees replied that they would ask the child to put the object down, and almost all of these respondents added that they would then advise the authorities or other persons. This is not a very “preventive” attitude on the part of these adults, except from their own personal point of view (since they at no point touch the object), as here the adult is getting the child to perform yet one more manipulation and does not then control the choice of where the object is to be put down.

18% of the refugees gave other replies: 40 of them (10% of the total number) gave an incomplete response, limited to “take the object” (half of these respondents further explained that they would try to “protect the child”). 16 gave no clear response. 4 did not reply or said that they did “not know what to do.” 2 said that they would be “shocked.” 11 gave dangerous or unconstructive replies (“tell him to throw it away,” “keep the object at home,” or “run away”).

All in all, 46% of the refugees proposed a thoroughly preventive kind of action, as against 39% with a mitigated (or “semi-preventive”) kind, and 15% with a dangerous course of action. These figures are encouraging, but they do show that there is still a significant way to go before all of the refugees have all of the competencies needed to face up to the problem of UXO.

Question 34. What would you do if someone got blown up by a mine in front of you?



All that is being assessed here is intentions. No-one can really know what exactly they would do in so dramatic a situation (effect of panic due to the shock of the explosion, the victim's cries, the sight of blood, and so forth). This question refers to message group 8 (*What to do in case of accident*), as presented in education sessions, theatre scenes, songs, banners, panels, etc..

298 refugees (72% of respondents) explained that they would turn back and look for help (one third of them saying that they would go to the "authorities," and two thirds calling on "local people"). Many of them specify that they would go back "on" or "in" their tracks (mentioned 90 times) or take a "safe path."

11% of the refugees said that they would turn back, but did not announce any other action or actions, even if they did usually add "by a safe way."

Altogether, then, 83% of the refugees said that they would turn back in such a situation – which is an essential preventive course of action, contributing as it does to the avoidance of a second accident.

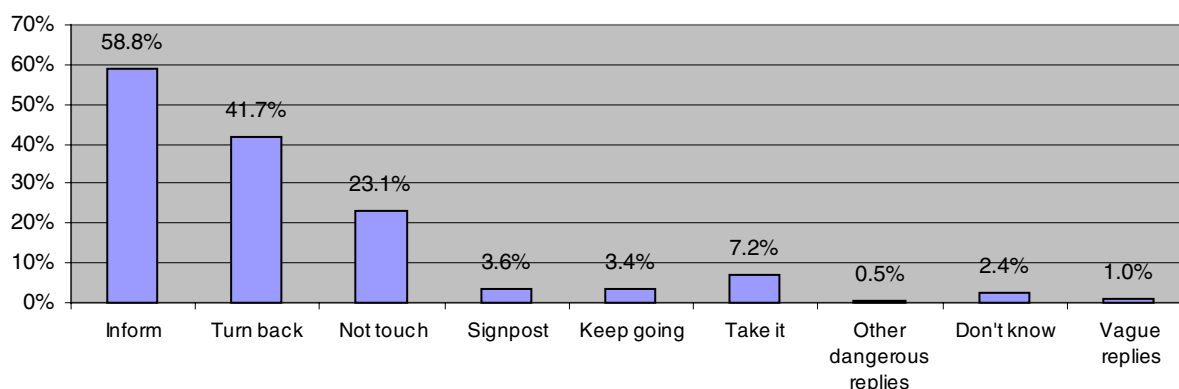
10% of the refugees explained that they would try to provide some kind of first aid. These persons have "good intention", but fail to mention any attitude which might help prevent a further accident: their good intentions are thus "risky."

7% of the refugees gave other responses: 17 said simply that they would "give information," 3 that they would "go around the victim and continue on their way," 4 that they would "run away." 1 person said that there was "nothing to be done", 4 did not reply and 1 person gave an incomplete response.

The attitude to be adopted in case of a mine accident is different from the one which would tend to be adopted in the case of other kinds of accident. On this point, the prime objective of MRE is to get across the message: "a further accident must be avoided, and competent help called in."

Almost three quarters of the refugees (72%) showed that they had fully understood this message.

Question 29. Explain what you would do if you came across a grenade. (the graph breaks down the courses of action mentioned)



Some 25 different formulas were used by the refugees! The most frequently mentioned one was “I would turn back and inform...” – stated by one third of the respondents.

59% of the refugees specified that they would inform the local community or the authorities.

42% said that they would turn back. These persons thus deem the area to be dangerous and that they should not go on (only 3% of the total number of refugees said that they would keep going), and / or they were applying all or part of the procedure taught in MRE: *stop, turn back, signpost, inform*.

23% said that they would not touch (or would not approach) the object. Of these, only 13 refugees (3% of the total number) replied with the formula, “I would not touch, but would turn back...” All in all, then, 62% of the refugees would either turn back or would not touch the object, with the aim of protecting themselves against the danger.

In general, the refugees have preventive intentions for their local community (6 out of 10 of them), or for themselves (6 out of 10).

8% of the refugees had dangerous intentions. They say that they would take the grenade (most of them adding that they would then go and see the authorities – and in particular the police; some say that they would throw the object into the latrines; one specified that he would “burn” it, and another that he would “blow it up”).

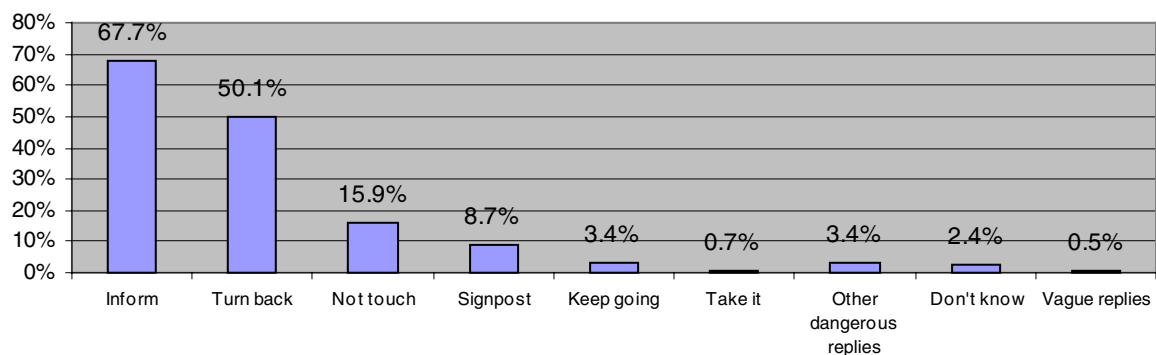
Very few of the refugees (less than 4%) answered that they would place some kind of sign, although such a course of action is recommended in MRE via the *stop, turn back, signpost, inform* procedure. Not one refugee mentioned this procedure in full, and only 4 of them (1%) replied in order “I would turn back, signpost, inform.” These findings show that the procedural message about “what to do if you come across a suspicious looking object” has not got across entirely. **Thus the MRE programme has failed in putting across 2 of its messages: *You must place a sign when you come across a suspicious looking object, and the best procedure to follow in such a situation: stop, turn back, signpost, inform.***

On the other hand, the alternative put forward by 6 out of 10 refugees – *signal the danger orally to those around or to the authorities* – is preventive, as is that of *turning back or not touching*, also referred to by 6 out of 10 refugees; and it may be supposed that such a choice of course of action probably derives from MRE.

Only 3% of the refugees were not able to reply (or else did so vaguely); a further 8% gave “risky” replies and 3% just said that they would “continue on their way;” thus 86% of the refugees put forward at least one sensible and preventive course of action to follow.

The MRE programme teaches a safety procedure, which the refugees do not remember in its entirety; the programme does, all the same, contribute to their acquiring a minimum of critical mindedness (know-how), so that a majority of them (86%) choose at least one preventive course of action in a risky situation.

Question 30. Explain what you would do if you came across a landmine (the graph breaks down the courses of action mentioned – several answers possible)



The one difference between question 29 and 30 relates to the object in question (grenade or mine). It is almost always more dangerous to come across a landmine than a grenade – firstly because the former tends to be more easily triggered than the latter, and secondly because the presence of one mine means that the area in which one finds oneself has been mined. Even so, MRE does not distinguish one procedure to be followed in case of mines and another in case of UXO; in order not to complicate the messages, a single safety procedure is put out: *stop, turn back, signpost, inform*.

67% of the refugees gave the same answer to the two questions: that is to say that two thirds of the refugees choose to act in the same way, whatever the nature of the explosive device met with.

Comparing this graph with the one for the previous question, it can be seen that a larger number of respondents choose to “inform” (the local community or the authorities) or to “turn back” (9% and 8% more, respectively).

Less than 1% of the refugees said that they would “perhaps take” the landmine, as against 8% who were going to “take” the grenade: i.e., from a figure of 30 persons who were ready to take away the grenade, we pass to one of 3 persons who would perhaps take a landmine. This difference in behaviour is a clear sign of the refugees’ level of know-how: firstly, only a very few of them would run a risk, and secondly, they are able to weigh the risk they run.

16% of them said that they would not touch (or not approach) the landmine, compared to 23% in the case of the grenade. These two figures seem at first sight very hard to understand (it is, after all, far more dangerous to touch a landmine than to touch a grenade...); but it may be that the act of “not touching” was seldom mentioned because it goes without saying in the minds of a large number of people (in the same way, the act of “stopping” was never mentioned in response to questions 29 and 30, because it is implicit: if one is to turn back, it is because one has already stopped!).

9% of the refugees said that they would signpost the mine, as compared to 4% for UXO.

In general, those persons who differentiated their responses according to the object in question (i.e., one in three) tended more often to “inform, “ turn back,” and “signpost,” and less often to “take” the explosive device.

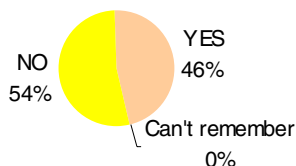
41 refugees (10%) specified that they would go back “on their tracks” – as against 20 (5%) in the case of a grenade. Even twice as many refugees add this important detail when it is a landmine which is in question, the fact remains that **the message “Go back on one’s tracks” has not got across well** (although it is part of the written and drawn procedure in MRE tools).

19 refugees specified the way in which they would signpost the landmine, but only 5 gave the right answer (to place the sign in a safe place) – the other 14 proposing dubious, dangerous or even highly dangerous signs (5 said that they would post the sign around but far away from the mine, 6 that they would place signs / stones around or beside the mine, and 3 that they would post the sign on it!).

In general, the courses of action proposed by the refugees are even more preventive when it is a case of coming across a landmine rather than across UXO; but the safety procedure has not been entirely assimilated, and there are certain serious mistakes as to how to signpost (for 3% of the refugees).

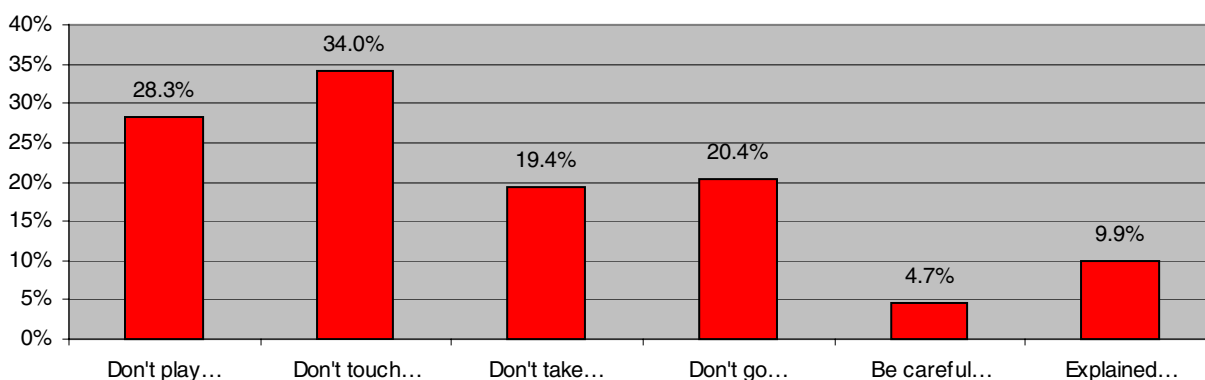
IV Behaviour

Question 15a. Have you ever spoken about mines / UXO with children (your own, or those of other people)?



46% of the refugees claimed to have spoken about mines / UXO with children – women (52%) more than men (38%). This is considerable, and encouraging – and all the more so inasmuch the refugees are not up against the problem of mines / UXO in their day to day life.

Question 15b. What the 191 adults said with the children

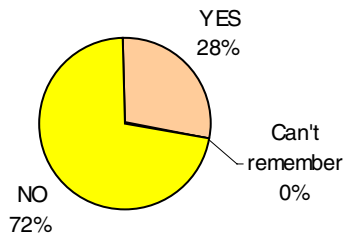


One third of the adults claim to have asked the children not to touch “objects they don’t know” or “mines” (the latter being much less often referred to than “unknown objects”) or not to play with such object (28%), not to take them (19%), not to go into at-risk areas (20%). Some ten types of such area were mentioned: “abandoned places,” “unused roads,” “long grass,” “places with danger signs,” and so on. At least 10% of the adults took a more pedagogic approach, inasmuch as they did not limit themselves to messages (or orders), which tend on the whole to be negative, but gave explanations (about what they know, about the MRE folder, the MRE poster, a story, a message, and so forth).

Among the messages or actions quoted by these 191 adults, none were mistaken, and all were to be found in our programme.

Among the refugees, many adults (nearly half of them) claim that they try to raise their children’s awareness, despite the fact that the problem of mines / UXO is generally a minor one in the present situation (except in Kebrebeja camp); moreover, the recommendations which they make to the children are all correct and often full of good sense, even if they could be better explained (explaining why an action is forbidden is more important than forbidding it).

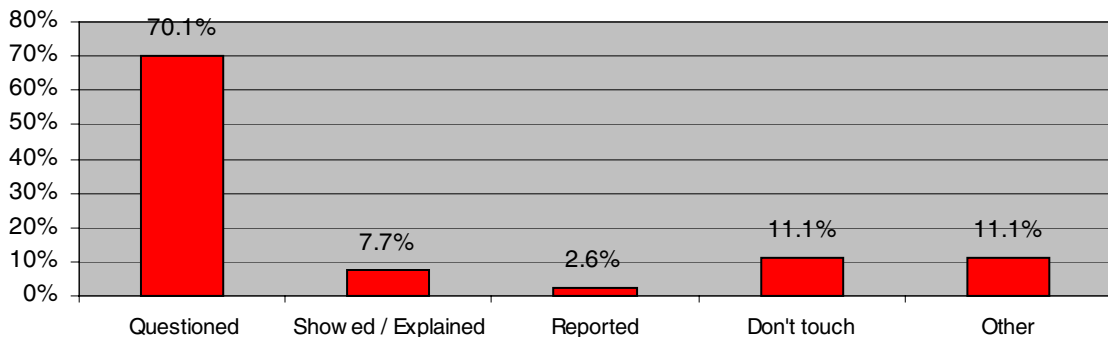
Question 16a. Have the children ever spoken of mines / UXO to the adults?



It should be borne in mind that, since December 1997, most of the MRE activity has been directed towards the adults, and even if the children may see some of the messages via the so-called “general public” activities (theatre, public talks, door to door, and so on) or supports (stickers, folders, posters, and so on), it has only been for the last few months that any specific tools have been developed for children or for teachers. So it is still too early to try to measure or observe the effects of these new activities.

28% of the adults have been “asked” by children about the question of mines / UXO; this figure is interesting, inasmuch as it is probably the result of our programme: most of these refugee children do not in any way come up against the problem of mines / UXO – so, if they are speaking about it, that must be due to the MRE programme or to their parents speaking about it themselves, often because MRE keeps up an environment which stimulates interest in this kind of question. Analysis of responses to this question also enables this link to be confirmed (cf. question 16b, see below).

Question 16b. What the children said (or did) with the 117 adults

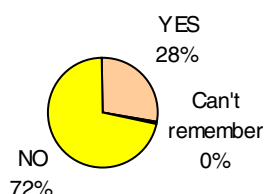


Here we find a universal pattern: the first behaviour children have when it comes to talking about mines / UXO with adults is to ask them questions (mentioned by 70% of the adults who had been spoken to by children about the question). Many of these questions were about MRE tools (posters, folders, panels, etc.) or else just about mines (What is a mine? What do they look like? – and so on and so forth).

The second behaviour pattern (mentioned by 11% of the adults) is to say or to repeat the message which adults most often express to children: i.e., “You must never touch...”

The third type of behaviour concerned 8% of the adults, and is highly dynamic, as it is the children here who explain messages to the adults, using an MRE tool (notably, the folder). This is a pattern of behaviour which is likely to develop a lot in the near future, thanks to the recent teacher training modules which will enable thousands of children to be MR-educated, and to the teaching kits and other new tools (such as the new exercise book) developed with the younger refugees in mind. Already, however, **the fact that nearly one adult out of three (28%) has been spoken to by children about the question shows that a consciousness of mines and UXO has been developing among the child population.**

Question 17a. Have you spoken about mines / UXO to other people?



28 % of the adults have spoken about mines / UXO with other people (apart from children), as compared to 46 % who have spoken about the question with children. This figure goes to show that, despite the existence of the MRE programme, there is little spontaneous interaction between adults on the subject: **nearly three quarters of adults do not raise the question with other adults.**

Do these figures reflect a certain lack of interest in the issue of mines / UXO on the part of the adults? Is the matter so far from their “inter-adult” centres of interest?

It needs to be borne in mind that, apart from some particular cases (Kebrebeya camp, Darwnadji camp or Rabasso...), the refugees are not, or at least no longer, directly faced with the problem of mines / UXO.

Question 35. Have you ever done anything to avoid problems with mines or UXO (in fact, to avoid an accident)?

The living situation of the refugees is such that most of them are not at the present time confronted by any problem of mines or UXO in the camps or in their immediate vicinity; even so, the danger - however exceptional it may be – does exist, and certain refugees have been lead to adapt their behaviour in “crisis” situations.

40 refugees (10% of the total number) answered this question in the affirmative, with two categories of response:

- 1) 21 acted by taking first degree prevention action: they put out messages;
- 2) 17 carried out second degree prevention: they reacted in a situation of immediate danger.
(2 refugees answered “Yes” but without giving any details.)

The first category of response (5% of the total number of refugees) is probably under-rated because there are far more refugees who have been involved in putting out messages around them (for example, the responses to question 15 show that 46% of adults have spoken about mines / UXO to children). Thus it would seem that many refugees consider that raising the awareness of other people is too indirect to be thought of as being a concrete prevention action. The 24 persons concerned replied in terms such as: “I take part in / contribute to awareness raising,” “I read the folder from time to time with my friends,” “I have often given people advice as to how to avoid accidents when travelling,” “I’ve explained to drivers that they mustn’t drive on suspect roads during the rainy season,” “I explain in the health centre and to my neighbours that you must never go in an area which has been mined,” and so on and so forth.

The second category of response (5% of the refugees) are testimony of actions which directly contributed to avoiding an accident or several accidents – apart from some which concern action

which might not necessarily be preventive in nature, and in fact probably dangerous (and in particular testimony 10 & 12).

Some testimony is dated; 5 of these 17 testimonials relate experience antedating the MRE programme.

The list below presents all of these testimonials (with the exception of the 5 which antedated the MRE programme).

Women's testimony:

- 1) "Once I saw a little bomb [hand bomb] near the rubbish tip, and I informed the locals."
- 2) "Three years ago [this is a refugee in Hartisheik], I saw some children with a piece of UXO, and I called an ex-soldier for him to take it."
- 3) "Once, I saw a bomb near Hartisheik, and I informed the authorities."
- 4) "My camel was blown up by a mine. I came back to the community and explained to them about this mined area."

Men's testimony:

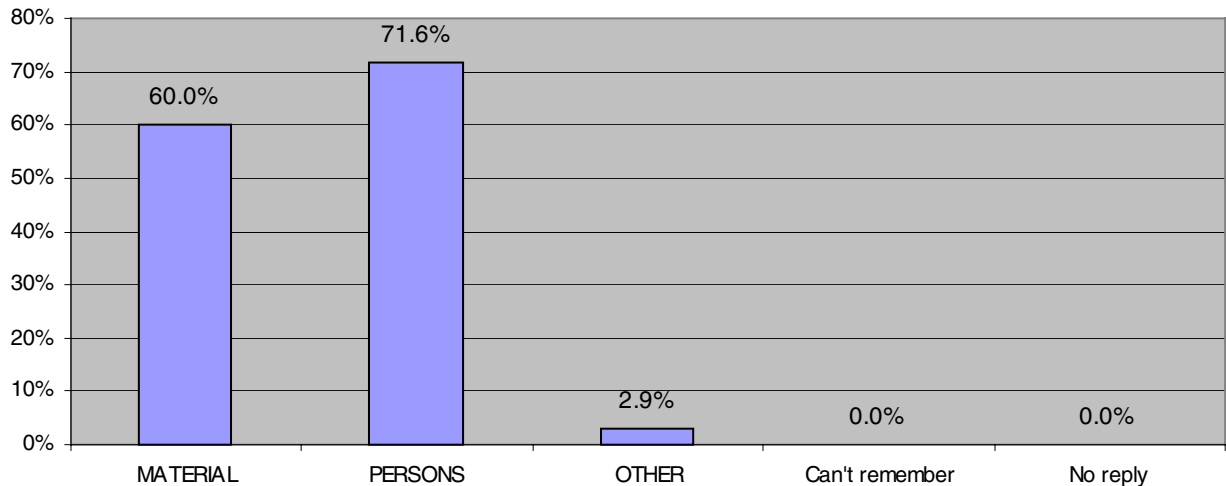
- 5) "In the newspaper or in the theatre, the 8 MRE messages are explained. One day, there was an accident, and we stopped people running."
- 6) "Three months ago, the children found some grenades near the village. I asked them to lay them on the ground, and I called in the Ethiopian soldiers."
- 7) "One day, I saw a bomb and then I showed it to the authorities from my camp."
- 8) "Once I showed the authorities an unknown object children were playing with."
- 9) "One day I saw a donkey killed by a mine, and then I told the owner not to go near the donkey because there could be more mines."
- 10) "Two years ago, my child found something suspicious looking and I put in our toilet."
- 11) "Near to Hargeisa airport; I met a man who had got into a minefield. I advised him about the dangers of mines, telling him always to take used paths."
- 12) "I came across a half-buried mine lying in front of me. Then I put it in the branches of a tree to save the people near *Sharmarte*."

Altogether, 5% of the refugees (17 out of 415) had already undertaken some concrete action to avoid one or more accidents in a "crisis" situation. Two of them had not acted wisely; five acted appropriately even before the MRE programme started up, and ten acted appropriately at some unspecified date.

Of the 17 refugees testifying about a critical experience which they had been through, 15 had acted wisely, and only two had shown maladapted behaviour (at an unspecified date: anterior to or during the MRE programme).

V Resources

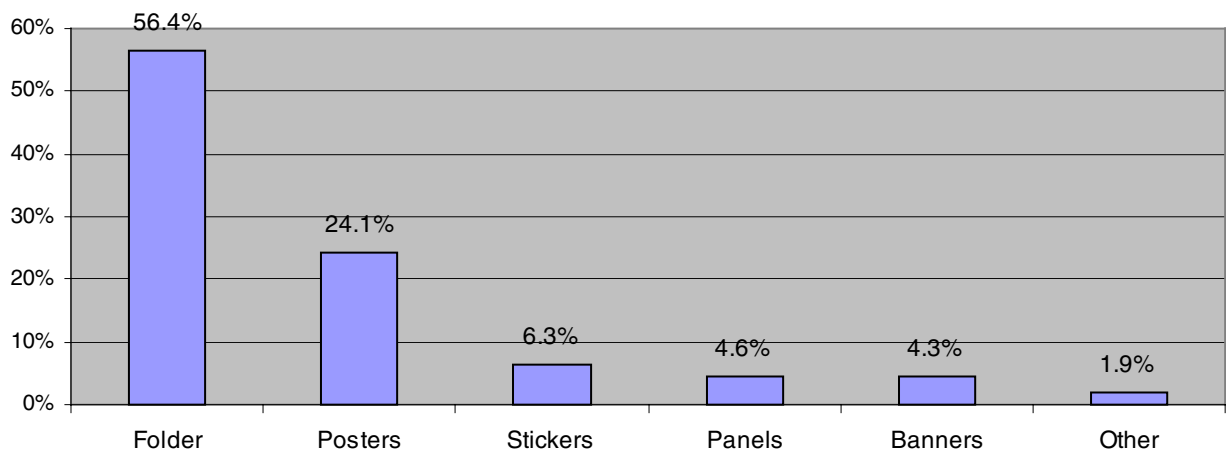
Question 20a. How and where did you get this information? (more than one answer possible)



The refugees mainly refer to persons as sources of information (72%), followed by material (60%).

They remember about messages being transmitted by people better than about that transmitted by supports.

Question 20b. The support spontaneously mentioned by 415 refugees (more than one answer possible)



Preliminary remark: one third of the refugees did not mention any support.

56% of the refugees spontaneously came up with the (A4 triptych) folder as a source of information: 24% mentioned the (A2 paper or painted or small A4) posters, 6% the stickers (3 models with several formats each), 5% the panels (one “hoarding “ format and 4 other “blackboard” format ones exist in each camp), and almost the same number the banners (4 sets of 8 A1 banners in each camp).

No responses suggest that the information came from any other source than the HI supports, which enables it to be confirmed that the knowledge which the refugees have acquired on the question through supports, basically derives from our programme (N.B.: no folder apart from the HI one has been spotted in the camps).

The folder turns out to have been the most effective vector of communication, inasmuch as a majority (56%) of the refugees remember and mention it spontaneously. This high figure also in itself confirms the fact that the programme is well known.

The “Tuckul to Tuckul” (door to door) programme probably contributed to this success.

NB : this massive operation (distribution of folders accompanied by explanations) has reached around 2 700 habitations (“tuckuls”).

In general, this tool was more widely distributed than the others, but it is not the one with the highest visibility: posters, panels and stickers, etc., are much more in front of the refugees’ eyes. The conclusion we have drawn from this is that **the refugees remember better a support which is given to them than one which is shown, however attractively.**

Certain MRE supports were very little mentioned:

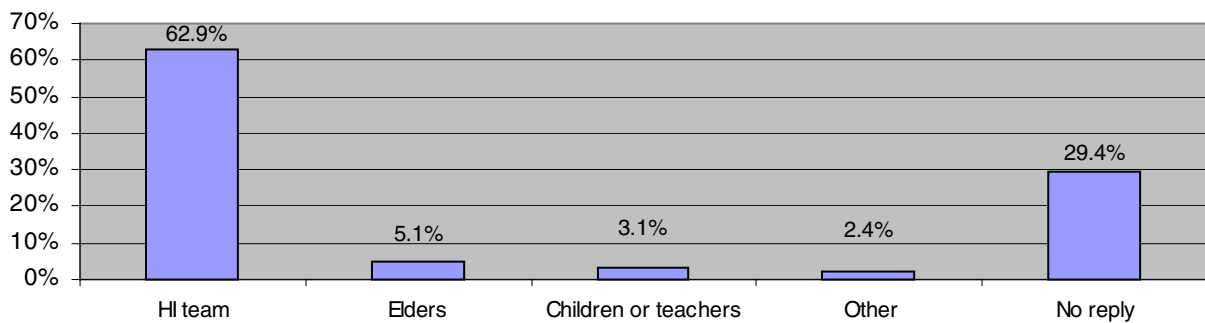
The “Badbadoo” newspaper from Hartisheik camp was only mentioned one time, although 3 issues have so far come out (with 200 copies each time).

The tee shirts (there are 4 sorts) were only mentioned by one refugee, whereas 250 of them have been handed out in the two camps (more than 1,000 for all of the camps taken together). **The fact that the tee shirts were only mentioned once raises the question of their relevance as MRE message supports. The children’s bags (some 1,500 of them have been produced in all of the camps taken together) were not mentioned at all. Likewise, the plastic bags for women bearing a drawing with the message *Don’t gather wood in unknown or deserted places* (5,600 of which have been distributed in all of the camps taken together) were not mentioned once.**

One main particularity of the Ethiopia programme needs to be borne in mind: hundreds of refugees have been involved in the production of these tools. Even if they turn out not to be very effective media, the “MRE agents” appropriated the messages by manufacturing these tools themselves. For example, the women’s associations of each camp have produced hundreds of bags, each with a message on it, and all of the women were involved in designing and producing the messages. In a case like this, **the project may have a greater effect on a small core (whose awareness was raised through their work) than do its actual supports (the bags) aimed at a larger number of individuals.**

All of these tools carry one or more messages. The fact that they were not spontaneously mentioned by the refugees does not in itself mean that they have been badly distributed and are absent from the landscape (the stickers, for example, are highly visible, yet only 6% of the refugees mentioned them); nor can it be concluded that these tools have failed in their mission of transmitting the messages which they bear (you may remember a message without being able to remember the support it came on). Conversely, however, the above mentioned figures for bags, newspapers and tee shirts do not go to prove that they are relevant in their present form (unlike the folder, which most refugees know).

Question 20c. Persons spontaneously mentioned (more than one answer possible)



Two refugees out of three testify that what they know about mines / UXO comes from the HI team (often they specified “the supervisor and / or assistant”). The interviewers asking the questions were themselves members of the HI team and introduced themselves as such, but had never been involved as supervisor or assistant in the camp in which they were carrying out the survey. **These figures confirm the fact that most of the knowledge and know-how acquired by the refugees came from the MRE programme.**

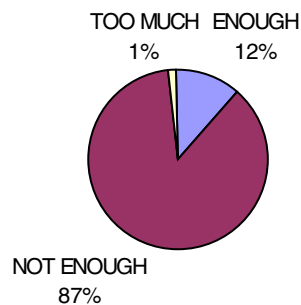
5% of the refugees mention “elders” as resource persons, often making a connection with the recent door to door (Tuckul to Tuckul) operation.

3% mention children or teachers as resource persons. The school and out-of-school activities of the MRE programme only really took off towards the end of the year 2000, so that this figure of 3% relates to the results on question 16, where it was found that of those adults who had been spoken to by children about mines / UXO, most had in fact been “questioned” and only a very few had received messages from children.

Just over 2% of the refugees gave other replies (“friends,” “a mine clearance officer,” “a soldier,” people from the community,” and so on).

The youth clubs were only mentioned by one refugee; likewise, the women’s associations were mentioned only once, and the mines committees (of which there is one per camp) not at all. Even so, these 3 networks are important MRE agents: they have had material support for their projects or training courses (theatre, arts, etc;) and, on a voluntary basis, have set up activities, a certain number of which have been “checked / confirmed” by the co-ordination team.

Question 36. Do you think you have had “enough”, “not enough” or “too much” MRE information?



Nearly 9 out of 10 refugees consider that they have not had enough MRE information. This is a very high figure for a programme which has been going on for 2 or 3 years now, and goes to show that **the refugees are not fed up with MRE** (only 6 of them reckon they have had “too much” MRE). It can be concluded from these figures that the MRE programme has been over-economical with its information: by its various tools (cf. the activities and materials presented in the “capitalisation guide”); by the omnipresence of a team of 2 MRE persons in the 8 camps (quoted as resource persons by two thirds of the refugees); by the confirmed success of certain mass-distributed tools (nearly 6 out of 10 refugees spontaneously quote the folder as a resource document); by the inherent spatial configuration of the camps (densely populated and 100% accessible dwellings), this programme is especially close to its client population.

This figure may then be considered as a plebiscite, with one reserve: any programme run by an NGO is liable to be seen by the refugees as a source of interest (job creation, training, and material goods). This bias does exist, but it is limited inasmuch as, unlike with other organisations, the MRE programme has always defended a logic of partnership such that any input from Hi is always to be proportional to a real involvement on the part of the refugees themselves.

It seems that the MRE programme has set off a real enthusiasm for the question of mines and UXO, and the refugees want it to go on. This fact is a fundamental and necessary element for the “good health” of the programme: if the public were to show lack of interest, boredom or a certain fatigue, or, even worse, if the public were critical, that would underline the fact that the education programme had run out of steam and was condemned to fail.

Remarks

This rubric allowed the refugees to express themselves freely should they have any information which they had not been able to give during the 36 questions. It was somewhat biased by the fact that the question “Do you have any remarks?” came right after question 36, “Do you think you have had “enough”, “not enough” or “too much” MRE information?” and so it would seem that a significant number of refugees linked the two questions by making remarks not about the field as a whole but more about question 36.

253 remarks were noted down, usually one per person. 74% of the remarks expressed a need to continue or to develop MRE.

50 refugees (12% of the total number, and 20% of the remarks) asked for mine clearance operations to be set up.

31 refugees asked for an action to be run in Somaliland (either mine clearance, or MRE or both).

9 refugees “thanked the organisation”, often adding that it was necessary to “continue”.

2 refugees had “self-inciting” remarks: “We need to raise our community awareness about the problem of mines,” “I need to learn the difference between mines and UXO.”

1 refugee wanted a “special MRE school”.

Just 1 refugee claimed to have “never had any MRE information.”

Some relevant suggestions for improving MRE:

“Show photographs of mines / UXO found in Somaliland.”

“Distribute supports which are easier to understand than the previous folder or poster (do folders or posters with accurate images of mines / UXO.”

“Most of the community is illiterate and they need more awareness training if they are to avoid accidents.”

“A lot of people cannot read or write and are not properly informed; I didn’t get enough MRE messages” (remark made twice).

“Until I learn to read in Somali, I’ll need more explanations about MRE messages.”

N.B., these 6 remarks encourage us in our decision to “redo” the folder completely and make it more accessible (August 2000 workshop). These spontaneous remarks underline the prime importance of **developing supports which are directly and completely comprehensible by image, and the importance of oral (or mimed) explanation of the messages.**

“Other education tools would be useful so as to reach the community more in depth and go on with MRE even after HI has gone. The newspaper was a good idea, and I would suggest publishing it in Somali, English and Arabic.”

“We want to learn more about MRE because our children want to learn to save themselves.”

“Keep on raising community awareness, with radio, the BBC, and so on.”

Conclusion

The programme is rich in activities and in the distribution of supports; not all of these “tool” are equally relevant, but all of them have been made by the involvement of dynamic fringe of the local community, who have appropriated the prevention messages. Thus, in each camp there has appeared a hard core of agents able to spread the messages, this hard core itself being stimulated by two HI “staff”: the supervisor and the assistant.

This logic of message dissemination has worked, inasmuch as 8 refugees out of 10 correctly answered 7 test questions about knowledge, and, when they did hesitate on other questions, almost none of them gave false answers. Even so, some messages have not been well acquired: *signpost; turn back in one’s tracks; almost all mines are buried.*

Fortunately, most of the refugees show real know-how: 7 out of 10 intend to *get information before venturing into unknown territory*, an intention of capital importance for future repatriates or displaced persons. And, when these adults are placed in a test situation which is especially delicate (“A child brings you a piece of UXO: what do you do?”) – a situation in which one has to “construct” the message oneself in order to “know what to do” – half of them proposed a wise course of action, and “only” 15% failed to give good answers.

This “15%”, of course, shows that there is still a way to go, which is always the case in any education programme, whether it has lasted 3 years or 20! There is, however, no getting away from the fact that **the number of refugees who are not ready to face up to the problem of mines / UXO is very small indeed**: for example, 9 out of 10 of them propose at least one preventive course of action if they come up against an explosive device.

On the other hand, the difference in knowledge between the camp in which we have been working for 2 years and that in which we have been present for 3 years (25 points’ difference on 5 test questions) suggests to us that several more months of extra programmes would significantly help reduce the number of adults who are “unready” to face up to the problems of mines / UXO. These “few months” of prevention would not be excessive to correct the persisting false messages: *signpost with a stone circle; put UXO in the latrines*, and so on.

Among the various supports, there is one which has a strong effect: the folder recapitulating the main messages; it is spontaneously mentioned by 6 refugees out of 10, is a real success and a good omen inasmuch as a third version of this tool is coming out, which will be more attractive, more accessible and more complete. This type of tool, if well managed from the distribution point of view (in particular, distribution spread out in time – as, for example, at each departure of refugees), will enable a durable dynamic of message distribution to be kept up in the future after HI has gone.

On the other hand, the good visibility on the field of certain awareness supports (tee shirts, bags, newspapers, etc.) needs taking with a pinch of salt, since they were little if at all mentioned by the refugees during the present survey, without all the same rejecting these tools which have made a positive contribution to the MRE programme in terms of mobilisation, being initially designed by the community as such.

Regarding the programme's activities (theatre, tea meetings, awareness sessions, etc.), the survey failed to devote a specific question, so that we do not have much information to go on to assess the impact of these activities.

As far as behaviour is concerned, almost half of the adults spontaneously raise awareness in children, even though the present situation is more or less risk-free. Likewise, children speak to nearly one adult in three, even though activities aimed at children were only just beginning to be developed towards the end of the year 2000. The survey further highlights the fact that certain refugees (between 2 and 10, out of 415 adults) have directly helped avoid an accident during the period of the MRE programme.

Of course, there is no way of making a "certified connection" between refugee behaviour and the programme, but the survey does highlight the fact that, according to the refugees themselves, MRE is more or less their one and only source of information about mines / UXO – after as often as not ten years of living in the camps. – and that this resource is "non-toxic" (the refugees rarely come up with the wrong answer) and highly appreciated inasmuch as nearly 9 adults out of 10 want it to go on; and finally, over these last 3 years, the small number of victims on the Ethiopian side has got smaller still.

As the year 2001 dawns, **it thus seems appropriate to close this MRE programme down in 6 months**, for the following reasons:

- Since the beginning of the programme, almost half of the refugees have left the camps and this long process of repatriation is on-going. It is hardly an exaggeration to say that half of our initial target public is now out of the camps.
- Whether the refugees go into Ethiopia or to Somaliland, the current level of risk is low, and seldom significant. It should also be added here that the survey has undermined the original idea that the MRE programme was addressed to a nomadic population who were therefore especially at-risk, since only 1% of the refugees expect to have a nomadic way of life in the future.
- The strategy of this programme, rich in tools, and strongly community based, with a permanent HI team presence in each camp (cf. the capitalisation document quoted in the Introduction and the statement of activities and initiatives on page 3), has enabled each local community henceforward to have its core of agents able to put out prevention messages.
- The survey carried out in the camps shows that the present refugees are mostly (for about three quarters of them) "well" or "very well" prepared to cope with the problem.
- If the HI MRE resource does withdraw from Jijiga and the camps, it is not necessarily going to quit the region, since it would shift to Hargeisa.

Six months are needed to go on reinforcing the acquisition of knowledge and know-how (especially to finalise the creation of school tools, already well under way), to correct certain persistent “false messages”, and, with the help of local networks and the Ethiopian authorities, to finalise simple information competency transfer systems (such as the systematic distribution of folders at repatriation, and so on).

The heritage of this project – original and thorough-going in its community based approach – could well be taken up for the benefit of the Somali region of east Africa: in 2001 in Somaliland, and in future perhaps in other bordering countries where so many more Somali refugees or displaced persons are presently living (Djibouti, Yemen, Kenya, Puntland, southern Somalia).

Appendices: evaluation procedure and English language version of the questionnaire used.

**Mine
Risk
Education**



MRE in the East of Ethiopia

Evaluation of effects

Appendices

**HANDICAP
INTERNATIONAL**

Live standing up

EVALUATION PROCEDURE

- 1) **Targeted population: somali refugee adults** (over and 15 years old), women and men present during the day: a) in the tukuls, b) in the meeting places for the males, like: tea shop, chat room, restaurant, shop...

- 2) **Selection of samples:** 425 persons totally will be interviewed both camps: Hartisheik and Camaboker, in proportion to the number of refugees in the camp.
The questioned women and men will be in proportion to the percentage of the camp (in Camboker: 118 questionnaires for men and 162 questionnaires for females).
 - a) **"Tukul to tukul technic":**At first, the random technic will be followed, like for any "grappe"survey, to reach the tukuls:
 - To start from the middle of the camp for each survey team.
 - To make turn a bottle on the ground (the bottle's neck will indicate the direction to follow)
 - Determine a random number between 1 and 9 (to pick 1 paper randomly from already written ones) to get le "pas de sondage".
 - Question 7 tukuls (1 grappe) on the same way, located always on the right side of the way.
 - (All the tukuls less than 20 meters from the way should be considered, eventhough their entrance does not face the pathway).
 - If the "pas de sondage" is 3, the persons conducting the survey, should enter in the third tukul compound.
 - In case of doubt (end of the camp, the way stopped or is parted into 2 or is not clear,...), make turn again the bottle to have a new direction to complete the grappe (7 tukuls) already started, with the same "pas de sondage".
 - When a "grappe" is finished, the persons conducting the survey should start again the same procedure in the next number zone (from zone 3 to 4, from zone 4 to 5, from zone 5 to 1...), starting from its middle.
 - Preferably, the persons conducting the survey will choose to question the mother or the father of the visited tukul. If both of them are absent, another male or female adult (more than 15 years old), present in the tukul or at the entrance, will be chosen.
 - The persons conducting the survey will follow this procedure until they reach the required female number (proportional to the camp percentage).

!! If a tukul is empty or if it has been already visited by one of the team, or if the people don't want to answer , you should go to the next nearest one. !!

- b) **Whenever you find a tea shop, a shop on the way, with a minimum of 5 men:**
you go in and choose randomly with the bottle (its neck will indicate the man to interview)1 man out of 5 (or 2 men out of 10 or 3 out of 15...).

When you go out of the tea shop, shop, you continue the grappe.

The persons conducting the survey will follow this procedure until they reach the required male number (proportional to the camp percentage). This total male number should also include the men already interviewed in the tukuls.

!! In case the bottle neck shows a man outside the shop, chat room...or passing through, the man can be interviewed. If he refuses or if the bottle shows a female or nowhere, make the bottle turn again. !!

Other important points:

1. Day to day, you continue the above described procedure and start where you finished the previous day, or if you start a new grappe, in the next number zone.
2. In the survey team (2 persons): 1 will interview, 1 will write the answers on the form and both will finally check if the form is well filled.
"1 fill, 1 speak, both check"
3. Each questionnaire is interesting even if an interviewee doesn' have (or doesn' think to have) enough knowledge.
4. Never interview someone who heard the previous interviewee's answers.
5. "Always the bottle makes the choice"
Eventhough 2 teams follow each other, eventhough the bottle indicate you a path you have already been, eventhough a man is volunteer to be interviewed in a tea shop...

Thank you to follow this procedure closely, and good work.

Questionnaire about the MRE impact / Handicap International

Presentation of the investigator : hello, how are you ? Our names are X and Y, we're working for Handicap International. If you agree, we would like to ask you some questions in order to know how you protect yourself or your relatives/community against the danger of mines or other explosives (uxos). This questionnaire is also used with other people choose randomly in the camp, it takes about 10 minutes to fill it, we need your account not your name, so it will be confidential, feel free to speak !

Do you agree ? No Yes Date : / / / 2000

Name of the camp : Number of the zone : Number of the Tuckul :

Names of the investigators :

1. How long have you been living in this camp ? :

2. Can you read sentences in somali ? (make one test which has no link with MRE) : No Yes

3. You are : Women Men 4. Single Married 5. How old are you ? :

6. Number of children : 7. Your current occupations (profession, activities) :

8. Where do you intend to resettle (town, village, district...)?

9. Your expected occupation(s) in Somaliland :

10. Have you been in Somaliland ? : No Yes

Frequency : Average duration :

11. Do you think there is a problem of Mines/uxo in Somaliland ? :

Yes What kind of problems ? :

Don't know No

12. Are you coming from a zone affected by mines/uxo ? : No Yes Don't know

13. About Mines/uxo, what do you think you'll do when you go back to Somaliland ? :

14. Do you listen to radio?:

Always b) Often c) Sometimes d) Never

15. Did you speak about mines/uxo with (your) children ? :

Yes What did you said/do ? :

Don't remember No

16. Did they already speak to you about Mines/uxo ? :

Yes What did they said/do ? :

Don't remember No

17. Did you speak about mines/uxo with other people ? :

Yes With whom ? : What did you say/do ? :

Don't remember No

18. Explain what are the main differences between a mine and another explosive :

19. What do you know about mines/uxo (knowledge) ? :

20. How and where did you get those information ? (please, give details) :

Material (s) :

People :

Other :

Don't remember

Answer to the following sentences :

21. Mines are laid on roads :

Always b) Often c) Sometimes d) Never e) I don't know

22. If you see a strange object, you should take it to the authorities :

I completely agree b) I rather agree c) I rather disagree

I disagree e) I don't know

23. Mines are buried in the ground :

Always b) Often c) Sometimes d) Never e) I don't know

24. The longer a mine stays in the ground the safer it becomes :

Yes, always b) Yes, often c) It depends

No, not always (but in general) e) No, never

25. Following animals is a safe way to travel in suspected mines areas : Yes No Don't know

26. You see a mine on the path : you go round and continue your journey to the next city : Yes No Don't know

27. No accidents has occurred in this area for three months. This area is now safe : Yes No Don't know

28. Suppose you will go in an unknown area for farming, pasturage or business, do you think there is something special you'll do ?

Yes What ? :

No

29. Explain what would you do if you encountered a grenade :

30. Explain what would you do if you encountered a mine :

31. Give at least 2 examples of clues :

32. Give at least 2 examples of suspected areas :

33. What will you do if one child brings you up an uxo ? :

34. What will you do if someone has stepped on a mine in front of you ? :

35. Have you ever done something to avoid a problem with mines/uxo (in fact, to avoid an accident) ?

No Yes Please, give example(s) with details and approximate dates :

36. Do you think you have had enough not enough too much MRE informations ?

Remarks :

Handicap International country headquarters and representations

PROGRAMME ETHIOPIE

WOREBA 18 KEBELE 27
HOUSE 013
ADDIS ABABA
ETHIOPIA

Tel: 251 152 12 08
Fax: 251 152 12 07
E-mail: handicap@telecom.net.et

LYON

Headquarters : 14, avenue Berthelot
69 361 Lyon CEDEX 07 - France
Tel. : 33 (0)4 78 69 79 79 - Fax : 33 (0)4 78 69 79 94
e-mail : handicap-international@infonie.fr
web : www.handicap-international.org

PARIS

Office : 104-106 rue Oberkampf
F - 75011 Paris
Tel. 33 (0)1 43 14 87 00 - Fax 33 (01) 43 14 87 07
e-mail : hiparis@compuserve.com
web : www.handicap-international.org

BRUXELLES

Headquarters : 67 rue de Spa
B - 1000 BRUXELLES
Tel. 32 (0)2 280 16 01 - Fax 32 (0)2 230 60 30
e-mail: headoffice@handicap.be
web://www.creativem.com/handicap

COPENHAGUE

Headquarters : Sundevdsbgade 2, 4 TV
DK - 1751 Copenhagen V
Tel. (45 33) 24 88 00 - Fax. (45 33) 24 88 69
e-mail: otto.rungby@image.dk

GENEVE

Headquarters : 11, avenue de Joli-Mont
CH - 1209 Genève
Tel. (41 22) 788 70 33 - Fax (41 22) 788 70 35
e-mail : 100731.1225@compuserve.com

MUNICH

Headquarters : Hirschbergstrasse 3
D - 80834 München
Tel. (49 89) 13 03 98 00 - Fax (49 89) 13 03 98 01
e-mail : himunich@compuserve.com

LUXEMBOURG

Headquarters : Centre sociétaire du Cents
167, rue de Trèves
L - 2630 LUXEMBOURG
Tel. / Fax : 352 42 80 60
e-mail : hilux@pt.lu

MINNEAPOLIS

Representation : 4400 Upton Ave South - Apt 401
USA - Minneapolis - MN 55410
Tel. (1 612) 925 94 18
Fax : (1 612) 928 19 45
e-mail : sbwhandicap@igc.apc.org

LONDRES

Representation : 32 Dukes Ride
UK - Silchester Berkshire - RG7 2PY
Tel. : (44) 12 52 626 815
Fax : (44) 12 52 612 450
e-mail : lc.58@dial.pipex.com

**HANDICAP
INTERNATIONAL**

Live standing up