Multiculturalism of Tanzanian Refugees in the Information Society and the United Nations High Commissioner for Refugees (UNHCR)

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Abstract

The universal increase in the number of refugees is of fundamental concern to the United Nations (UN) and the United Nations High Commissioner for Refugees (UNHCR) at both the national and global levels. Millions of persons have been displaced because of convoluted conflicts. The problem is severe in nations such as Burundi, Democratic Republic of the Congo (DRC), Rwanda and Somalia, where the right to sufficient food, as well as protection, might be inadequate or non-existent, and where the basic human rights¹ are likewise not valued. This exploratory study presented a succinct history of the world’s refugees – predominantly, refugees from the above-mentioned countries and the history of Tanzania, which is the hosting country of these refugees. This study examined the information on adequate food for refugees, information on security/protection for refugees and information on camps/shelters for refugees in Tanzania. This research also investigated how refugees in Tanzania fit into the information society and examined the multiculturalism of refugees by reviewing cultural diversity and cultural identity relating to various ethnic groups in camp by reviewing the following questions: (1) what communication is there for refugees? How are they given? And what are the sources of communication (e.g. written communication)? Who gives information to refugees? (2) What is the culture in the camp? Is there diversity in the camp? Are there social group in the camp? (3) Are refugees identified based on culture? (4) What is gossip like - are they depressed? Do refugees have foreign languages (sign base language)? What do they do for entertainment (e.g. little computers to educate themselves)? (5) What are the sources of information? Who does the cooking? What happens to the food? Do refugees cook? Is the bathroom safe? Are there signs for refugees (safety sign)?

¹ The International Covenant on Economic, Social and Cultural Rights (ICESCR), Article 11 states that it is “the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing” (UNHCR 1976).
content analysis and incorporated data from my doctoral research, which investigated refugees’ information seeking in Nyarugusu Camp, in Tanzania with the endorsement of the United Nations High Commissioner for Refugees (UNHCR) and the Tanzanian government. The research was concentrated on one-on-one interviews with refugees and with the UNHCR’s staff (in Tanzania as well as in the United States of America [USA], New York). Furthermore, the research study carried out focus group discussions with refugees and an unobtrusive observation of the Nyarugusu Camp. There were a total of 70 refugees (22 women and 48 men), who participated in the research study. Five UNHCR staff members, together in the field in Tanzania and in the USA, were interviewed. This study presented several findings based on diverse studies, literature, and archival materials (videos and pictures) that were examined and analyzed to demonstrate the inadequacy of food, security/protection and information on camps/shelters for refugees, information on cultural diversity in camp and ethnic and social groups in camp and how it could persuade the international community to provide adequate food, eradicate ethnic and cultural discrimination and provide information for refugees in Tanzania.

**KEYWORDS:** Cultural Diversity, Multiculturalism, information for refugees, refugee camps, food for refugees, security for refugees

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**INTRODUCTION**

The worldwide surge in the number of refugees is of crucial concern to the United Nations (UN) and the United Nations High Commissioner for Refugees (UNHCR) at both the national and international levels. Millions of persons have been displaced because of intricate conflicts. The setback is rigorous in nations such as Burundi, Democratic Republic of the Congo (DRC), Rwanda and Somalia, where the right to sufficient food, as well as protection, might be insufficient or non-existent, and where the basic human rights are also not valued.

This exploratory research study presented a concise history of the world’s refugees – mainly, refugees from the aforementioned countries, as well as the history of Tanzania, which is the host country of these refugees. This study explored the information on sufficiency of food for refugees, information on security/protection for refugees and information on camps/shelters for refugees in Tanzania. This research likewise examined how refugees in Tanzania fit into the information society and investigated the multiculturalism of refugees by examining cultural diversity as well as cultural identity relating to numerous ethnic groups in camp by evaluating the following questions: (1) what communication is there for refugees? How are they given? And what are the sources of communication (e.g. written communication)? Who gives information to refugees? (2) What is the culture in the camp? Is there diversity in the camp? Are there social groups in the camp? (3) Are refugees identified based on culture? (4) What is gossip like - are they depressed? Do refugees have foreign languages (sign base language)? What do they do for entertainment (e.g. little computers to educate themselves)? (5) What are the sources of information? Who does the cooking? What happens to the food? Do refugees cook? Is the bathroom safe? Are there signs for

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3 The International Covenant on Economic, Social and Cultural Rights (ICESCR), Article 11 states that it is “the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing” (UNHCR 1976).
refugees (safety sign)? As a followup to my doctoral research study, this research employed content analysis and integrated data from my doctoral research, which examined refugees’ information seeking in Nyarugusu Camp, in Tanzania\(^4\) with the authorization of the United Nations High Commissioner for Refugees (UNHCR) as well as the Tanzanian government.

The research was focused on one-on-one interviews with refugees and with the UNHCR’s staff (in Tanzania as well as in the United States of America [USA], New York). Likewise, the research study carried out focus group discussions with refugees as well as an unobtrusive observation of the Nyarugusu Camp. There were a total of 70 refugees (22 women and 48 men), who participated in the research study. Five UNHCR staff members, together in the field in Tanzania, as well as in the USA, were interviewed. This research study presented numerous findings based on various studies, literature, archival materials (videos and pictures) that were examined and analyzed to reveal the inadequacy of food, security/protection and, information on camps/shelters for refugees, information on cultural diversity, in the camp, and information on ethnic and social groups in the camp.

The succeeding segments of this research paper will present (1) background of conflicts; (2) Tanzania, host country of refugees; (3) the United Nations High Commissioner for Refugees (UNHCR); (4) multiculturalism of refugees [and the relationship to war and conflicts], a review of cultural diversity and cultural identity relating to various ethnic groups in the camp; (5) Literature review; (6) methodology; (7) result/findings; (8) conclusion and limitations.

**BACKGROUND ON SEVERAL CONFLICTS IN THE HORN OF AFRICA**

It is important to understand from an epistemological stance that the Horn of Africa has confronted extensive civil wars, ethnic conflicts, and political conflicts. This lack of security displaced several individuals from their native countries. The Horn of Africa has the largest displaced populace on the continent. There are approximately 3 million refugees in the Horn of Africa and approximately 6.2 million internally displaced persons in 2015. According to the United Nations (UN) General Assembly in 2015, there were 525,000 refugees from Burundi and DRC, 1.1 million Somali refugees and 77,300 Rwandan refugees (UN General Assemble, 2016). In the middle of 2003, nevertheless, 22,000 refugees from Somalia repatriated home. Although it is extremely underfunded, the United Nations High Commissioner for Refugees (UNHCR) unceasingly gets new requests universally to provide support to displaced persons (UN General Assembly, 2001).

The international community, principally the UN, has taken different strategies to protect the lives of millions of persons in the above-mentioned nations. Sadly, there have been occasions when the United Nations has failed to react, for instance, the 1994 Rwanda Genocide, where 500,000 persons died (UN General Assembly, 2001). Several conflicts in the Horn of Africa will be assessed below in order to understand the reasons of these conflicts, as well as the United Nations’ reaction to them.


Tanzania, A Host Country of Refugees

Tanzania has been accommodating refugees since the 1970s (UNHCR, 2002). Especially, since 1994, Tanzania has been called a safe haven for refugees from Rwanda (Landau, 2004). Tanzanian camps comprise refugees from Burundi, DRC, Somalia, and Rwanda (just to cite a few). The Tanzanian government has been searching for a peacable resolution to the refugee situations in its region. It participates in international efforts to construct peace and stability in Burundi and the DRC.

The rules of the government of Tanzania have been altered over the years. Refugees who came from Burundi, as well as Rwanda, during the 1970s were located in settlements and the government apportioned an enormous plot of land for these refugees (UNHCR 2002). In 2009, the government of Tanzania repatriated approximately 32,000 refugees to Burundi, leaving about 35,000 refugees based in the Mtabila refugee camp, which the government legally shut down in June 2009 (UN 2010). In 2010, the Tanzanian government took the unparalleled move of naturalizing about 162,200 Burundian refugees who had dwelled in the “Old Settlements” in northwest Tanzania commencing in 1972 (Hassan 2010). About 22,300 refugees are pending endorsement for naturalization from the government.

BURUNDI

Since 1993, Burundi has been anguishing from armed conflicts subsequent to the killing of Melchior Ndadaye, the democratically elected president (UNHCR, 1997a). After his assassination, there were killings of the Hutus and the Tutsis, which led to more chaos. Thousands of individuals were displaced. Approximately 160,000 Burundian refugees, predominantly Hutus, escaped to Tanzania and Zaire (currently named The Democratic Republic of the Congo [DRC]). The Hutu rebel group utilized some Burundian refugee camps as their base in cross-border aggression on their country (UNHCR, 1997a).

In 1994, there was an enormous influx of 270,000 Rwandese (mostly Hutu) refugees into Burundi. These refugees reached Burundi at a period of excessive tension. The conflict sprouted deeper and the violence moved nearer to the camps. Eventually, many of these dismissed Hutus chose to repatriate because of the persistent turmoil in Burundi. Ultimately, 90,000 refugees repatriated back to Rwanda and almost 300,000 refugees absconded to Tanzania (UNHCR, 1997a).

RWANDA

The genocide that commenced in 1994 resulted in the massacre of approximately 500,000 Rwandans (Tutsis as well as moderate Hutus) (Lischer, 2003) in six weeks within the second quarter of 1994. The genocide arose subsequent to the death of both presidents of Burundi and Rwanda on April 6, 1994; the aircraft that was carrying both presidents crashed beneath questionable circumstances during its arrival into Kigali airport.5

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As a consequence of the genocide, nearly 1.7 million Rwandans seek refuge in Burundi, Tanzania, and Zaire. They were housed at refugee camps and provided with international assistance. In 1994, around 160,000 refugees returned to Rwanda. Nonetheless, members of the former Rwandese government and militia forces intensified their grip on the refugee population and the return was halted. UNHCR’s efforts to continue the voluntary repatriation had slight effect. Thereafter, the number of refugees returned (700,000) was almost equivalent to the number of babies who were born in the camps, resulting in a continual refugee population (UNHCR, 1997a).

DE DEMOCRATIC REPUBLIC OF CONGO (DRC)/ZAIRE

In Zaire (currently DRC), the conflict started in 1984 because of the modification of its citizenship laws. The Banyamulenge ⁶, who belong the Zairian Tutsi group, were confronted with problems because of the alterations and local officers who were supporters of President Mobutu Sese Seko opposed the Banyamulenge in September, which led to the fleeing of people to Rwanda and Tanzania to seek shelters in camps. Subsequently, the Banyamulenge militias attacked numerous civilians and military targets located in South Kivu. The Soldiers of the Rwandan Patriotic Army (RPA) arrived in Zaire from Rwanda and fought alongside of the Banyamulenge militia (UNHCR, 2000). As a result, numerous parties were involved in conflict.

SOMALIA

Chaos spewed in Somalia, in January 1991, when the government was dethroned. Several clans and warlords began contending for national political power, as well as regional control. Somalia was expeditiously tossed into violence, famine, suffering and exiling out of the country into Ethiopia, Djibouti, Kenya, and Yemen.

The UN Operation in Somalia (UNOSOM) was created in April 1992 to administer a ceasefire in Mogadishu. Likewise, the UN peacekeeping force mandate encompassed protection of the airport and harbor, as well as safeguarding the distribution of humanitarian supplies to the capital city and the neighboring regions. After five months, UNSOM’s duties and strength of force were lengthy to protect humanitarian efforts in Somalia.

The situation incessantly exacerbated. As a concern, the UN Security Council passed Resolution 794, allowing military action. A Unified Taskforce (UNITAF), structured and guided by the United States, was set out to Somalia with the task of utilizing “all necessary means” to ensure safe environs for the distribution of humanitarian aid in Somalia (UNHCR, 1995).

On March 30, 1993, the United Nations Security Council created UNOSOM II to take over operation from UNITAF (UNHCR, 1995). The transfer of operations was embarked in three months. UNOSOM II conflated numerous attacks, which led to the deaths of both Somalis as well as U.S. soldiers. As a consequence, numerous United Nations member states decided to remove their troops from Somalia in March 1994. In

⁶ Refugees used the word Nyamulenge, referring to Banyamulenge. Banyamulenge is considered plural and Nyamulenge is singular. Both words were used interchangeably.
addition, the attacks on UNOSOM II, the consequential deadlock among the warring groups, as well as the failure to establish a national government made the Secretary-General of the United Nations to determine that the all-inclusive UNOSOM II forces should depart Somalia by the last day of March 1995 (UNHCR, 1995).

Yet, some organizations unceasingly delivered humanitarian assistance in Mogadishu. Also, UNHCR planned on a cross-border strategy from Kenya. UNHCR’s plans concentrated on the tranquil progression of the Somalis, who were seeking shelter outside Somalia. UNHCR’s vital object was to hasten the return of Somalis, thus deterring additional refugee influx into Kenya, as well as various countries (UNHCR, 1995).

In middle of 1995, more than 200,000 Somalis returned home. UNHCR created at least 360 small-scale reintegration as well as rehabilitation programs, despite growing conflict between clan militias as well as government forces (abetted by Ethiopian troops) which forced approximately 400,000 individuals to abscond Mogadishu. In 2006, about 71,000 Somalis took shelter in neighboring countries (UN, 2007). By 2008, Somalia was the vastest refugee-generating nation on the African continent with about 561,000 refugees comprising asylum seekers overseas (UN 2009).

**Multiculturalism of refugees [and the relationship to war and conflicts] a review of cultural diversity and cultural identity relating to various ethnic groups in the camp.**

Multiculturalism is the condition or a state of being multicultural; plus multicultural is “of or relating to constituting several cultural or ethnic groups within a society” (Allen, 1929). From an epistemological standpoint, multiculturalism tends to conserve the various cultural identities in a society as observed, researched and analyzed data from unobtrusive observation, interviews with UNHCR officials, interviews and focus group discussions with refugees in Nyarugusu Camp, Tanzania during my Ph.D. field research.

From a pragmatic stance, it is indispensable to signify that multiculturalism fits quite well into the narratives of the refugees’ situations because the predominant refugees’ predicaments are related and are intertwined with the notions or aims based on various differences, such as culture and ethnicity within a society. These differences are occasionally driven by political or economic objectives conveyed by various cultural or ethnic groups to achieve their goals. Therefore, these differences have led to war or conflicts, which had led to genocide, killings, slaughter, rape [especially women and girls] and stimulates the influx of refugees to various neighboring countries, and refugees continue to anguish in camp.

There are approximately 3.6 million exiled African refugees, or thirty percent of the worldwide 12.1 million refugee population, because of ethnic strife, tribal conflicts, political conflicts, civil war or oppression. These various insecurities have been instigated by players such as clan militias, rebels, warlords, militia groups and government officials, who belong to various ethnic groups fighting to attain various economic, political, and social objectives; because of their ferociousness and violent actions, they have ruined the lives of refugees due to their acts of violence, as well as insecurity, which had made refugees to abscond their native countries to seek shelter in camps, thus inflicting pain and suffering on refugees, because these refugees have witnessed the massacres, killings, slaughtering, shootings and abuse of their families, relatives or loved ones. Refugees fled
from countries that are bounded by the African Great Lakes territories such as Burundi, DRC, Uganda, and Rwanda, which offer refugee protection as a fundamental segment of the “international responsibility to protect” (UN General Assembly, 2016, p. 1) but with no resolution to refugees’ plights (Obodoruku, 2016).

In DRC, since 1984, the Mai-Mai militia group as well as the Banyamulenge [plural] [Nyamulenge, singular] ethnic tribe have been aggressively fighting one another, and the government because of the modification on their citizenship laws, which resulted in the death of thousands of individuals and thousands of people who were displaced in adjacent countries such as Tanzania. The Mai-Mai militia group killed and displaced thousands of individuals. Similarly, the Banyamulenge/Nyamulenge militia groups of fighters who are recognized as a Zairian Tutsi group, likewise killed civilians as well as displaced thousands of individuals. Refugees stated that, at the time of the war, the Democratic Republic Congo soldiers were “cruel and abusive to its citizens; they raped women and girls and massacred people” (Obodoruku, 2014b).

Though in Somalia, since 1991, the warlords and clan militias contesting for political and regional control have led to political turmoil, which resulted in exiling of thousands of Somalis to neighboring states, such as Kenya. Similarly, the clan militias and government forces (assisted by Ethiopian troops) violence undertaking resulted in the deaths of thousands of Somalis and forced thousands to seek shelter abroad and in Tanzania.

At the time of the 1994 genocide in Rwanda, there was fighting among militias as well as the government forces which resulted in the deaths of about 50,000 Tutsis and Hutus, and thousands of people sought refuge in camps in neighboring states such as Tanzania. Several of the executors of the massacre were members of Hutus-led government who aimed at the Tutsi population because they were convinced that the Tutsi rebel group launched the attack that killed President Juvenal Habyarimana of Rwanda. The genocide started following the death of both presidents of Burundi and Rwanda on April 6, 1994, when an airliner that was transporting them collided underneath dubious circumstances during its arrival into Kigali airport.

It is important to signify that the Tutsi, Hutus and the Twa population are dwellers of the African Great Lakes region; the Tutsis are regarded as the second-largest population among the three largest groups in Burundi and Rwanda. Hutus are seen as the second-largest group and Twa the smallest group. Thus, in Burundi, the Twa tribes were discriminated and targeted during the war; their tribal members murdered some of them. Refugee[s] stated that the “Twa tribes were deprived” and they “have no opportunity to go to school or have power of control as it is to other tribes” because they were seen as a minority group. “Hence during the war [in Burundi] the Hutus and Tutsi defeated the Twa Tribes (Obodoruku, 2013).

In Burundi, since 1993, the Hutus rebel continued to fight after the assassination of President Melchior Ndadaye, Hutus and the Tutsi tribal people were slaughtered, which resulted in further chaos. Thousands of individuals were displaced; about 160,000 Burundian refugees, mostly Hutus, escaped to Tanzania as well as Zaire. Groups of soldiers from Burundi entitled themselves as CNDD [CNDD-FDS: National Council for Defense of Democracy - Forces of Defense for Democracy], were soldiers who sought to
take over the government in Burundi. The CNDD slaughtered and incapacitated civilians as well.

The United Nations High Commissioner for Refugees (UNHCR)

The United Nations High Commissioner for Refugees (UNHCR) has its foundations in the post-World War I phase. Subsequently to the Russian Revolution, there was an immense influx of refugees from the prior empire. The League of Nations chose Fridtjof Nansen as the High Commissioner to deal with the vast displacement of persons. In 1923, Nansen’s representatives evaluated the refugees in the southern segment of Russia nonetheless necessitated them to remain in a country of refuge, pending the anticipated finale of the Soviet Union (UNHCR, 1991).

The condition was exacerbated by major displacements in the 1930s as well as 1940s. The Allied Powers were apprehensive about the gigantic flow of refugees throughout Europe, even before the conclusion of World War II. Likewise, in 1943 the Allied Powers instituted the United Nations Relief and Rehabilitation Administration (UNRRA) to aid damaged regions. UNRRA aided displaced persons as well as those who had absconded from their countries during World War II and subsequent conflicts (UNHCR, 2000). Later, the International Refugee Organization (IRO) replaced UNRRA.

When the war in Europe was over in May 1945, there were over 40 million individuals displaced, not including Germans. More than 1 million Byelorussians, Estonians, Ukrainians, Russians, Latvians, Lithuanians, Poles, and others escaped from the Soviet rule. Thirteen million Germans, “Volksdeutsche,” were likewise banned from Soviet Union, Poland, Czechoslovakia and other eastern European countries. The displaced Germans were classified as “expellees” “(Vertriebebe)” (UNHCR, the State of the World Refugees, 2000). Likewise, during the war in the Pacific, there were millions of Chinese who were displaced by Japanese military forces (UNHCR, 2000).

On July 28, 1951, the UNHCR was formed mostly to deal with individuals who were absconding from Communist rule in Eastern Europe (UNHCR, 2000). UNHCR was instituted as an impermanent organization: its employees were twenty-three, with a $5 million budget and an estimated life of three years (Keynote by Mrs. Sadako Ogata, 2000). Concurring to Article 22 of the United Nations Charter, UNHCR is considered a supplementary organ of the General Assembly (GA). Also, Article 2 of the UNHCR Statutes indicates that the responsibilities/work of the High Commissioner “shall be of an entirely non-political character; it shall be humanitarian and social and shall relate, as a rule, to groups and categories of refugees” (UNHCR, the State of the World Refugees, 2000). As of 1951, UNHCR has been an organization for the protection of international refugees (UNHCR, the State of the World Refugees, 2000). The UN likewise defined “refugee” as well as identified legal protection and assistance that refugees should get from a state that certified the convention (UNHCR, 2007).

UNHCR’s principal goals were twofold: first, to give international protection for refugees; and second, to seek for lasting solutions for refugees. In the latter situation, UNHCR works with assisting governments to help with the voluntary repatriation of refugees or their integration to new nations (UNHCR, 2000).

UNHCR has been limited by inadequate funding from the beginning. Each project to support refugees had to be financed via charitable donations, primarily from
member states. Precisely, UNHCR was not allocated the funds to operate a repatriation program. Instead, it was necessitated to deliver international protection as well as to support solutions for refugee issues with just a small budget. Gerrit Jan van Heuven Goedhart, the first commissioner for refugees, specified that there was a peril that his organization would “administer misery” (UNHCR, 2000).

Despite van Heuven Goedhart’s efforts to persuade member states of the scale of the refugee issues, they just donated token funds. However, UNHCR established effective partnerships with non-governmental groups in order to sustain its operation. In 1951, the first noteworthy donation came from the Ford Foundation, which bequeathed UNHCR $3.1 million. This capital was utilized for a pilot assignment, which, for the first time, highlighted local integration into European nations “as a solution to refugee problems” (UNHCR 2000).

During the mid-1950s, the Soviet Union’s resistance to UNHCR began to ease. At the time of the Cold War, the Soviet Union assisted the admission of several developing nations into the United Nations. These nations recognized the potential efficacy of UNHCR in tackling their refugee issues (UNHCR, 2000).

UNHCR’s first major assessment was the massive departure of refugees from Hungary subsequent to the Soviet suppression in 1956. The preponderance of these refugees – about 180,000 – abscended to Austria, and approximately 20,000 fled to Yugoslavia. This influx presented UNHCR its first chance to work together with the International Committee of the Red Cross (stationed in Hungary), as well as the League of the Red Cross Society (stationed in Austria).

During 1956-57, UNHCR assisted in the resettlement of Hungarian refugees to approximately 35 countries worldwide and the voluntary repartition of several to Hungary. The operation changed UNHCR from a tiny body “dealing with a residual caseload of refugees remaining from the Second World War to a much larger organization with broader responsibilities” (UNHCR 2000, 26). In part, the manner of the U.S. government regarding UNHCR transformed to the better after its accomplishment with the Hungarian refugees. Also, UNHCR’s work with Hungarian refugees likewise unlocked doors for it in the communist biosphere.

Also, UNHCR’s work in assisting the Chinese refugees in Hong Kong was an additional landmark, as UNHCR extended into the developing world. In November 1957 was the first time the United Nations General Assembly demanded that UNHCR employ its “good office” to aid a group of refugees outside of Europe (UNHCR, 2000). Currently, UNHCR addresses major refugee crises throughout the world.

**UNHCR, Partnership and Management in Nyarugusu Camp**

Nyarugusu camp is in the control of the Tanzanian Ministry of Home Affairs (MHA), which is responsible for the implementation of the Tanzanian government’s refugee and asylum policies, as well as the coordination of camp activities and security. The UNHCR is regarded as the primary government counterpart; UNHCR goals are to deliver rights-based assistances as well as international protection, while seeking durable solutions such as repatriation, reintegration and resettlement for all individuals of concern, as well as strengthen the asylum and migration structures in Tanzania. As of
2013, UNHCR had fifty-nine national and international employees encompassing the United Nations Volunteers, (UNVs), deployees and local contractors who are conveying the administrative and operational support to delivering support to over 68,000 refugees in Nyarugusu camp (UNHCR, 2013).

Figure 1: Nyarugusu Camp Map, UNHCR 2013.

With regard to partnership and coordination in the camp, there are procedures intended at supporting in running the day-to-day camp activities; however, the UNHCR has been assisting partners who support the management of camp activities. “There are
eight implementing partners (IPs) - six national and two international; one government counterpart; and three operational partners, including two United Nations (UN) agencies. The national implementing partners include World Vision Tanzania (WVT), Tanzania Water & Environmental Sanitation (TWESA), Community Environmental Management Development Organization (CEMDO), and JRS-Radio Kwizera (RK). Others include Tanzania Red Cross Society (TRCS), National Organization for Legal Assistance (NOLA) and the International IPs which are International Rescue Committee (IRC) and Africa Initiative for Relief & Development (AIRD). The operational partners are World Food Programme (WFP), International Organization for Migration (IOM) and Women’s Legal Aid Center (WLAC)” (UNHCR, 2013).

In addition, MHA is the principal government partner tackling each issue relating to refugees within the operational region. There are once-a-month inter agency coordination gatherings held to evaluate progress as well as conjointly review changes that affect service that was supplied to refugees as well as persons of concern in the camp. In addition, these meetings allow humanitarian players to report and carry out a self-evaluation of interventions through the period of assessment.

LITERATURE REVIEW

Scholarly Foundations based on Information Needs

Numerous scholars have conversed information needs (Case 2005, 71-72). Grunig (1989) asserted that “needs” are typically classified as “an inner motivational state” that expresses views as well as action (p. 209). Various “inner states” could encompass, for example, doubting, wanting, believing, expecting or fearing (Liebnau and Backhouse,
1990; Searle, 1983). Atkin (1973) broadly and well-defined information need as the “function of extrinsic uncertainty produced by a perceived discrepancy between the individual’s current level of certainty about important environmental objectives and a criterion state that he seeks to achieve” (p. 206).

**Scholarly Foundations on Information Seeking Behaviors**

Case (2005) stipulated from that information seeking is “more closely tied to the concept of need,” thus it is considered to the idea of “information itself” (p, 80). Bates based his arguments from “a cognitive approach, arising out of cognitive science, in which thinking of the individual person operating in the world is the dominating focus of research on information seeking, retrieval and use” (pp. 13-14). Kuhlthau (2005) affirmed that the “Information Search Process (ISP) addresses intellectual access to information and ideas, and the process of seeking meaning” (pp. 230-231). Nahl (2007) asserted that “cognitive and affective procedures during information reception and use…interact with technological affordances and are the embodiments of the community’s social life” (pp. 2007, 3-4). Nahl’s (2007) interpretations of information reception, as well as use, address the interaction between technology and a person’s biological processes. Wilson’s (1981) Model of Information Seeking deliberated on people as a fundamental source of information in numerous circumstances, even within “direct interaction.” Savolainen (2005) detailed that social and cultural elements stimulate people’s behavior in deciding as well as employing information sources. Jank (2010) claimed, “The information seeking process, when viewed cognitively, is driven almost exclusively by the personalized cognitive processes of individual information seekers” (p. 4).

**The Information Needs of Refugees in Camp**

There is inadequate literature that discourses the information needs regarding refugees. This section investigates three facets of information as well as refugees in Tanzania: (1) the information on adequate food for refugees; (2) information on security/protection for refugees; (3) information on camps/shelters for refugees in Tanzania.

**The Information on Adequate Food for Refugees**

Refugees are entitled to the fundamental human right to sufficient food. Article 11 of the International Covenant on Economic, Social and Cultural Rights (ICESCR) clearly indicates that it is “the right of everyone to an adequate standard of living for himself and his family, including adequate food” (UNHCR, 1976, 4). Therefore, the international community has the responsibility to deliver adequate food to refugees.

However, the WFP food assistance programme is the principal channel of food for refugees. WFP delivers food such as pulses, Super Cereal, salt and vegetable oil in order to meet a minimum dietary necessity of 2,100 calories for an individual daily (WFP, 2017a).

The timely and consistent distribution of food to refugees is significant, both at the point of entry [for newly arrived refugees] as well as later in the refugee camp. The inadequacies of food supplies for the refugee population in Tanzania continue as an epidemic. Refugees depend predominantly on food aid from the international
community. Despite these challenges for the lack of funds and the need for continuous fundraising to provide sufficient rations for refugees (UNHCR, 2016c); the UNHCR (2015) reported that, on August 30, 2015, an accumulative aggregate of 4,674 metric tonnes (mt) of food supplies had been disseminated to more than 89,000 recipients. This comprised 206 mt of hot meals served to more than 89,000 Burundian refugees and 32 mt of High Energy Biscuits and dates were disseminated to approximately 38,000 refugees in transit to Nyarugusu Camp from several Transit/Reception Centres (UNHCR, 2015a).

The WFP (2016) reported that the Super Cereal (SC) ration for refugees in Nyarugusu camp were momentarily reduced in March, June, July, October, November as well as December 2015 because of pipeline breaks [lack of regular and sufficient food distribution due to a gap/lack of funding]; however, maize meal rations were increased throughout these periods to meet the minimum daily calorie requirements needs (WFP, 2016).

According to the WFP, the current Post-Distribution Monitoring (PDM) carried out in October 2015 showed a reduction in the percentage of households with standard food consumption from 94 percent in 2014 to 75.8 percent in 2015, as well as an upsurge in the percentage of households that have poor food consumption outcomes from 1.5 percent in 2014 to 13.1 percent in 2015. However, the Dietary Diversity Score (DDS) likewise declined from 4.60 in 2014 to 4.10 in 2015, though it is still representing average diet diversity. The foremost contributing issue to such nonconformity was based on seasonality (WFP, 2016).

In May 2015, an inflow of Burundian refugees entered Tanzania, compelling three months of Immediate Response Emergency Operation (IR-EMOP) in order to meet the instantaneous emergency food rations of the newly arrived refugees, before the rest of the newly arrived refugees were immersed into the ongoing Protracted Relief and Recovery Operation (PRRO) [labeled “Food Assistance to Refugees in North-Western Tanzania” by distribution of food allocations that meet a minimum day-to-day energy need of 2,100 kilocalories per individual] (WFP 2016).

The arrival of Burundian refugees generated novel dynamics as well as challenges in Nyarugusu Camp, where the Burundian and Congolese people dwelled on the same available supplies, comprising land and firewood. WFP swiftly embraced mobile dry ration dissemination to incoming refugees to adjust to the accumulating influx of refugees (WFP, 2016).

The Coping Strategies Index (CSI) of the refugees from Congo in Nyarugusu camp diminished “from a mean of 10.5 in 2014 to 6.1 in 2015,” (WFP, 2016, p. 10) showing lower stress between households in 2015 paralleled to 2014. The five utmost frequently employed coping strategies stated by households comprised money or food from friends and relatives (22%), decreasing the number of meals eaten daily (19%), buying food on credit (17%), substituting labor for food (work for food) (15%) and reducing ration sizes during meal times (13%) (WFP, 2016).

During the Post-Distribution Monitoring (PDM) in October 2015, one-third (33%) of the refugees residing in Nyarugusu camp sold a portion of their food ration to meet other requirements. This is a minor reduction paralleled to 38% documented in 2014
Community and Household Surveillance (CHS) reports. Based on this one-third, approximately 70% sold out their food to meet their other requirements for various food items, 41% sold their food because they did not have other means to get money, whereas 36.5% sold their food because they thought the food was not appropriate. Approximately 21% sold portion of their entire food allocation to them to meet the requirements for non-food items (NFIs). A majority of refugees who sold their food ration to meet numerous food requirements specified that the food that the WFP is disseminating did not meet refugees’ traditional culinary habits or preferences.

Nevertheless, diet diversity is presently an issue that needed to be addressed. JAM conducted a study in September 2015 that specified absence of livelihood activity, meal variety as well as regularity as main restraints affecting refugees’ nutritive diversity. The Cash Based Transfer (CBT) feasibility study finalized in January 2014 and the follow-up study carried out in 2015 signified the conceivability for a CBT interposition in the camp, as well as WFP presently working on a CBT implementation strategy, subsequent to a prosperous market and supply chain evaluation.

Through the September 2015 JAM, refugee women testified that they have inadequate access to complementary food items such as meat, fish and green vegetables as they have no buying power. This restricted their dietary assortment, making it problematic for them to eat or provide for their children as counseled by health personnel (WFP, 2016).

Data from the 2015 Post-Distribution Monitoring specifies that a high percentage of interviewed refugee households (79%) bought local food of their choice from the market to supplement their food ration. Though 72% of the refugees bought sardines (dagaa), 71% bought maize meal, 65% bought vegetables, 58% bought salt, 46% bought cassava flour and 41% bought palm oil. On a once-a-month basis, households spent an average of 38,720 Tanzanian Shilling (TZS) on buying food. The Post-Distribution Monitoring also discovered that the 28-day food ration given to refugees lasted for an average of 19 days, which could be a clarification on why several refugees bought maize meal. A large proportion of refugees buying maize meal from the market specifies that refugees needed additional maize meal to meet their household food needs. The data from the 2015 Post-Distribution Monitoring broadly signifies that food purchase provides 28% to the refugee diet, whereas 62% of the food, which refugees consumed, came from food aid supplies. However, a cash-based intervention would allow refugees to modify their diet, conjoining it to food of their choice or preference (WFP, 2016).

Though, while in September 2016 to March 2017, Tanzanian authorities encountered the accumulative arrival of refugee from Burundi. With a phase of seven months, 89,000 refugees reached Tanzania, accounting for more than a quarter of the present population of 312,000 (WFP, 2017a). This inflow involuntary made WFP expend its planning figures and led to crucial funding shortages. As a consequence of inadequate funding, WFP reduced rations as well as “issued a funding appeal to development partners at the end of May” (WFP 2017a).

However, UNHCR (2017a) reported that as of March 31, 2017, the targeted 100 percent monthly food assistance to refugees was met.
The Information on Nutrition

Information concerning nutrition is another significant contemplation for refugees. UNHCR (2015) reported that approximately 20 metric tonnes (mt) of Super Cereal Plus were delivered to 5,268 children ages 6-23 months under WFP’s Blanket Supplementary Feeding Programme, which aimed at averting widespread malnutrition and “to reduce excess mortality among those at risk by providing a food/micronutrient supplement for all members of the group (e.g. children under five or under three, pregnant women and nursing mothers, etc.)” (UN Foundation, 2017) to avert stunting. Likewise, about 31 mt of several food products were delivered to 7,450 pregnant and lactating women (PLW), HIV patients on medication, Moderate Acute Malnutrition cases as well as hospital inpatients (UNHCR/WFP, 1999).

Nutrition assessment statistics collected subsequent to the influx of the Burundian refugees in May 2015 showed cumulating rates of acute malnutrition. Outcomes from the swift Midupper Arm Circumference (MUAC), a screening technique which is used to measure the circumference of a child’s mid-upper arm was carried out by Medecins Sans Frontieres (MSF) [“an international, independent, medical humanitarian organization that delivers emergency aid to people affected by armed conflict, epidemics, natural disasters and exclusion from healthcare” (MFA, 2017)] in July 2015, specified 1% SAM as well as 5.5% of GAM concentrations. Incoming Burundian refugees were emerging from segments with high stunting rates as well as micronutrient deficiencies as well as were hence nutritionally susceptible. Subsequent to the intensifying acute malnutrition rates, treatment of Moderate Acute Malnutrition (MAM) for children ages 6-59 were introduced in Nyarugusu camp in July 2015 where recipients were offered with a day-to-day ration of 200 grams of Super Cereal Plus (SC+) (WFP, 2016).

In order to avoid stunting, WFP delivers take-home rations of Super Cereal (SC) with sugar, as well as vegetable oil to pregnant and lactating women, and SC+ for children aged 6 to 23 months old, to guarantee that children obtain the right nutrition through the first 1,000 days. Additional SC+ rations were given to children ages 24 to 59 months old to sustain their nutritional status, as well as avert micronutrient deficiencies (WFP, 2016).

UNICEF (2015) carried out a Rapid Joint Assessment Mission (JAM) in Nyarugusu Camp from 1st to 4th September 2015. Through UNICEF’s partnership with the Tanzanian Red Cross Society (TRCS), it has continued to review the situation on the health and nutrition of refugees. UNICEF assessment indicated that it continuously supports the management of severe acute malnutrition (SAM) on six outreach ambulatory locations, as well as one inpatient stabilization centre. UNICEF reported that SAM cases with complications admitted in inpatient care have declined from 94 in July to 63 in August. Subsequently from the beginning of September, 23 SAM cases with impediments were admitted to inpatient care, whereas there were 138 Outpatient cases. There were only 161 entire SAM cases from the beginning of September.

UNICEF reported that, since May 2015, an accumulative total of 212 children (ages 6-59 months) who were having SAM with problems were admitted into an inpatient stabilization centre, as well as 686 children (aged 6-59 months old) with SAM exclusive of problems were admitted to the outreach ambulatory sites (with total of 898 SAM cases) (UNICEF, 2015).
From the beginning of September, Vitamin A supplements were offered to 643 children aged 6-59 months, and deworming tablets were provided to 584 children between the ages of 12-59 months old. Accumulatively, since the beginning of May 2015, Vitamin A supplements were offered to 14,174 children aged 6-59 months, as well as deworming tablets to 6,307 children from ages 12-59 months old (UNICEF, 2015).

WFP (2017b) reported in June 2017 that rations based on maize meal will be disseminated at 70% in July 2017. WFP specified that a pipeline break is estimated from August for cereals, followed by Super cereal and vegetable oil, if finances are not upcoming. In May as well as June 2017, rations of maize meal were disseminated at 80%. WFP reported the shortfalls over the next three, six, nine, and 12 months centered on the WFP’s preparation figure based on the Refugee Operation (WFP, 2017b).

Therefore, because of the continuous shortfalls/pipeline breaks due to lack of funding, refugees’ rations will be reduced until “May 2018” (WFP, 2017b). It is important to note that refugees relay mainly on the WFP for food distribution in camp; the food distributed to refugees is not enough and several refugees go for days without food (Obodoruku, 2014b) and, therefore, they will be starving pending the availability of funds to close the gap in the shortfall/pipeline break.

The Information on Security and Protection for Refugees

Refugees’ safety has continuously been the subject of international concern. On May 9, 1998, at the Great Lakes Region, there was a two-day meeting, which the Organization of African Unity (OAU) and UNHCR attended to discuss persistent concerns of the refugee situation. The envoys confirmed their support for refugee principles, particularly those encompassed in the 1969 OAU refugee convention, which functions as a foundation of the African asylum policy. Nations were counseled to utilize all apparatuses within their authority to assist refugees. The meeting specified that Rwandans exiled overseas were exempt from refugee protection; nonetheless, those who committed offenses must be brought to justice. Likewise, they indicated that bona fide refugees have to be safeguarded, as well as assisted. Also, they agreed that host countries required to be committed to refugees as well as work to decrease pressure from local environs (UNHCR, 1998).

Refugee safety and security persist as severe issues; because the general populace of a camp may be under siege by numerous militias that maneuver exclusive of restraint in several camps. The militias put pressure on civilians, terrify refugees, force children to work for their groups, sexually assault and exploit women, and avert people from repatriating to their countries of origin (UN, 2001). For September 2016 to March 2017, Tanzania government experienced a cumulative entry of refugee influxes from Burundi. In a period of seven months, there were 89,000 refugees who arrived in Tanzania, accounting for above a quarter of the recent population (of 312,000) (WFP, 2017a).

It is vital to note “that the endemic of the recurrently high levels of Sexual and Gender Based Violence (SGBV) [SGBV refers to any act that is perpetrated against a person’s will and is based on gender norms and unequal power relationship. It encompasses threats of violence and coercion. It can be physical, emotional,
psychological, or sexual in nature, and can take the form of a denial of resources or access to services. It inflicts harm on women, girls, men and boys” (UNHCR, 2017b), as well as sexual exploitation and abuse in Nyarugusu refugee camp, predominantly resulting from various “harmful traditional practices affecting women and girls” (UNHCR, 2015b).

Refugee women and children face numerous vulnerabilities and threats in camp (UNHCR 2015b), such as SGBV, which deprives them of their human dignity. And it has been extensively reported by refugees during interviews and focus group discussions in Nyarugusu camp, the various susceptibilities associated with the lack of protection in camp which they encounter such as rape, discrimination [tribal and ethnic discrimination], among many others (Obodoruku, 2014).

The Information on Camps and Shelters for Refugees in Tanzania

The UNHCR Review of CORDS community services for Congolese refugees specified that the Tanzanian government delimited the movement of refugees. Refugees are obligated to live in camps as well as stay “within four-kilometer radius,” (UNHCR 2002, 7), except if refugees have permission allowing them to depart the camp. The Tanzania Ministry of Home Affairs’ (MHA) representatives function as camp commanders, as well as direct matters of concern to the GOT. The MHA camp commanding officers provide permits to refugees on a circumscribed basis and priority is bestowed to refugees who necessitate a medical treatment, as well as to refugees who are in collaboration with NGO-subsidized activities. However, refugees can obtain permits for expeditions to adjacent towns for business purposes. The permits are allotted for three days at a time. And if a refugee is sighted outside the camp exclusive of a permit, the sentence will be six months in prison.

The Rwandan genocide created an enormous exodus of refugees into Tanzania in 1994. Within 24 hours, about 250,000 Rwandan refugees reached Tanzania (UNHCR, 2000). It is significant to specify, though, that Tanzania, likewise, host refugees from numerous African countries.

Subsequent political insecurity in Burundi in 2015 had increased the numbers of refugees who are residing in Nyarugusu Camp, from approximately 60,000 individuals to 137,843 refugees (68,843 DRC citizens as well as 69,000 Burundians) in a few months (WFP, 2016).

The section below will discuss the various methodologies that were applied to this research study.

METHODOLOGY

Content Analysis, Interviews, Focus Group Discussions and Unobtrusive Observation.

This research utilized content analysis and integrated data from my doctoral research, that investigated refugees’ information seeking in Nyarugusu Camp, in Tanzania7 with the endorsement of the United Nations High Commissioner for Refugees

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(UNHCR) as well as the Tanzanian government. The research was concentrated on one-on-one interviews with refugees and with the UNHCR’s staff (in Tanzania as well as in the United States of America (USA), New York). Likewise, the research study conveyed focus group discussions with refugees as well as an unobtrusive observation of the Nyarugusu Camp. There were a total of 70 refugees (22 women as well as 48 men), who participated in the research study. Five UNHCR staff members, together in the field in Tanzania and in the USA, were interviewed.

Research Questions

**Research Question 1:** What communication is there for refugees? How are they given? And what are the sources of communication (e.g. written communication)? Who gives information to refugees?

**Research Question 2:** What is the culture in camp? Is there diversity in camp? Are there social groups in camp?

**Research Question 3:** Are refugees identified based on culture?

**Research Question 4:** What is gossip like - are they depressed? Do refugees have foreign languages (sign base language)? What do they do for entertainment (e.g. little computers to educate themselves)?

**Research Question 5:** What are the sources of information? Who does the cooking? What happens to the food? Do refugees cook? Is the bathroom safe? Are there signs for refugees (safety sign)?

DATA COLLECTION

The primary data collection was from my doctoral field research, which investigated refugees’ information seeking in Nyarugusu Camp, in Tanzania, UN documentation, UNHCR’s Report and scholarly journals. Through the process of observation of the various documents, as well as having my research question in mind, my note-taking method gave me the instantaneous opportunity to take notes while examining the vast pile of documentation on multiculturalism of refugees in Tanzania. Gorman and Clayton (2005) recommended that it is fundamental to take notes “as events unfold, or at least on the same day — and preferably both at the same time” (p. 120). Like Berg (1995) indicated that field notes must be completed instantly “following excursion in the field” (pp. 105-107), which I executed. After observing as well as taking notes on vital keywords throughout the process when the data was being analyzed, I immediately wrote the full notes as suggested by Berg (1995, pp. 105-107).

DATA ANALYSIS

This research study utilized content analysis to analyze numerous documents examined on the subject of multiculturalism of refugees in Tanzania and centered on their content.
To entirely comprehend the contents that have been discovered throughout the observation process as well as to precisely interpret them implicitly as well as contextually, various methodologies of a qualitative data analysis were utilized, such as the sorting and the sifting of data to identify various key events, patterns and phases (George & Clayton, 2005, p. 210). Hsieh and Shannon (2005) well-defined qualitative content analysis as a research methodology for “the subjective interpretation of the content of the text data through the systematic classification process of coding and identifying theme of patterns” (p. 1,278). Building on various concepts or variables from numerous theories or prior studies is tremendously advantageous for qualitative research, predominantly at the commencement of data analysis (Berg, 2001), which this research study utilized by reviewing, as well as analyzing studies to support this research study – coupled with Berg’s suggestions it is required to integrate several concepts of numerous theories or prior studies at the beginning of content analysis.

Emphatically, it is vital to consent that conducting an evaluation, analyzing and making sense of these massive qualitative data from the UN documentation, UNHCR’s reports, and several scholarly journals there was care taken to construct meaningful assessments on the core meaning that the data is based on. Patton (2002) argued that analyzing “any qualitative reduction sense-making effort that takes a volume of qualitative materials and attempts to identify core consistencies and meaning” (p. 453) should be employed. Berg (1998) signified that content analysis permits researchers to “examine artifacts of social communication – typically, these are written documents” (p. 223). Berg (1998) further indicated, “Photographs […] or any items that can be made into text are amenable to content analysis” (p. 224).

The following section of this research study will discuss numerous findings on the multiculturalism of refugees in Tanzania, as well as the information society of refugees grounded on reviewing and analyzing numerous studies, and scholarly literature.

FINDING RESULTS AND DISCUSSION

I will be presenting the findings of the research study based on data and analysis from my Ph.D. field research, which focused on one-on-one interviews with refugees and with the UNHCR’s staff (in Tanzania as well as in the United States of America [USA], New York). Likewise, the research study conveyed focus group discussions with refugees, as well as an unobtrusive observation of the Nyarugusu Camp. There were a total of 70 refugees (22 women and 48 men), who participated in the research study. Five UNHCR staff members, together in the field in Tanzania and in the USA, were interviewed (Obodoruku, 2014b). This study will also present numerous findings based on different studies, literature, and archival data (videos as well as pictures) that were assessed and evaluated to reveal the inadequacy of food for refugees, the inadequacy of security/protection for refugees, information on camps/shelters for refugees, information on cultural diversity in the camp, and information on ethnic as well as social groups in the camp.

Findings on Research Question 1: What communication is there for refugees? How are they given? And what are the sources of communication (e.g. written communication)? Who gives information to refugees?
Refugees who are encamped are desperate persons who are in need of information concerning how to navigate their current situation, as well as what their prospects are. There are numerous mediums of communication that refugees used to seek and use information in the camp. “Refugees seek information from the ‘Frequently Visited Areas’ (Obodoruku, 2014b) (see Figure 3 below on the “Refugees Information Seeking Model of Nyarugusu Camp,” Obodoruku, 2014b) in camp where refugees seek information regarding shelters, food, relatives, repatriation, rehabilitation, local reintegration, peace in their native countries, etc. The Information Seeking Model of Refugees in Nyarugusu Camp on Figure 1 presented several information utilization patterns of refugees in camp. These items located on Figure 1 “represent the areas in camp that refugees visit frequently to seek information. These are most of the available venues where refugee can obtain information” (Obodoruku, 2014b).

Figure 3: Information Seeking Model of Refugees in Nyarugusu Camp (Obodoruku, 2014b).

Figure 3 uses arrows to exhibit where males, as well as females, seek information in camp. Based on my observations, men sought for information first from various authoritative sources such as UNHCR, afterwards, they sought for information in the most Frequently Visited Areas in camp. Women at first seek for information at the most Frequently Visited Areas in camp (Ministry of Home Affairs [MHA] – Tanzanian
Government Office, Camp Commandant Office, Verification Center/Registration Centre, dispensary, hospital, markets, water points, butchery/slaught erhouse, etc.), then they go to the men, and lastly they go to UNHCR to obtain information that meets their individual needs. The procedures of information acquisition are coherent with the assessments of an information seeking behavior theorist, Kevin Rioux (2006). He stipulated that an individual gets information to realize his or her needs, motivations, and the “need and motivations of others” (Rioux, 2006). The Information Seeking Model of Refugees in Nyarugusu Camp had shed light on the information usability patterns of refugees in camp.

Refugees know how and where to obtain information; they obtain the information from notices they receive through UNHCR, MHA, Non-governmental Organizations (NGOs) or other assisting partners in camps. Several information that refugees obtain is from notice boards (see Figure 4 below on written/printed information exhibited on a notice board at a hospital/dispensary in Nyarugusu camp), whereas other is verbal information (informing refugees on numerous activities in camp or durable solutions, food distribution, registration, Verification Exercise [the Verification Exercise is a program that UNHCR as well as the Tanzanian government use to substantiate refugees’ population in camp), security concerns in camp etc.] (Obodoruku, 2014b).

As I observed at several occasions, “refugees get this information from notice boards, posters (as listed on the second and third columns on Table 1 above), banners, focus groups, or from the most Frequently Visited Areas in camp (such as the UNHCR Office, MHA, hospitals, churches, dispensary, market, butchery/slaughterhouse, water points etc.). The UNHCR (Mass Information Officer), MHA and other implementing
partners are the ones who distribute this information in the various locations” (Obodoruku, 2014b) in camp, in order for refugees to gain access to them.

In camp, information is scarce. Figure 4 (above) exhibits that, notwithstanding the printed information dispersed on notice boards in camp, it could be possessed on the basis of first come, first-served because the preponderance of refugees bring alone the information with them. This is because the information is not protected on a locked glass notice board for refugees to mainly read the content only. Thus, a majority of persons are not cognizant that the information has been distributed in camp.

**Findings of Research Question 2: What is the culture in camp? Is there diversity in camp? Are there social groups in camp?**

Refugees in camp are going through cultural shock because they are suddenly subjected to a brand new environment, and to unfamiliar cultures as well as way of life since they left their countries of origin and witnessed the brutal slaughtering, massacres, rape, abuse and many inhuman atrocities that they experienced in their countries during war and conflicts and during their flight to camp (Obodoruku, 2014b). Refugees are trying to assimilate with their new home, with new rules (from the Tanzanian government, which is different from theirs). Refugees in camp are shaped by their cultural, tribal and social identities. They speak different languages [such as Swahili – prominent in camp and Kirundi etc.], has different cultures and they organized themselves – by structurally living in closer shelters to their fellow tribal refugee. It is very hard to practice their various cultures because they are mostly required to band by the rule set by the Tanzanian government, but there were occasions they engaged in destructive traditional practices in camp, such as tribalism, children as well as wife inheritance and human compensation (UNHCR, 2013). [It is important to understand that the wife or widow’s inheritance is cogitated as a bridal inheritance; it is considered a form of marriage, in which a widow gets married to a kinsman to her dead husband, typically his brother. It can take numerous forms centered on diverse African culture, which serves as a social protection or control over the widow and her children.]. The World Vision (WVT) and International Rescue Committees’ (IRCs) SGBV prevention and response campaign has extended to about 3,177 participants (including 1,847 female and 1,330 males) who were straightforwardly contacted in villages. It is inhe expected that additional awareness campaigns will make speedy behavioral modification in refugee communities (UNHCR, 2013).

Diversity is vital and sensitive in camp, according to a UNHCR Official Mass Communication Officer interview. “Tribal relationships play a role in the communication of information” (Obodoruku, 2014b), but, nonetheless it is dissimilar between countries, because there are groups of people who come from a specific country; and they have their individual tribal, ethnicity and cultural beliefs. It is the UNHCR’s intervention to support; therefore, UNHCR takes into account the sensitivity of the information that is given to refugees and their cultural beliefs and their cultural values. “The UNHCR is very cautious about what we do” (Obodoruku, 2014b). “Refugees can practice their culture, but it should not contradict international laws” (Obodoruku, 2014b).

Diversity plays into the refugees’ narrative in camp. Refugees are faced with discrimination in camp. Refugees specified that they are being harassed as well as
discriminated[...], and along with numerous abuses in camp (Obodoruku, 2014b). Some of them specified that their fellow refugees in camp had discriminated against them. A refugee indicated that he needs information concerning “safety in camp because sometimes the Burundians are discriminated [against] in the camp by the Congolese, especially when they go to fetch water . . . [Burundi] are asked to fetch after the Congolese have finished fetching water” (Obodoruku, 2014b).

Refugees’ social groups are a fundamental aspect in camp because it is process where two or more individuals interact with each other, share parallel characteristics, and have a collective sense of unity; thus, refugees share these qualities because they are all in similar situations as refugees, they acquire information and exchange information to address their needs.

Table 1 (beneath) distinguishes several of “the social characteristics that are evident among refugees who express a perceived value in the use of information provided to them by UNHCR. They also seek information from partners but UNHCR is more important to them. Based upon the information they received, refugees were able to make informed decisions about repatriation, resettlement (to a third country), or reintegration, as well as going about their daily activities in camp” (Obodoruku, 2014b).

Table 1: Social Characteristics of Refugees Expressing a Need for Information from UNHCR (Obodoruku, 2014b).

<table>
<thead>
<tr>
<th>Refugees Expressing a Need for information from UNHCR</th>
<th>Category Counts</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>1</td>
</tr>
<tr>
<td>Male</td>
<td>8</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
</tr>
<tr>
<td>18-24</td>
<td>1</td>
</tr>
<tr>
<td>25-34</td>
<td>3</td>
</tr>
<tr>
<td>35-44</td>
<td>2</td>
</tr>
<tr>
<td>45-54</td>
<td>2</td>
</tr>
<tr>
<td>55-64</td>
<td>1</td>
</tr>
<tr>
<td>65 or older</td>
<td></td>
</tr>
<tr>
<td><strong>Level of Education</strong></td>
<td></td>
</tr>
<tr>
<td>Lower than High School</td>
<td>3</td>
</tr>
<tr>
<td>High School</td>
<td>4</td>
</tr>
<tr>
<td>College/University</td>
<td>2</td>
</tr>
<tr>
<td>Masters/Others</td>
<td>0</td>
</tr>
<tr>
<td><strong>Marital Status</strong></td>
<td></td>
</tr>
<tr>
<td>Single</td>
<td>2</td>
</tr>
<tr>
<td>Married</td>
<td>6</td>
</tr>
<tr>
<td>Separated</td>
<td>1</td>
</tr>
<tr>
<td>Divorced</td>
<td>0</td>
</tr>
<tr>
<td>Widowed</td>
<td>0</td>
</tr>
</tbody>
</table>
From an epistemological stance, “the discourse analysis of the social characteristics of refugees in relation to age has shown that there is a growing trend for refugees between the ages of 25 to 34 to perceive value in the use of information. According to the data, this age group seeks information regarding support for education;” (Obodoruku, 2014b) safety in camp; adequate food supplies; health-related issues; progress of DRC; durable solutions (such as repatriation, resettlement, as well as local integration); support from the international community to stop the wars in DRC and Burundi; and advocating for good governance in their native countries.

Likewise, Figure 5 “A Model of Information Acquisition and Exchange,” (Obodoruku, 2014b) displays information acquisition as well as usage by refugees who are culturally, socially and diversely involved in information acquisition and exchange in Nyarugusu camp. It was tailored from Wilson’s (1999) model of information behavior as well as Rioux’s (2006) model of information acquiring and sharing (Obodoruku, 2014b).

Figure 5: A Model of Information Acquisition and Exchange (Obodoruku, 2014b).
collaboration. Wilson’s concept that persons function as a basic source of information is coherent with the present model above. As displayed in Figure 5, “the information user – the refugee – has a need for information and employs information seeking behavior to fulfill his or her needs” (Obodoruku, 2014b). Thus the search as well as “acquisition . . . requires active action” (Wilson, 1999, p. 569). “Wilson’s analyses correlate with the search progression of the refugees from DRC aggressively seeking for information as well as exhausting the entire sources of information in camp to meet their needs. The next stage (see Figure 5 above) is for refugees to choose if the information did or did not meet their needs. “The stage of fulfillment or non-fulfillment of the needs of refugees then leads to the information usage by refugees. The next stage is the transmission of the information to several news sources trying to meet their needs” (Obodoruku, 2014b).

The manner of information gathering and sharing depends on the behavior and the procedures of how an individual shares the information that was obtained (Rioux 2006, p. 170). This encompasses several types of “communication or social collaborations or interactions that the user of the information might have with family or friends” (Rioux 2006, 170). Rioux’s interpretation of information sharing and communication is consistent with the numerous sources, of information that refugees utilize to obtain information from various sources (such as the Frequently Visited Areas [see Figure 5 above], their fellow refugees, as well as family) as specified in the discourse analysis (Obodoruku, 2014b). It is vital to note that preponderance of refugees specified that the information they acquire does not meet their needs.

**Findings on Research Question 3: Are refugees identified based on culture?**

From an epistemological stance, it is essential to indicate that refugees are not identified based on cultural grounds, but, when distributing information the UNHCR tries as much as possible to make sure that the information distributed, to them is disseminated in various languages in order for them to interpret the information out of respect for their cultures, because refugees come from various cultural, tribal and ethnic backgrounds. During an interview, UNHCR’s Repatriation Office noted that, because refugees originated from diverse tribes and speak diverse languages, any information that UNHCR gives them has to be operational languages (information distributed in various languages). For example, in Nyarugusu camp, the preponderance of refugees are Congolese. There are Burundians in camp and other nationalities; therefore, if the UNHCR passes on information to refugees, it cannot be distributed solely in one language. Even when the UNHCR speaks to refugees, they cannot base it on only one language. Nevertheless, most of them can understand Swahili, which is the prevalent language that is verbally spoken in Tanzania. Nonetheless, the UNHCR tries as hard as possible to translate certain important information. The functional working languages in camp are Kirundi and English. When the UNHCR’s officials have “meetings, within the community, the Congolese, some say, “I am Bembe,” some say “I am another tribe,” so the UNHCR try as much as possible, and asked if they can use a translator, so that people can understand when we are passing on the information to Bembe [tribal people] or Nyamulenge [ethnic tribal people] etc.” (Obodoruku, 2014b).
Findings on Research Question 4: What is gossip like - are they depressed? Do refugees have foreign languages (sign base language)? What do they do for entertainment (e.g. little computers to educate themselves)?

It is essential to note that gossip in camp was kept between the refugees, how, during interviews, Congolese refugees indicated that they were told in camp that it was safe to repatriate voluntary; therefore, refugees thought that it was safe to return. “We received much fake information. For example, in 1999, we were told that it was safe in our country. I was among those who returned back home, but before we were dropped off from the boat, I found out that the war was not ended. But I did not leave the boat. I came back to the camp; while many others were killed and died” (Obodoruku, 2014b). Some refugees said that the news that they received from their countries is deceitful. A refugee noted that “the information that I obtained from the Burundians broadcasting are different from those which are broadcast in Tanzanian radios, Ugandans because in the afternoon they say it is safe, while in the morning from the other radios they say people have been killed. In Burundi, the radios broadcasting in Burundi are cheating, are doing different from those in Tanzania” (Obodoruku, 2014b).

As discussed above, refugees have various foreign languages that are spoken by various tribal people such as the Bembe, TWA and many others. The Congolese speaks French as their official language, but they also have other local languages. Burundians speaks two official languages, Kirundi and French. There is no availability of sign languages in camp.

Refugees have little entertainment in camp; they gathered around and tell stories but they are hesitant to tell their stories of their experience in the war and conflicts that they been through and their continuous suffering in camp. Refugees have no access to Internet [with the exception of few with their phones]. There is no social networking - a web-based system [or social networking sites such as Facebook, Friends, and Myspace, Twitter (Obodoruku, 2016a), Instagram or Snapchat etc. that they could use to connect or share information. On the other hand, it is vital to note that the “UNHCR’s website presented information on refugees and immigration visually as well as taxonomically” (Obodoruku, 2015b). It is fundamental to specify that “refugees lack the physical social ties with the library community [to read and educate themselves] and the physical community; therefore, they face a culture of isolation and the inability to participate in the social Web that connects them electronically with individuals” (Obodoruku & Aytac, 2016). Refugees are lonely and idled in camp with little to do, but walk around, stand by the front of the camp leaders’ offices, waiting to hear of information on repatriation, rehabilitation or settlement and they watch the day go by with nothing to do since they are encamped (see Figure 6 below).
Findings on Research Question 5: What are the sources of information? Who does the cooking? What happens to the food? Do refugees cook? Is the bathroom safe? Are there signs for refugees (safety sign)?

Refugees have various sources of information; they get numerous communication with different methods from the UNHCR. During an interview, a UNHCR Officer noted refugees received distribution of mass leaflets and the UNHCR communicates with refugees through the radio, television and using mass media. UNHCR also communicates with refugees in mass meetings. Therefore, the information given to refugee is used to guide them on what to do. For instance, if the UNHCR gives refugees information concerning the rule of law, refugees are also given guidance to what they should do between the perimeter of the country, such as abiding to the laws and regulations of the Tanzanian government. If the UNHCR gives refugees information concerning food distribution, they will know precisely the amount of food they are supposed to get. If UNHCR gives them information regarding health, they know where to go if they have health issues. If the UNHCR gives refugees information concerning GBV, it is envisioned to make refugees “to have the informed mind to make informed discussion as people who are distressed. The information is utilized to make their country
of asylum very comfortable and to make sure that they don’t get into harms way, and that they don’t come into conflict with the law of the land where they are seeking asylum” (Obodoruku, 2014b).

Numerous information seeking models were explored to better understand other external factors that motivate refugees’ use of information. Figure 7 illustrates external factors relating to refugee use of information, which was adapted from Johnson’s (1997) model of cancer-related information seeking.

**Figure 7. A Depiction of External Factors Relating to Refugees’ Use of Information**

(Obodoruku, 2014b).

The label *demographic* is encompassed of gender, age, marital status, level of education, wealth, and education, employment, as well as many other factors. *Knowledge* symbolizes an individual’s awareness or memory in order to understand something of significance or importance to them. *Fear* signifies the unwillingness of refugees to search for “information because they fear personal injury or death. Some fear that if they leave their families in the shelters they will not be found upon return” (Obodoruku, 2014b). The term *Representatives* comprises UN agencies (UNHCR, WFP and OCHA), MHA, IRC (International Rescue Committee), NGOs, international organizations and partners. These are organizations that support UNHCR as well as MHA to deliver assistance to refugees in Nyarugusu. *Representative in camp offers services.* These services comprise the distribution of food to refugees as well as information on the three durable solutions (resettlement - to a third country, voluntary repatriation, as well as reintegration). Conclusively, the theme *Results* denotes whether the information delivered to refugees
has been worthwhile for them to make informed decisions. Consequently, Figure 7 sheds further “light on the information usage pattern of refugee in camp” (Obodoruku, 2014b).

Refugees do the cooking by themselves with a three-stone stove and an open land area close to their shelters because refugees have no meaningful kitchen (see Figure 8 below).

Refugees do their cooking with firewood; the processes of getting firewood takes refugees seven hours a day and exposes women and girls to sexual violence and harassment. During interviews, several refugees indicated that they were raped in camp and a refugee got pregnant and kept the child. A refugee told me that in “camp my mother was raped when she went to collect firewood.” The epidemic of insecurity and the lack of protection in camp expose women and girls to violence. There is no electricity or refrigerator in camp for refugees to preserve their food; hence, refugees preserve their food by reheating or warming it up once or twice every day on the three-stone cooking fire (see Figure 8 above).

In addition, a majority of refugees indicate that the food distributed to them is inadequate. During interviews, refugees noted that UNHCR and the MHA denied them food for several months and years because they declined to return to their home country. A refugee noted, “in camp, since 2012, I was denied food from the UNHCR for a year and half” (Obodoruku, 2014b). The inadequacy of food continues as an epidemic in camp, refugees rely on food source, mainly from the WFP and they are encamped; therefore, it is very hard to seek other food avenues or work outside the camp.
There is no meaningful bathroom in camp; refugees take showers on bathrooms made with plastic sheets and bare muddy floors and use pit latrine, which has no safety lock on the door since there is no real door (see Figure 9 on pit latrine and Appendix A on the entrance to the pit toilet).

Figure 9: Dr. Benedicta, Obodoruku. Pit Latrine in Zone 2. Refugees use the above Pit Latrine in Nyarugusu Camp, Tanzania. 2013. The Pit Latrine collects human feces in the above hole and need no water to flush it. TWESA is responsible for sanitation in the camp.

In addition, there are no safety signs in camp to direct refugees to safe zones. The inadequacy of security and the lack protection is an epidemic in camp. A majority of refugees reported that they are not safe in camp and they live in fear due to a lack of safety and security, especially sexual harassment, discrimination, rape, SGBV and many more.
CONCLUSIONS

From an epistemological standpoint, it is important to understand that, having comprehensively reviewed and analyzed numerous studies, follow-up research, scholarly journals, UNHCR reports and the UN documentation based on information on adequate food for refugees, information on security/protection for refugees as well as information on camps/shelters for refugees in Tanzania, and also having investigated how refugees in Tanzania fit into the information society, it examined the multiculturalism of refugees by reviewing cultural diversity as well as cultural identity relating to numerous ethnic groups in camp by reviewing the subsequent questions: (1) what communication is there for the refugees? How are they given? And what are the sources of communication (e.g. written communication)? Who gives information to the refugees? (2) What is the culture in camp? Is there diversity in camp? Are there social groups in camp? (3) Are refugees identified based on culture? (4) What is gossip like - are they depressed? Do refugees have foreign languages (sign base language)? What do they do for entertainment (e.g. little computers to educate themselves)? (5) What are the sources of information? Who does the cooking? What happens to the food? Do refugees cook? Is the bathroom safe? Are there signs for refugees (safety sign)?

The findings of this research have demonstrated that there is no adequate food for refugees and some refugees indicated that they have been deprived of food by the UNHCR because of their refusal to voluntary repatriate to their countries. Information on security/protection for refugees is scarce and it is a daily epidemic in camp; women and girls have been exposed to sexual violence due to the lack of protection (Obodoruku, 2014b). The inadequacy of security and protection is an epidemic in camp. A majority of refugees reported that they are not safe in camp and they fear for their lives due to nonexistent of safety and insecurity especially sexual harassment, discrimination, rape, SGBV and many other dangers. It the duty of the Tanzanian government to protect the refugees in the camp and to put a halt to the insecurity and violent acts in camp (Obodoruku, 2016b) as stated in the 1951 Convention Relating to the Status of Refugees and its 1967 Protocol, which states that the nation where refugees take shelter has the responsibility to protect them (UNHCR, 2010) because they are signatory to the convention. It should be added that the Tanzanian government asylum system lacks a unison communication system to communicate with each asylum seeker/refugee (Obodoruku, 2014a), it would have created an easy platform to track offenders to reduce violence in camp.

With regards to information on camps/shelters for refugees in Tanzania, the findings show refugees live in poor conditions in camp. Their mud shelters have no locks, so, someone could easily break in. There are no meaningful bathrooms in camp, refugees take showers on bathrooms made with plastic sheets, the floors are bare and muddy and refugees use a pit latrine, which has no safety lock on the door since there is no real door (see Figure 9 above on pit latrine and Appendix A – on the entry to the pit toilet).

The findings also show that multiculturalism is a fundamental part of the refugees’ lives that is entrenched in their daily communication and activities in camp. Refugees cultural, tribal and social identities shaped them in camp. They speak diverse languages [such as Swahili, which is prominent in camp, as well as Kirundi etc.], and they have different cultures and they organized themselves by essentially living in closer
shelters to their fellow tribal refugee. It is typically hard for refugees to fully practice their various cultures because they are predominantly mandated to be band by the rules and regulations of the Tanzanian government. Nonetheless, there were occasions they engaged in harsh traditional practices in camp, such as tribalism, children as well as wife inheritance and human compensation (UNHCR, 2013).

It is crucial to note that the restarted political insecurities, which continued in Burundi in April 2015 which was provoked by electoral procedures because “President Pierre Nkurunziza chose to run for the presidency for a third phrase in office has led to numerous deaths as well as caused thousands of Burundians to flee due to the fear of violence and various atrocities” (Obodoruku, 2015a).

In Congo, there is still violence taking place in the Congo because of the envisioned postponement of presidential [of President Joseph Kabila] elections which had led to the death of dozens of Congolese and it is the UN’s responsibility to halt the war (Obodoruku, 2016c) because, if the government of the above nations cannot protect its citizens it becomes the obligation of the UN to repond as stated in “the United Nations General Assembly Resolution 60/1 (2005)” (UN, 2009).

It should be stated the findings of this exploratory research study cannot be generalized. Nonetheless, they shed light on the suffering and plights of the refugees; with the hope that the international community will respond and find solutions to their suffering.

References:


Appendix: Dr. Benedicta Obodoruku.

*Entrance to Pit Latrine, Nyarugusu Camp. 2013.*