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OVERVIEW OF RESEARCH LITERATURE ABOUT
REFUGEES' ENGAGEMENT, COPING AND RESILIENCE

IMPRESSUM

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OVERVIEW OF RESEARCH LITERATURE ABOUT REFUGEES' ENGAGEMENT, COPING AND RESILIENCE

INTRODUCTION

Since the 1980s, a growing body of academic literature has shed light on various questions about forced migration through international case studies or theoretical analyses. With a focus on the refugee regime, numerous studies explore what humanitarian agencies and nation states can do or are doing to provide security and assistance *for* refugees. Despite their protection mandate and global efforts, this focus leaves refugees as vulnerable objects of the system, ignores their diverse social, cultural, economic and political backgrounds, interests and abilities, and eventually presents them as passive and homogeneous masses¹. Moreover, it neglects how refugees proactively engage in improving their living conditions, although, as Gaim Kibreab phrased it already in 1993, "refugees were [...] imaginative, resourceful and industrious"².

In recent years, scholars in Forced Migration and Refugee Studies have directed their research attention increasingly towards refugees' agency, engagement and coping strategies, illustrating refugees as political subjects, economic contributors and security providers. It is this discourse that the research project *Global Refugee Protection and Local Refugee Engagement. Scope and Limits of the Agency of Refugee-led Community-based NGOs* at the Center for Conflict Studies, Marburg University aims to contribute to. The project is funded by the Gerda Henkel Stiftung and includes case studies in Uganda. Our interest lies in agency exercised *by* refugees, exploring how refugees cope with hardships, how they engage in protection and what roles social networks and refugee-led organisations play.

As a point of departure, we have developed this overview of existing studies on refugees' engagement, coping and resilience³. With a focus on Forced Migration and Refugee Studies, the below cited literature covers a wide spectrum of disciplines such as Political Sciences and International Relations, Sociology, Anthropology, Cultural Studies, Geography, and Neuropsychology as well as interdisciplinary fields including Development Studies, Gender Studies and Peace and Conflict Studies.

1 See, among others, Lubkemann, Stephen C. (2008), *Culture in Chaos. An Anthropology of the Social Condition in War* (Chicago: University of Chicago Press), p. 16; Turton, David (2003), 'Conceptualising Forced Migration', *RSC Working Paper Series No. 12*, p. 7.

2 Kibreab, Gaim (1993), 'The Myth of Dependency Among Camp Refugees in Somalia 1979 - 1989', *Journal of Refugee Studies*, 6 (4), p. 321.

3 Resilience currently receives research attention beyond the focus on refugees and forced migration. In 2013 the international Journal Resilience: International Policies, Practices and Discourses was established, see Chandler, David (2013), 'Editorial', *Resilience*, 1 (1), 1-2.

In this paper, we do not comment or analyse the diverse articles, but state details, abstracts and links. When abstracts were not available, we summarized parts of the introductions. Due to the broad thematic scope, we structured the literature into five subcategories. After multifaceted contributions with international case studies about *engagement, coping strategies and resilience of displaced persons*, we list related contributions that focus on different focus areas:

Health, mainly studying the psychological impact of displacement and refugees' resilience processes,

Livelihood, addressing refugees' engagement to improve living conditions,

Security, social and political change, exploring refugees' commitment for security and engagement in political organisation, and

Identities and Labels, investigating the impact of labels and legal statuses and refugees' activities to confront or use them.

All categories comprise literature with explicit gender and/or age focus. We chose this sequence as an attempt to categorise the literature but do not claim any completeness and it is important to note that some contributions may cover subjects that relate to several categories.

We would like to sincerely thank the *Gerda Henkel Stiftung* for the generous funding of the research project.

BIBLIOGRAPHY: REFUGEES' ENGAGEMENT, COPING AND RESILIENCE

CASE STUDIES, THEORETICAL ANALYSES AND GENERAL DISCUSSIONS

Ager, Joey, Fiddian-Qasmiyeh, Elena, and Ager, Alastair (2015), 'Local Faith Communities and the Promotion of Resilience in Contexts of Humanitarian Crisis', *Journal of Refugee Studies*, 28 (2), 202-221.

The potential role of local faith communities (LFCs) in promoting resilience in contexts of humanitarian crisis has, despite recent policy interest, been a neglected area of study. This article reports on a structured review of evidence regarding such contributions based on an analysis of 302 publications and reports, supplemented by 11 written submissions from humanitarian non-governmental organizations (NGOs) and 10 stakeholder interviews. Analysis is structured with respect to three major humanitarian processes—disaster risk reduction; emergency response; and facilitating transitional and durable solutions—relevant to the promotion of resilience in populations that are displaced, at risk of displacement or refugee-impacted. Major themes emerging from the analysis concern: the diversity of stakeholder perspectives on the presence and influence of LFCs on local humanitarian response; the resources—material and non-material—potentially made available through LFCs to crisis-affected communities; and the opportunities—and substantive challenges—for greater LFC partnership with humanitarian organizations.

Link: <http://jrs.oxfordjournals.org/content/28/2/202>

Andrade, Antonio Diaz and Doolin, Bill (2016), 'Information and Communication Technology and the Social Inclusion of Refugees', *MIS Quarterly*, 40 (2), 405-416.

The social inclusion of newly resettled refugees is a significant issue confronting both refugees and their host societies. Information and communication technologies (ICTs) are increasingly viewed as a useful resource in programs that provide settlement services or promote participation in society. This paper moves beyond the conventional discussion on the digital divide to explore what people are actually able to do and achieve with ICTs. We draw on an analysis of the use of ICTs for particular purposes by more than 50 resettled refugees to develop an explanation of the process by which ICT use contributes to their social inclusion. We propose that ICT constitutes a resource from which a set of five valuable capabilities is derived: to participate in an information society, to communicate effectively, to understand a new society, to be socially connected, and to express a cultural identity. In realizing these capabilities through ICT use, refugees exercise their agency and enhance their well-being in ways that assist them to function effectively in a new society and regain control over their disrupted lives.

Link: <http://misq.org/contents-40-2/>

Betts, Alexander, Bloom, Louise, and Waever, Nina (2015), 'Refugee Innovation: Humanitarian Innovation that Starts with Communities', (RSC: Oxford).

Even under the most challenging constraints, people find ways to engage in creative problemsolving. Refugees, displaced persons, and others caught in crisis often have skills,

talents, and aspirations that they draw upon to adapt to difficult circumstances. Although 'humanitarian innovation' has been increasingly embraced by the humanitarian world, this kind of 'bottom-up' innovation by crisis-affected communities is often neglected in favour of a sector-wide focus on improving the effectiveness of organisational response to crisis. This oversight disregards the capabilities and adaptive resourcefulness that people and communities affected by conflict and disaster often demonstrate. This report focuses on examples and case studies of 'bottom-up innovation' among different refugee populations. Whether in the immediate aftermath of displacement or in long-term protracted situations, in both urban and rural areas, refugees frequently engage in innovation. By definition displaced across international borders, refugees face new markets, a new regulatory environment, and new social and economic networks in their host countries. Being adaptive and creative is often necessary in order to meet basic needs, to develop income-generating activities, or to keep long-term aspirations alive. Even where there are legal constraints on the right to work or freedom of movement, the capacity of refugee populations to engage in iterative problem-solving is nearly always evident.

Link: http://www.oxhip.org/assets/downloads/Refugee_Innovation.pdf

Brun, Cathrine (2015), 'Active Waiting and Changing Hopes: Toward a Time Perspective on Protracted Displacement', *Social Analysis*, 59 (1), 19-37.

This article introduces a time perspective on 'protracted displacement' and seeks to theorize 'agency-in-waiting' through a focus on the ways in which people simultaneously carry on during displacement, feel trapped in the present, and actively relate to alternative notions of the future. The article analyzes the protracted case of internally displaced Georgians from Abkhazia and the dominant discourse of return that characterizes their lives in displacement. Changing notions of hope are analyzed in order to understand the role that an uncertain future plays and the potential for agency that people develop during displacement. Agency-in-waiting and future perspectives, it is suggested, contribute valuable conceptual and political dimensions to the ways in which protracted displacement can be understood and addressed.

Link: <http://www.berghahnjournals.com/view/journals/social-analysis/59/1/sa590102.xml>

Doggett, Caroline Joy (2012), 'A Narrative Study of the Resilience and Coping of Unaccompanied Asylum-seeking Children and Young People (UASC) Arriving in a Rural Local Authority (LA)', (University of Birmingham).

Building on a small body of research that conceptualises unaccompanied asylum-seeking children and young people (UASC) as "active survivors" despite their vulnerability, this study aimed to: 1) investigate processes by which UASC develop and maintain resilience within the specific context of a rural county; and 2) develop understanding of the context-dependent nature of resilience, in terms of interactions between UASC coping styles and environmental variables. A narrative approach was adopted to explore UASC experience and meaning making. Three male UASCs aged 17-19 years participated in narrative interviews and completed The Resiliency Scales self-report questionnaires. Transcripts were subject to detailed thematic and structural narrative analysis. Five coping strategies were identified in UASC narratives: appreciating the positive; cultural distancing; suppression of reflection; externalising locus of control; and seeking personal agency (which itself included negotiation, non-compliance, being proactive, perseverance and having ambition). Key environmental influences were: school and relationships (which itself included social support and key adults). Two key findings were the interactions between agency and relationships, and between suppression and coherence.

Recruitment and sample issues in research with 'hard to reach' groups are highlighted. Implications for professional practice with UASC based on an increased understanding of dynamics of resilience are discussed.

Link: <http://theses.bham.ac.uk/3923/>

Ensor, Marisa O. (2014), 'Displaced Girlhood: Gendered Dimensions of Coping and Social Change among Conflict-Affected South Sudanese Youth', *Refuge*, 30 (1), 15-24.

As wartime inhabitants, female children have often been presented as paradigmatic non-agents, victims of a toxic mixture of violent circumstances and oppressive cultural practices. Child- and gender-sensitive approaches, on the other hand, have embraced a more balanced recognition of displaced girls' active, if often constrained, efforts to cope with adverse circumstances. In South Sudan, a young country mired in unresolved conflict and forced displacement, girls must navigate multiple and complex challenges. Drawing on fieldwork conducted among South Sudanese refugees in Uganda and returnees in South Sudan, I examine ways in which gender shapes local realities of conflict, displacement, return, and reintegration, focusing on the often-overlooked experiences of girls and female youth. Study findings evidence displaced girls' remarkable determination and resourcefulness as they struggle to overcome a persistently turbulent climate of social instability, deprivation, and conflict.

Link: <http://refuge.journals.yorku.ca/index.php/refuge/article/view/38599>

Fiddian-Qasmiyeh, Elena and Ager, Alastair (2013), 'Local Faith Communities and the Promotion of Resilience in Humanitarian Situations: a Scoping Study', *RSC Working Paper Series*, No. 90.

Local Faith Communities (LFCs) are groupings of religious actors bonded through shared allegiance to institutions, beliefs, history or identity. They engage in a range of activities across the humanitarian spectrum. Resilience – defined as the ability to anticipate, withstand and bounce back from external pressures and shocks – is increasingly a central construct in the shaping of humanitarian strategy by the international community. Faith groups are often central to strengthening resilience and reinforcing the local processes of identity and connection that comprise the social fabric of communities disrupted by disaster or conflict. There is increasing recognition of LFCs' roles by the mainstream humanitarian community, as evidenced by emerging research and international dialogues on faith, such as the UNHCR Dialogue on Faith and Protection in December 2012. However there are a number of challenges to establishing partnerships with LFCs. This Joint Learning Initiative (JLI) on Faith and Local Communities is seeking to understand the role of LFCs in strengthening resilience, and to address three challenges to full engagement with LFCs: a lack of evidence regarding the impact of LFCs on individual and community resilience; a lack of trust, knowledge and capacity for such engagement; and the need for clear, implementable actions to improve partnership and the effectiveness of humanitarian response. This scoping document investigates the evidence for LFC contribution to resilience under the guidance of the JLI Resilience Learning Hub, membership of which is made up of 20 practitioners, academics and policymakers expert in humanitarian services and faith communities.

Link: <https://www.rsc.ox.ac.uk/files/publications/working-paper-series/wp90-local-faith-communities-resilience-2013.pdf>

Geiger, Dorothee (2016), *Handlungsfähigkeit von geduldeten Flüchtlingen. Eine empirische Studie auf der Grundlage des Agency-Konzeptes* (Wiesbaden: VS Springer).

In dieser Studie wird mithilfe von narrativen Interviews mit geduldeten Flüchtlingen und anhand des sozialwissenschaftlichen Agency-Konzeptes untersucht, in welchem Ausmaß diese Personen innerhalb der massiven Beschränkungen, denen sie aufgrund ihres Aufenthaltsstatus unterworfen sind, Handlungsfähigkeit besitzen, erhalten bzw. wiederherstellen. Dabei konnten unterschiedliche Strategien und Ressourcen und damit zusammenhängend eine unterschiedlich ausgeprägte Handlungsfähigkeit der befragten Personen identifiziert werden. Die Ergebnisse der Arbeit erfordern eine veränderte Perspektive auf geduldete Flüchtlinge sowie eine Neukonzeption von sozialen Strukturen, die sowohl beschränkend als auch ermöglichend sein können, und beinhalten Forderungen an die Ausgestaltung der Asylpolitik.

Link: <http://link.springer.com/book/10.1007%2F978-3-658-10736-9>

Gian Pinto, Maria, Attwood, Joseph, Birkeland, Nina, Solheim and Nordbeck, Heidi (2014), 'Exploring the Links between Displacement, Vulnerability, Resilience', *Procedia Economics and Finance*, 18 (0), 849-856.

More people are displaced from their homes now than ever before. The refugee figures, after being stable for several years are going up steeply, driven by the crisis in Syria, South Sudan and CAR. Internal displacement caused by conflict and disasters is at a record high. In this disturbing context it is imperative that humanitarian, development and displacement organizations adapt to solutions that can increase the resilience of vulnerable populations preventing further displacement. As a relatively new concept to the humanitarian community resilience requires further clarity and definition although there are tantalizing glimpses that suggest resilience may be achievable. Working with displaced communities in Somalia, NRC is undertaking as lead in a consortia a pilot program that responds to vulnerability and displacement through building resilience generating data and learning to inform the on-going debate particularly its relevance to the humanitarian community.

Link: <http://www.sciencedirect.com/science/article/pii/S2212567114010107>

Gladden, Jessica (2012), 'The Coping Skills of East African Refugees: A Literature Review', *Refugee Survey Quarterly*, 31 (3), 177-196.

This article is a summary of the literature currently available in peer-reviewed journals and edited books regarding the coping skills that are utilised by East African refugees. The most common coping skills included faith/religion or other belief systems, social support, and cognitive reframing or finding meaning in the situation. Hope for the future, especially through education, was a common theme among younger refugees, in particular those who were resettled in a Western country. Additional research into the experiences of refugee women, refugees who have not been resettled into Western countries, specific refugee groups, and studies utilising qualitative methodologies are suggested.

Link: <http://rsq.oxfordjournals.org/content/31/3/177.short>

Gladden, Jessica (2013), 'Coping Strategies of Sudanese Refugee Women in Kakuma Refugee Camp, Kenya', *Refugee Survey Quarterly*, 32 (4), 66-89.

Thirty Sudanese women currently living in Kakuma Refugee Camp, Kenya were interviewed regarding their coping strategies in May 2011. The three central areas of discussion for the study were informal social support, the role of the women's beliefs, and formal supports in the camp and how these items contributed to coping strategies. It was found that women were limited in their emotional coping strategies by their many physical needs. Much of the focus of their discussion was around their attempts to meet these physical needs. Formal supports, in particular the United Nations High Commissioner for Refugees, were the primary form of support available and utilised by the women in the study. Beliefs in God and education were the primary means of emotional support, with little assistance from friends and family.

Link: <http://rsq.oxfordjournals.org/content/early/2013/10/23/rsq.hdt017>

Hutchinson, Mary and Dorsett, Pat (2012), 'What Does the Literature Say about Resilience in Refugee People? Implications for Practice', *Journal of Social Inclusion*, 3 (2), 55-78.

Refugee people experience many trials prior to arriving in Australia and face ongoing challenges associated with re-settlement. Despite facing such difficulties many refugee people demonstrate enormous strength and resilience that facilitates their re-settlement process. The authors' experience however suggests that professionals working with refugee people tend to focus on the trauma story to the neglect of their strengths. At times this means resilience is overshadowed by a dominant Western deficits model that defines refugee people as traumatised victims. Pathologising the trauma story of refugee people may further alienate refugee people from full inclusion into Australian life by denying their inherent resilience in the face of extraordinary life experiences. This article reviews Australian and International literature to explore factors that contribute to refugee resilience such as personal qualities, support and religion. The review also identifies elements that may impede resilience including; language barriers, racism, discrimination, and labelling the trauma story. The literature suggests refugee resilience moves beyond the Western individualised notion of resilience to a more communal construction of resilience that includes refugee people's broader social context. The literature highlights important practice implications and the authors respond to the findings by reflecting on their own practice experience and considering implications for a more inclusive anti-oppressive strengths-based approach to work with refugee people.

Link: <https://josi.journals.griffith.edu.au/index.php/inclusion/article/view/206>

Jansen, Bram J. (2008), 'Between Vulnerability and Assertiveness: Negotiating Resettlement in Kakuma Refugee Camp, Kenya', *African Affairs*, 107 (429), 569-587.

Resettlement to third countries is regarded as a durable solution to refugee crises. In Kakuma refugee camp in north-west Kenya, seeking a better life in industrialized countries has become a preoccupation for many refugees. In this article the effects of the practice of third country resettlement on the camp population are explored. Increased ease of communication with the diaspora, expanded knowledge of entitlements, and the high visibility of resettlement processing within the camp have increased the demand for resettlement. The article argues that the result is an environment that encourages refugees to cheat through claiming insecurity and negotiating vulnerability. Refugees come to believe that resettlement is something that can be actively achieved, rather than a benefit extended only to the genuinely vulnerable.

Link: <http://afraf.oxfordjournals.org/content/107/429/569.abstract>

Kibreab, Gaim (1993), 'The Myth of Dependency Among Camp Refugees in Somalia 1979 - 1989', *Journal of Refugee Studies*, 6 (4), 321-349.

This paper examines first the factors that led to the institutionalization of the refugee camps in Somalia which were initially established en route to durable solutions. Second, it challenges the stereotypes that had contributed to wrong perceptions among the aid agencies particularly with regard to the alleged prevalence of the so-called 'dependency syndrome' among the camp refugees between 1979 and 1989. The findings here show not only the dearth of evidence for such a phenomenon, but that within the given constraints and limited opportunities, the refugees were found to be imaginative, resourceful and industrious. In spite of the unfavourable conditions, the refugees succeeded in maintaining their independence and cultural identity.

Link: <http://jrs.oxfordjournals.org/content/6/4/321.abstract>

Kibreab, Gaim (2004), 'Pulling the Wool over the Eyes of the Strangers: Refugee Deceit and Trickery in Institutionalized Settings', *Journal of Refugee Studies*, 17 (1), 1-26.

This article discusses the phenomenon of cheating in refugee camps and settlements. Though the reasons why refugees cheat on aid agencies and governments may vary from one situation to another, it is argued here that such behaviours have little or nothing to do with being a refugee. People do not become dishonest simply because they are refugees. The case studies presented here show that in spite of refugees' cavalier attitudes towards the rules that govern allocation and distribution of international aid and their propensity to behave in a morally unrestrained manner in their interactions with aid agencies, their pre-displacement social institutions are still intact. This is reflected, *inter alia*, in the fact that refugees' internal social relations and economic transactions are regulated by strictly enforced complex informal institutional constraints. Within refugee communities, an act of cheating committed in pursuit of self-interest disregarding the interest of a relative, a neighbour or a villager is considered to be disgraceful and inappropriate behaviour. The same act when committed against faceless entities such as governments, UNHCR and NGOs may often be considered heroic. The central question the article addresses is: why do refugees behave under two different moral systems with different actors and how should this problem be solved?

Link: <http://jrs.oxfordjournals.org/content/17/1/1.abstract>

Krause, Ulrike (2016), 'Wie bewältigen Flüchtlinge die Lebensbedingungen in Flüchtlingslagern? Ergebnisse aus einer empirischen Analyse zu kongolesischen Flüchtlingen in Uganda', *Zeitschrift für Friedens- und Konfliktforschung*, 5 (2), 191-222.

Weltweit fliehen jährlich Millionen Menschen vor gewaltsamen Konflikten und werden vor allem in Asylländern des Globalen Südens eingerichteten Flüchtlingslagern untergebracht. Dort werden sie vornehmlich als hilflose Opfer und passive EmpfängerInnen der Hilfsmaßnahmen angesehen. Dieser Beitrag nimmt einen Perspektivwechsel vor und versteht Flüchtlinge nicht als EmpfängerInnen, sondern als AkteurInnen. Ziel ist es zu untersuchen, welche Lebensbedingen Flüchtlinge im Lager erfahren und wie sie diese bewältigen. Entsprechende Bewältigungsansätze stehen daher im Fokus dieses Beitrags. Anhand einer Fallstudie in Uganda wird argumentiert, dass Flüchtlinge mit strukturellen Einschränkungen, fehlenden Arbeitsmöglichkeiten, anhaltender Gewalt, unsicherer Zukunft und erniedrigender Behandlung im Flüchtlingslager konfrontiert sind. Gleichzeitig wird herausgestellt, dass sie

vielfältige individuelle und soziale Handlungsstrategien zur Bewältigung dieser Umstände nutzen.

Link: <http://www.zefko.nomos.de/>

Lenette, Caroline, Brough, Mark, and Cox, Leonie (2013), 'Everyday Resilience: Narratives of Single Refugee Women with Children', *Qualitative Social Work*, 12 (5), 637-653.

This article offers a critical exploration of the concept of resilience, which is largely conceptualized in the literature as an extraordinary atypical personal ability to revert or 'bounce back' to a point of equilibrium despite significant adversity. While resilience has been explored in a range of contexts, there is little recognition of resilience as a social process arising from mundane practices of everyday life and situated in person-environment interactions. Based on an ethnographic study among single refugee women with children in Brisbane, Australia, the women's stories on navigating everyday tensions and opportunities revealed how resilience was a process operating inter-subjectively in the social spaces connecting them to their environment. Far beyond the simplistic binaries of resilience versus non-resilient, we concern ourselves here with the everyday processual, person-environment nature of the concept. We argue that more attention should be paid to day-to-day pathways through which resilience outcomes are achieved, and that this has important implications for refugee mental health practice frameworks.

Link: <http://qsw.sagepub.com/content/12/5/637.short>

Sossou, Marie-Antoinette, Craig, Carlton D., Ogren, Heather and Michelle Schnak (2008), 'A Qualitative Study of Resilience Factors of Bosnian Refugee Women Resettled in the Southern United States', *Journal of Ethnic And Cultural Diversity in Social Work*, 17 (4), 365-385.

This study reports findings from a qualitative investigation of seven Bosnian refugee women's coping strategies as they resettled in two cities of the Southeastern United States over five years. It focuses on their personal experiences as refugees and the factors that contributed to their resilience. Their personal narratives highlight the importance of family as well as extended family, spirituality expressed in the form of nonorganized religion, and the availability of community social support services that helped them adjust to resettlement. The research discusses implications for practice and further studies to improve refugees' mental well-being.

Link: <http://www.tandfonline.com/doi/abs/10.1080/15313200802467908>

HEALTH

Ai, Amy L., Peterson, Christopher, and Huang, Bu (2003), 'The Effect of Religious-Spiritual Coping on Positive Attitudes of Adult Muslim Refugees From Kosovo and Bosnia', *The International Journal for the Psychology of Religion*, 13 (1), 29-47.

Little empirical evidence is available about the use of religious-spiritual coping and its impact in the positive attitudes of predominantly Muslim war refugees from Kosovo and Bosnia. On the basis of Lepore and Evans' (1996) notion about 4 coping resources and Pargament's (1997) concept of religious-spiritual coping, this hypothesis-driven study focused on the cognitive resources and additional spiritual resources for coping. We collected information about religiosity, war-related trauma, religious-spiritual coping, optimism, and hope from 138 refugees recently resettled in Michigan and Washington states. A path model demonstrated that optimism was positively related to positive religious coping, which in turn was associated with increased religiosity and higher education. Hope, in contrast, was positively associated with education, and negatively associated with negative religious coping, which in turn was predicted by more severe trauma. These findings are discussed with respect to their theoretical and clinical implications as well as the limitations of the study.

Link: http://www.tandfonline.com/doi/abs/10.1207/S15327582IJPR1301_04

Brough, Mark, Schweitzer, Robert, Shakespeare-Finch, Jane, Vromans, Lyn and King, Julie (2013), 'Unpacking the Micro-Macro Nexus: Narratives of Suffering and Hope among Refugees from Burma Recently Settled in Australia', *Journal of Refugee Studies*, 26 (2), 207-225.

Narratives of forced migration are open to a variety of interpretations. In mental health, refugee narratives of arduous journeys in the face of systemic macro socio-political forces are often transformed from this context into a medicalized micro context of inner individual worlds. Both the dominant pathogenic lens of trauma studies and the growing salutogenic lens embodied in resilience research, often reflect a western cultural idiom of focusing on the individualized nature of these phenomena. Using qualitative data collected among refugees from Burma now settling in Australia, the article emphasizes the need for a more reflexive and expansive account of both suffering and hope within refugee narratives. It recounts these narratives within a conceptual framework which acknowledges the importance of the connections between the micro, individual experience and the macro, socio-political context. This is not only a question of political principle, but also a matter of listening to the voice of those who know most about the relationship between macro forces of human rights violations and their impact on individual, family and community trajectories.

Link: <http://jrs.oxfordjournals.org/content/26/2/207>

Daud, Atia, Klinteberg, Britt af, and Rydelius, Per-Anders (2008), 'Resilience and Vulnerability among Refugee Children of Traumatized and Non-Traumatized Parents', *Child and Adolescent Psychiatry and Mental Health*, 2 (7), 1-7.

Background: The aim of the study was to explore resilience among refugee children whose parents had been traumatized and were suffering from Post-Traumatic Stress Disorder (PTSD). [...] Results: Children without PTSD/PTSS in the traumatized parents group had more favorable values (ITIA and SDQ) with respect to total scores, emotionality, relation to family,

peer relations and prosocial behavior than the children in the same group with PTSD/PTSS and these values were similar to those the children in the comparison group (the non-traumatized parents group). The children in the non-traumatized parents group scored significantly higher on the IQ test than the children with traumatized parents, both the children with PTSD-related symptoms and those without PTSD-related symptoms.

Conclusion: Adequate emotional expression, supportive family relations, good peer relations, and prosociality constituted the main indicators of resilience. Further investigation is needed to explore the possible effects of these factors and the effects of IQ. The findings of this study are useful for treatment design in a holistic perspective, especially in planning the treatment for refugee children, adolescents and their families.

Link: <https://capmh.biomedcentral.com/articles/10.1186/1753-2000-2-7>

Farwell, Nancy (2001), "'Onward through Strength": Coping and Psychological Support among Refugee Youth Returning to Eritrea from Sudan', *Journal of Refugee Studies*, 14 (1), 43-69.

The experience of Eritrean young people in dealing with war-related traumatic events is a complex phenomenon, as indicated in this qualitative study of refugee youth returning to their homeland from exile in Sudan. The youth described a wide range of responses to war-related events, and utilized a variety of types and levels of coping responses. Themes that emerge from these responses include inner strength, separation and loss, community solidarity, concerns about subsistence, the importance of education, and the desire for a peaceful future. Families, elders, community solidarity, and combatants constituted important sources of psychological support. Based on the youths' coping resources and their own recommendations, interventions are proposed to provide psychosocial support to young people during reintegration. Intervention areas include guidance and support, organized youth activities, continuity of education, and mentored economic development and community-building activities. Programme recommendations, while emanating from the Eritrean context, can be modified to fit specific circumstances of returning refugees in other developing countries emerging from war.

Link: <http://jrs.oxfordjournals.org/content/14/1/43>

Hussain, Dilwar and Bhushan, Braj (2010), 'Cultural Factors Promoting Coping Among Tibetan Refugees: A Qualitative Investigation', *Mental Health, Religion & Culture*, 14 (6), 575-587.

This study is an attempt to understand the role of cultural resources in promoting coping among Tibetan refugees. Tibetan refugee communities have adapted well and managed to preserve their cultural identity in exile and have been cited as models of successful coping with refugee life. Tibet is renowned for its rich culture and traditions. The unique feature of this culture is the devotion towards Buddhism which has exerted a strong influence in almost every aspect of their life and culture. This study is a qualitative investigation of 12 Tibetan refugees coming from diverse background (students, businessmen, activists, and ex-prisoners). Interpretive phenomenological analysis was used to analyse the narratives of case studies in order to explore various cultural factors promoting healthy coping. Major themes related to the cultural resources promoting healthy coping included – protective hand of Dalai Lama and other Lamas, Buddhist philosophy and practices, community bonding and support, and historical exemplars of strength and resiliency.

Link: <http://www.tandfonline.com/doi/abs/10.1080/13674676.2010.497131>

Khawaja, Nigar G., White, Katherine M., Schweitzer, Robert and Greenslade, Jaimi (2008), 'Difficulties and Coping Strategies of Sudanese Refugees: A Qualitative Approach', *Transcultural Psychiatry*, 45 (3), 489-512.

A qualitative approach was used to interview 23 Sudanese refugees residing in Brisbane, Australia. Semi-structured interviews were conducted to examine the participants' pre-migration, transit and postmigration experiences. Refugees reported traumatic and life-threatening experiences during the pre-migration and transit phases, and difficulties with resettlement during the post-migration phase. Nevertheless, participants reported using a number of coping strategies across all phases, including: reliance on religious beliefs, cognitive strategies such as reframing the situation, relying on their inner resources, and focusing on future wishes and aspirations. Social support also emerged as a salient coping strategy. The findings are useful for mental health professionals as they highlight the difficulties experienced by refugees across phases of migration as well as strategies they use to manage these traumas and stresses.

Link: <http://tps.sagepub.com/content/45/3/489.abstract>

Plante, Thomas G., Simicic, Azra, Andersen, Erin N. and Gerdenio Manuel (2002), 'Stress and Coping Among Displaced Bosnian Refugees: An Exploratory Study', *International Journal of Stress Management*, 9 (1), 31-41.

Traumatic experiences associated with the recent war in Bosnia (1992–1995) have impacted the lives of many Bosnian refugees and displaced people. Approximately 25% of Bosnians were forced to leave their homes and resettle in other areas of Bosnia or abroad. In this study, 82 displaced Bosnians living in the area of Tuzla, Bosnia, and 53 refugees living in the San Francisco Bay area completed the same questionnaire in the Bosnian language. The study describes war-related stress and the association of marital status, anxiety, depression, and sensitivity levels. Furthermore, being single, having lower anxiety ratings, finding and adapting to a new environment easily, and moving on with their lives indicated better self-reported health. Findings also revealed that being divorced or separated, better self-reported health, and lower anxiety, depression, and sensitivity ratings were predictors of more effective coping.

Link: <http://link.springer.com/article/10.1023%2FA%3A1013015017147>

Schweitzer, Robert, Greenslade, Jaimi, and Kagee, Ashraf (2007), 'Coping and Resilience in Refugees from the Sudan: A Narrative Account', *Australian and New Zealand Journal of Psychiatry*, 41 (3), 282-288.

Objective: The purpose of this paper was to identify and explicate coping and resilience themes employed by 13 resettled Sudanese refugees. [...]

Results: Three themes that characterized the experience of resettled refugees across all periods were: religious beliefs, social support and personal qualities. A fourth less salient, theme, comparison with others, also emerged in the post-migration context.

Conclusions: A number of themes associated with coping and resilience in response to trauma were identified. These themes may be translated into strategies to assist in responding constructively to trauma. Such approaches may be used to improve the wellbeing of resettled refugees in Australia.

Link: <http://anp.sagepub.com/content/41/3/282.abstract>

LIVELIHOOD

Amirthalingam, Kopalapillai and Lakshman, Rajith W. D. (2013), 'Impact of Displacement on Women and Female-headed Households: A Mixed Method Analysis with a Microeconomic Touch', *Journal of Refugee Studies*, 26 (1), 26-46.

This article analyses forced displacement through a gender lens, focusing on the experiences of women and also of female headed households. It uses a set of qualitative as well as quantitative data, covering internally displaced persons (IDPs) in Sampur, Sri Lanka. The study revealed that women have particular protection and assistance needs that exceed the needs of men. In addition, the coping mechanisms used by displaced women were sometimes found to be more effective than those used by men. Moreover, there are economically significant differences between the ways female and male headships pool resources to cope with displacement. The fieldwork was carried out in August 2007 and in April 2008, at welfare centres in Batticaloa which received the IDPs from Sampur in 2006. This group remains displaced at the time of writing.

Link: <http://jrs.oxfordjournals.org/content/26/1/26>

Brees, Inge (2008), 'Refugee Business: Strategies of Work on the Thai–Burma Border', *Journal of Refugee Studies*, 21 (3), 380-397.

Burmese refugees have been living in Thailand for over 20 years. Warehousing has not prevented them from seeking better livelihood opportunities, but the options are limited and illegal. Thai policy forbids refugee labour, and the last regularization of migrant workers dates from 2004. This formal legal framework is circumvented by inventive strategies of the refugees themselves, but also by Thai stakeholders such as the employers and local governments. There is an urgent need for advocacy on the benefits of refugee self-reliance and legal access to work. The Thai Government needs to review its stance regarding refugee labour to the benefit of both the refugees and the Thai host population. The political will to achieve this, combined with the current international aid flows and resettlement programmes, can make the refugees' presence even less of a 'burden' for Thailand than is the case today.

Link: <http://jrs.oxfordjournals.org/content/21/3/380>

Campbell, Elizabeth H. (2006), 'Urban Refugees in Nairobi: Problems of Protection, Mechanisms of Survival, and Possibilities for Integration', *Journal of Refugee Studies*, 19 (3), 396-413.

This article examines the legal status and economic livelihoods of refugees in Nairobi, focusing on Somalis, the largest urban population residing in the city. The results of the study challenge the Government of Kenya's (GOK) official position and the popular local perception that refugees are an economic burden, and show instead that these urban refugees are economically self-sufficient. Despite this economic independence, conditions for most refugees in Nairobi are extremely difficult. Urban refugees live largely without material assistance or legal protection from the GOK or UNHCR, are vulnerable to police arrest at any time and face high levels of xenophobia from the local population. By highlighting refugee self-sufficiency in Nairobi, this article lends support to the idea of local integration as a viable, durable solution to their situation of protracted exile.

Link: <http://jrs.oxfordjournals.org/content/19/3/396.abstract>

Christensen, Hanne (1982), 'Survival Strategies for and by Camp Refugees', Report No. 82.3 (UNRISD).

In this brief research report, the author presents her preliminary findings concerning the food situation in refugee camps in Somalia. She also reflects on the livelihood problems of these refugees. She shows how life in the camps affects the refugees' social organization. Her data indicate that the refugee camp population is highly stratified and that different strata have differential access to food security. Finally, the authors make several recommendations on how food distribution to the refugees could be improved and on how fuller participation of camp residents in social and in productive activities might be stimulated.

Link: http://repository.forcedmigration.org/show_metadata.jsp?pid=fmo:3217

De Vriese, Machtelt (2006), 'Refugee Livelihoods: a Review of the Evidence', Report No. EPAU/2006/04 (UNHCR).

Over the last decade, livelihood approaches have become increasingly common in academic analysis and NGO and development agency practice. The notion of *livelihood* has also entered the discourse of refugee assistance accompanied by a renewed interest in Protracted Refugee Situations (PRS), Self Reliance (SR) and Empowerment [...] The purpose of this synthesis paper is to enhance our understanding of the problems faced by refugees and the solutions created to attain a greater self-reliance. After an overview of livelihood terminology and some relevant definitions, a historical review will provide you with an idea of how the nature of assistance provided to refugees and other people of concern has evolved over the years and where the points of departure with refugee livelihoods are. [...] Understanding refugee livelihood strategies is a prerequisite to improved interventions. Hence, the paper will describe some of the most notable success stories and limitations to the mechanisms and strategies developed by refugees in order to stabilize and enhance their situation.

Link: <http://www.unhcr.org/4423fe5d2.html>

Grabska, Katarzyna (2006), 'Marginalization in Urban Spaces of the Global South: Urban Refugees in Cairo', *Journal of Refugee Studies*, 19 (3), 287-307.

The paper explores the marginalization of Sudanese refugees in Cairo, arguing that although socially, economically, culturally and politically marginalized, refugees participate and contribute to the transformation of urban spaces in Cairo, as they do elsewhere in the developing world. The paper finds that in terms of legal security and livelihood coping strategies, there is little difference between those refugees with legal status and those residing illegally in Egypt. Despite social exclusion and lack of access to rights and services, some Sudanese refugees balance risks and costs of marginalization to advance their livelihoods. In general, in the context of lack of full integration possibilities in Egypt and inadequate assistance provided by the United Nations High Commissioner for Refugees Office and international and local organizations and faith-based institutions, refugees come up with creative ways of managing their livelihoods, contributing both economically and culturally to the host society. In this context, refugees are seen as social agents, rather than an economic burden for the host country.

Link: <http://jrs.oxfordjournals.org/content/19/3/287.short>

Horst, Cindy (2006), *Transnational Nomads: How Somalis Cope with Refugee Life in the Dadaab Camps of Kenya* (Oxford: Berghahn).

There is a tendency to consider all refugees as 'vulnerable victims': an attitude reinforced by the stream of images depicting refugees living in abject conditions. This groundbreaking study of Somalis in a Kenyan refugee camp reveals the inadequacy of such assumptions by describing the rich personal and social histories that refugees bring with them to the camps. The author focuses on the ways in which Somalis are able to adapt their 'nomadic' heritage in order to cope with camp life; a heritage that includes a high degree of mobility and strong social networks that reach beyond the confines of the camp as far as the U.S. and Europe.

Link: <http://www.berghahnbooks.com/title.php?rowtag=HorstTransnational>

Horst, Cindy (2008), 'The Transnational Political Engagements of Refugees: Remittance Sending Practices amongst Somalis in Norway', *Conflict, Security & Development*, 8 (3), 317-339.

This article aims to provide insight into the transnational political engagements of Somalis in Norway, and focuses mainly on their financial contributions. Such an aim is inspired by the increased interest in the transnational political engagements of diaspora groups, which has not yet been matched by sufficient empirical research on the topic. The Somali case is particularly interesting, considering the effective state collapse and ongoing civil war as well as the salience of local level security providing mechanisms. The first part of the article comprises an overview of different types of political transnational activities refugees engage in and the second part discusses the empirical study. Interestingly, though not surprisingly, the main political engagements of the Somali community in Norway do not take place through interaction with 'the state' or transitional state institutions; rather, they occur on a sub-national level, not only in the political domain but also through humanitarian initiatives.

Link: <http://www.tandfonline.com/doi/abs/10.1080/14678800802323340>

Jacobsen, Karen (2002), 'Livelihoods in Conflict. The Pursuit of Livelihoods by Refugees and the Impact on the Human Services of Host Communities', *International Migration*, 40 (5), 95-123.

This paper explores how long-term refugees pursue livelihoods, the impact this pursuit has on the human security of conflict-affected communities, and the ways in which international assistance can help. Refugees' pursuit of livelihoods can increase human security because economic activities help to recreate social and economic interdependence within and between communities, and can restore social networks based on the exchange of labour, assets and food. When refugees are allowed to gain access to resources and freedom of movement, and can work alongside their hosts to pursue productive lives, they would be less dependent on aid and better able to overcome the sources of tension and conflict in their host communities. The paper identifies how humanitarian programmes working with national governments can increase economic security and shore up the respective rights of both refugees and their host communities. Today, relief interventions are no longer expected solely to save lives in the short term, but also to lay the foundation for future development and to promote conflict resolution.

Link: <http://onlinelibrary.wiley.com/doi/10.1111/1468-2435.00213/abstract>

Jacobsen, Karen, Ayoub, Maysa, and Johnson, Alice (2014), 'Sudanese Refugees in Cairo: Remittances and Livelihoods', *Journal of Refugee Studies*, 27 (1), 145-159.

Many refugees become 'stuck' in the urban centres of transit countries, unable to move onward or to return home. This study explored the livelihoods of Sudanese refugees in Cairo, and the extent to which remittances supported them. We found that 89 per cent of our respondents were economically active, but their income seldom covered their rent plus subsistence. A quarter of our sample received remittances, but these are not a reliable source of income. An important coping strategy for refugees is borrowing, but this increases their vulnerability. We recommend that humanitarian programmes should focus on enabling refugees to minimize their debt and increase their income, by taking advantage of existing skills, or learning new ones.

Link: <http://jrs.oxfordjournals.org/content/27/1/145.short>

Jaji, Rose (2009), 'Masculinity on Unstable Ground: Young Refugee Men in Nairobi, Kenya', *Journal of Refugee Studies*, 22 (2), 177-194.

A gender perspective in refugee studies usually conjures up images of refugee women. Such images are an outcome of the association of vulnerability with women and children. Yet, it is not only refugee women who face monumental challenges in the country of asylum; refugee men also encounter a wide range of problems. Exile comes with obstacles for refugee men's quest to conform to culturally defined masculinity. This paper presents the nature of the challenges young refugee men predominantly from the Great Lakes region face in exile and the struggles they engage in as they seek to maintain and live up to their pre-flight notions of masculinity. The paper also shows how the men create alternative masculinities that are sustainable in a context that is largely characterized by existential uncertainties.

Link: <http://jrs.oxfordjournals.org/content/22/2/177.abstract>

Omata, Naohiko (2013), 'Community Resilience or Shared Destitution? Refugees' Internal Assistance in a Deteriorating Economic Environment', *Community Development Journal*, 48 (2), 264-279.

For refugee communities in the global South, mutual assistance plays a vital role in their economic survival during exile. While the practice of refugees' informal support tends to be perceived as a positive symptom of their communal solidarity, the important question arises whether such a view still holds legitimacy even in the severe scarcity of available resources within their communities. In the Buduburam refugee settlement in Ghana, the transfer and exchange of resources between different households were essential for the survival of many poor refugee families in the face of decreasing donor support. In particular, there was a strong moral responsibility among the inhabitants for assisting destitute fellow refugees. Although their mutual support networks give the impression of unity within this refugee population, the practice of assisting others was not always carried out in harmonious ways. Especially so when someone had inadequate resources, the obligation to help others generated significant stress in caregivers and often even engendered negative feelings against recipients of internal help. By means of in-depth case studies, the article will delve into the social dynamics hidden in the mutual sharing arrangements in this refugee community and will particularly elucidate the emotional conflicts in internal sponsors.

Link: <http://cdj.oxfordjournals.org/content/48/2/264.full.pdf+html>

Omata, Naohiko and Josiah David Kaplan (2013), 'Refugee Livelihoods in Kampala, Nakivale and Kyangwali Refugee Settlements: Patterns of Engagement with the Private Sector', *RSC Working Paper Series*, No. 95

In our research, we focus on refugee livelihoods for several interrelated reasons. Despite growing academic work on refugee livelihoods, there has been little coherent research capturing and analysing existing practices, and identifying alternative approaches to livelihood development. Historically, many formal attempts to promote refugee livelihoods, or to bridge the gap between humanitarian and development approaches to refugees, have been state-led, often neglecting the role of the private sector and innovation as potential sources of solutions. We believe, however, that a better understanding of the role of the private sector, technology and innovation from a bottom-up perspective represents a crucial 'missing link' in better supporting sustainable livelihoods for refugees.

Link: <https://www.rsc.ox.ac.uk/files/publications/working-paper-series/wp95-refugee-livelihoods-kampala-nakivale-kyangwali-2013.pdf>

SECURITY, SOCIAL AND POLITICAL CHANGE

Abdi, Awa M. (2006), 'Refugees, Gender-based Violence and Resistance: A Case Study of Somali Refugee Women in Kenya', in Evangelia Tastsoglou and Alexandra Dobrowolsky (eds.), *Women, Migration and Citizenship* (Hampshire: Ashgate), 231-251.

The struggle to articulate and resist violence against women in war zones remains imperative. This article is a small step in this resistance. By centralizing affected refugee women's self-representation, this chapter has four core objectives: first, it examines if and how women's (in) security in Dadaab has changed since 1993, when a Human Rights report first publicized the plight of refugee women in these camps. Second, women's personal narratives about life in Dadaab will be analyzed in terms of the intersectionality of forced displacement, gender, and citizenship. Third, I will argue that the insecurity refugee women experience is intrinsically tied to their non-citizen outsider position, which locates them in the margins within the host nation-state. Fourth, the chapter explores women's agency in refugee camp environments. This last objective highlights the double-edged nature of what we refer to as 'women's agency,' which, in spite of myriad obstacles existing in refugee camps, remains vibrant and real.

Link: <https://www.routledge.com/Women-Migration-and-Citizenship-Making-Local-National-and-Transnational/Dobrowolsky-Tastsoglou/p/book/9780754643791>

Al Jazairi, Rania (2015), 'Transitional Justice in Syria: The Role and Contribution of Syrian Refugees and Displaced Persons', *Middle East Law and Governance*, 7 (3), 336-359.

To date, an estimated 9 million Syrians have fled their homes since the beginning of the conflict in 2011. While over 3 million have fled to Turkey, Lebanon, Jordan and Iraq, 6.5 million are internally displaced within Syria. Whereas most research has focused on examining Syrian refugees' status and living conditions in host countries; few studies aimed to document their views and perceptions about transitional justice processes, including reparation issues and how they perceived a durable and sustainable peace in Syria. This paper focuses on Syrian refugees and displaced persons' role and contribution to transitional justice processes. It explores their views and perceptions about a wide range of political, civil, social, economic and cultural issues, including accountability, reparation, the nature of the future governance system, Syria's cultural identity, the rights of minorities and women, reconstruction and development priorities and Demilitarization, Demobilization and Reintegration (DDR) issues.

Link: <http://booksandjournals.brillonline.com/content/journals/10.1163/18763375-00703002>

Bates, Laura, Luster, Tom, Johnson, Deborah J., Qin, Desiree Baolian and Meenal Rana (2013), 'Sudanese Refugee Youth: Resilience Among Undefended Children', in Deborah J. Johnson, DeBrenna LaFa Agbényiga, and Robert K. Hitchcock (eds.), *Vulnerable Children* (New York: Springer), 167-183.

In recent years, changes in the nature of warfare have increased the risks for children. During the decade 1986–1996, UNICEF (1996) estimated that two million children were killed in wars, one million were orphaned or separated from their parents at least temporarily, and 12 million were displaced from their homes. Children separated from their parents and other adult relatives during conflict are a particularly vulnerable group. [...] Although the negative effects of war on children are well documented (Joshi & O'Donnell, 2003; Shaw, 2003), much less is

known about resilience among children exposed to war and, in particular, resilience among unaccompanied children. In 2000–2001, a large group of unaccompanied Sudanese refugee youth was resettled in the United States, approximately 150 of whom were resettled in the small Midwestern city where our work was conducted. The arrival of this group, who by all published reports (e.g., Duncan, 2000a, 2001) appeared to be well-adjusted youth and young adults, afforded a unique opportunity to learn more about resilience among a group of young people who were separated from parents at an early age and endured multiple risks, but eventually managed to survive and adapt under very trying circumstances. [...] In this chapter we will review findings from our research concerning the youth's own perspectives on the risks they faced and the protective factors that helped them during their lives in Africa as refugees. We address three questions: How did the youth experience separation and ambiguous loss after separation from their parents? From their perspective, what were the risks they faced in Africa during flight and in the refugee camps? What protective factors buffered their exposure to these risks?

Link: <http://www.springer.com/us/book/9781461467793#reviews>

Dryden-Peterson, Sarah (2006), "I Find Myself as Someone Who is in the Forest": Urban Refugees as Agents of Social Change in Kampala, Uganda', *Journal of Refugee Studies*, 19 (3), 381-395.

An in-depth investigation of the Kampala Urban Refugee Children's Education Centre (KURCEC), a refugee-initiated community-based organization in Uganda, allows for detailed exploration of the livelihood strategies employed by urban refugees in the sphere of education and of the ways in which these strategies can promote self-reliance and individual and community development in urban situations. Urban refugees' development of KURCEC challenges perceived notions of refugees as burdens or as passive recipients in a system that fosters dependency and shows that they are agents of social change within their own and their host communities. The focus on what works in the midst of crisis, desperation, and uncertainty is a deliberate attempt to promote research and policy-setting that is forward-looking and productive rather than reactionary and regressive in the context of new developments in policy and practice relating to urban refugees worldwide.

Link: <http://jrs.oxfordjournals.org/content/19/3/381.short>

Fiske, Lucy (2012), 'Insider Resistance: Understanding Refugee Protest Against Immigration Detention in Australia, 1999 – 2005', (Curtin University).

Protests by detainees in Australia's immigration detention centres made regular headline news between 1999 and 2005. Journalists interviewed government ministers, senior departmental officials, refugee advocates, mental health experts and many others. Only rarely were detainees able to speak directly for themselves and explain their own actions. The primary task of this research has been to reunite the words of former detainees with their actions. Through interviews with former detainees, alongside a broad range of secondary sources, such as government media releases, news reports, inquiry reports and court transcripts, this thesis presents an alternative record of protests and other events inside detention centres. Detainees' thoughts, words and actions are outlined in thematic chapters addressing human rights and the human subject of human rights, power and resistance in detention, escapes and breakouts, hunger strike and riot. Testimony from former detainees confirms that despair was widespread within immigration detention centres. However, it also reveals a discursive struggle for reinstatement as rights bearing human beings. Detainees engaged in collective and individual critique of their position within Australian and global politics, of the flow of power within

detention centres, of their public representation and of the risks and potential benefits of possible protest actions. Interviews with former detainees revealed a diverse political consciousness and both strategic and principled thinking which drove protest action. The interviews also uncovered important insights into the interplay of reason and emotion in resistance undertaken by those directly experiencing injustice.

Link: http://espace.library.curtin.edu.au/R/?func=dbin-jump-full&object_id=186695

Godin, Marie and Doná, Giorgia (2016), "'Refugee Voices,' New Social Media and Politics of Representation: Young Congolese in the Diaspora and Beyond', *Refuge*, 32 (1), 60-71.

This article examines the role of new social media in the articulation and representation of the refugee and diasporic "voice." The article problematizes the individualist, de-politicized, de-contextualized, and aestheticized representation of refugee/diasporic voices. It argues that new social media enable refugees and diaspora members to exercise agency in managing the creation, production, and dissemination of their voices and to engage in hybrid (on- and offline) activism. These new territories for self-representation challenge our conventional understanding of refugee/diaspora voices. The article is based on research with young Congolese living in the diaspora, and it describes the Geno-cost project created by the Congolese Action Youth Platform (CAYP) and JJ Bola's spoken-word piece, "Refuge." The first shows agency in the creation of analytical and activist voices that promote counter-hegemonic narratives of violence in the eastern Democratic Republic of Congo, while the second is an example of aesthetic expressions performed online and offline that reveal agency through authorship and ownership of one's voice. The examples highlight the role that new social media play in challenging mainstream politics of representation of refugee/diaspora voices.

Link: <http://refuge.journals.yorku.ca/index.php/refuge/article/view/40384/36384>

Inheteven, Katharina (2013), 'Another Kind of Empowerment? Refugees, Imported Power Structures, and the International Refugee Regime in a Zambian Refugee Camp', *Dialog*, 112/113 (1-2), 54-59.

In refugee camps, management and humanitarian agencies – in most cases UNHCR, the host government and NGOs or other "implementing partners" (Voutira and Harrell-Bond 1995) – face a specific kind of clientele. More often than not, war refugees arrive in the host countries not as isolated individuals, but as groups. These groups bring with them consolidated internal structures stemming from their life before fleeing (Inheteven 2010, 271-72). Social scientists, practitioners and the media have paid attention to the so-called "refugee-warrior communities" (Zolberg, Suhrke, and Aguayo 1989, 275-278); armed groups that are active in civil wars in their country of origin use refugee settlements and humanitarian aid for supplies and as retreat and recruiting areas (Lischer 2005; Nyers 2006). But even refugee groups that are no longer active in the war causing their flight bring with them structures that influence camp life in the country of asylum. The import of pre-existing social structures into refugee camps leads to interaction between institutionalised camp structures, established by the agencies, and the internal structures of the refugee inhabitants. This article explores which consequences this interaction entails for the power relations in a refugee camp.

Link: <http://www.dialog-journal.de/journal/>

Jaji, Rose (2012), 'Social Technology and Refugee Encampment in Kenya', *Journal of Refugee Studies*, 25 (2), 221-238.

This article seeks to contribute towards a conceptual understanding of refugee camp administration in Kenya. Focusing on Kenya's policy of encampment epitomized by Kakuma and Dadaab Refugee Camps, the article argues that encampment is a form of social technology whose rationale is containment of refugees in line with Kenya's non-integration refugee policy. The term 'social technology' is increasingly understood in the contemporary 'cyber' age in terms of communication technology and how it shapes human interaction and relationships in ways not previously envisaged. In this article, the concept is deployed to capture strategies of refugee management and containment through mechanisms that are overt and physical as well as covert, ideological and psychological. However, social technology is not transcendental and its effectiveness is mediated by refugee agency. The very structure of and rationale for encampment prompt resistance by which techniques of control become social not only in terms of how they contain refugees but also in terms of how refugee actions counteract them.

Link: <http://jrs.oxfordjournals.org/content/25/2/221.abstract>

Lecadet, Clara (2016), 'Refugee Politics: Self-Organized 'Government' and Protests in the Agamé Refugee Camp (2005–13)', *Journal of Refugee Studies*, 29 (2), 187-207.

This article examines the different forms of representation and participation set up by Togolese refugees as a means of organizing life in the Agamé camp in Benin between 2005 and 2013, and the wave of protests which accompanied their claims to statutory rights during that same period. The emergence of 'refugee politics' is considered not as an epiphenomenon, but as an aspiration that is found in numerous camp contexts, and which is indicative of the tensions brought about by the confrontation between refugees and humanitarian organizations. It is in fact a hybrid form of politics, at the crossroads between traditional political representation (electing a president, nominating representatives) and the categorization advocated by humanitarian organizations in an attempt to give an increased voice to vulnerable groups. Furthermore, self-organization by refugees and the instances of insubordination seen in the camps seem to be determining factors in the strategies employed by the United Nations High Commissioner for Refugees (UNHCR) and the organizations running the camps as regards setting them up, withdrawing from them and eventually dismantling them.

Link: <http://jrs.oxfordjournals.org/content/29/2/187>

Lemaitre, Julieta and Kristin Bergtora Sandvik (2015), 'Shifting Frames, Vanishing Resources, and Dangerous Political Opportunities: Legal Mobilization among Displaced Women in Colombia', *Law & Society Review*, 49 (1), 5-38.

How can we make sense of the use of legal claims and tactics under conditions of internal displacement and armed conflict? This article argues that in violent contexts mobilization frames are unstable and constantly shifting, resources tend to vanish, and political opportunities often imply considerable physical danger. It is grounded on a three-year, multimethod study that followed internally displaced women's organizations as they demanded government assistance and protection in Colombia. Through detailed examples of specific cases, this article illustrates the constraints of legal mobilization in violent contexts, as well as different social movement strategies of resistance. It, thus, contributes to decentering theories of social movement uses of law that tend to be based on the legal cultures and institutions of

industrialized liberal democracies, rather than on those of the Global South, and hence, tend to exclude violence.

Link: <http://onlinelibrary.wiley.com/doi/10.1111/lasr.12119/abstract>

Lubkemann, Stephen C. (2008), *Culture in Chaos. An Anthropology of the Social Condition in War* (Chicago: University of Chicago Press).

Fought in the wake of a decade of armed struggle against colonialism, the Mozambican civil war lasted from 1977 to 1992, claiming hundreds of thousands of lives while displacing millions more. As conflicts across the globe span decades and generations, Stephen C. Lubkemann suggests that we need a fresh perspective on war when it becomes the context for normal life rather than an exceptional event that disrupts it. *Culture in Chaos* calls for a new point of departure in the ethnography of war that investigates how the inhabitants of war zones live under trying new conditions and how culture and social relations are transformed as a result. Lubkemann focuses on how Ndaou social networks were fragmented by wartime displacement and the profound effect this had on gender relations. Demonstrating how wartime migration and post-conflict return were shaped by social struggles and interests that had little to do with the larger political reasons for the war, Lubkemann contests the assumption that wartime migration is always involuntary. His critical reexamination of displacement and his engagement with broader theories of agency and social change will be of interest to anthropologists, political scientists, historians, and demographers, and to anyone who works in a war zone or with refugees and migrants.

Link: <http://press.uchicago.edu/ucp/books/book/chicago/C/bo5568065.html>

Lukunka, Barbra (2011), 'New Big Men: Refugee Emasculation as a Human Security Issue', *International Migration*, 50 (5), 130-141.

Academics and policymakers have conducted a significant amount of research on the physical security and integrity of refugee populations, especially of refugee women and children. That on refugee women has focused on gender-based violence. This study expands on previous research by employing a human security approach to analyse not only the physical security and integrity of refugees, but also their socio-psychological well-being. Specifically, I argue that poor socio-psychological well-being actually explains the manifestations of violence against women in refugee camps. To make this argument, I document and explain the emasculation of Burundian refugee men living in Kanembwa camp in western Tanzania.

Link: <http://onlinelibrary.wiley.com/doi/10.1111/j.1468-2435.2010.00670.x/abstract>

Mason, Gail and Pulvirenti, Mariastella (2013), 'Former Refugees and Community Resilience: "Papering Over" Domestic Violence', *British Journal of Criminology*, 53 (3), 401-418.

The efforts of new, former refugee communities to grow their legitimacy as citizens often in hostile host environments puts community needs at odds with individual needs. From an analysis of interviews with service providers across two states in Australia, and borrowing the concept of 'papering over', we demonstrate how these tensions impact on women in these communities building resilience to domestic violence. Despite community being vital for building individual resilience, 'papering over' operates to keep communities quiet about

domestic violence and reliant on definitions of violence that serve to save the face of communities. While this is a challenge for how former refugee communities respond to domestic violence, it is also a challenge for how we conceptualize resilience across intersecting subject positions.

Link: <http://bjc.oxfordjournals.org/content/53/3/401.abstract>

McQuaid, Katie R.V. (2016), "'We Raise up the Voice of the Voiceless': Voice, Rights, and Resistance amongst Congolese Human Rights Defenders in Uganda', *Refuge*, 32 (1), 50-59.

Amongst Uganda's Congolese refugee population are a number of human rights defenders who actively resist the construction of refugees as dispossessed and displaced humanitarian aid recipients. Upon fleeing the complex and violent conflicts of the Democratic Republic of Congo, rather than supplicate to a humanitarian regime saturated with the language of human rights, these young men draw on human rights to "raise up the voice of the voiceless." This article explores how defenders draw on human rights to understand, articulate, and resist the constraints of forced displacement into a humanitarian regime.

Link: <http://refuge.journals.yorku.ca/index.php/refuge/article/view/40383>

Moulin, Carolina and Nyers, Peter (2007), "'We Live in a Country of UNHCR"—Refugee Protests and Global Political Society', *International Political Sociology*, 1 (4), 356-372.

Between September and December 2005 over 3,000 Sudanese refugees held a sit-in demonstration at the Mustapha Mahmoud Square in Cairo, Egypt, which is located directly across from the offices of the United Nations High Commissioner for Refugees (UNHCR). We analyze the events of the refugee sit-in as an act of global political society, one that saw people outside the realm of the political making demands for recognition and a say in the solutions being developed to relieve their plight. We argue that the sit-in at Cairo was fundamentally a disagreement between the refugees and the UNHCR over the politics of protection, care, and mobility. The article analyzes the strategies through which the refugees named their "population of care" in ways that countered the UNHCR's governmental strategies to classify the Sudanese refugee population in Cairo. We propose the concept of "global political society" as a way of thinking about global political life from the perspective of those who are usually denied the status of political beings. Global political society is a highly ambiguous site where power relations are enacted, taken and retaken by various actors, but in ways that do not foreclose opportunities for refugees to actively reformulate the governmentalities of care and protection.

Link: <http://ips.oxfordjournals.org/content/1/4/356.abstract>

Olivius, Elisabeth (2013), '(Un)Governable Subjects: The Limits of Refugee Participation in the Promotion of Gender Equality in Humanitarian Aid', *Journal of Refugee Studies*, 27 (1), 42-61.

In humanitarian aid to refugees, participatory and community-based approaches are today strongly emphasized as the path towards more efficient protection and assistance. Participation and community mobilization are particularly constructed as a vehicle for the promotion of gender equality. This paper explores how participatory and community-based approaches are used in efforts to promote gender equality in humanitarian aid to Burmese refugees in

Thailand and Bangladesh. Refugees in Bangladesh, especially women, are problematized as passive and dependent due to their alleged lack of 'community spirit' and participation. In contrast, the political activism of refugee leaders and women's organizations in Thailand is represented as problematic, illegitimate and unruly. While refugees in Bangladesh do not participate enough, it appears that the refugees in Thailand participate too much. Drawing on interviews with humanitarian workers, this paper examines this paradox through a governmentality perspective, draws out the meanings attached to the concept of participation in humanitarian policy and practice and shows how participation is employed in the government of refugees.

Link: <http://jrs.oxfordjournals.org/content/27/1/42.short>

Puggioni, Raffaella (2006), 'Resisting Sovereign Power: Camps in-between Exception and Dissent', in Jef Huysmans, Andrew Dobson, and Raia Prokhovnik (ed.) *The Politics of Protection: Sites of Insecurity and Political Agency* (Abingdon, New York: Routledge), 68-83.

The existence of camps for refugees and migrants poses important questions for the way in which the politics of life is organized, and especially for the way modern sovereign states transform undesired groups of people into biological entities and deprive them of their historical and political rights. The aim of this chapter is twofold. It will investigate issues related to the politics of life as located within a well-defined spatial context – the refugee detention centre – the camp, the space of absolute subjugation and domination *par excellence*. The chapter will also question the extent to which acts of resistance become possible within a space whose political-juridical structure and geographical setting aim precisely to negate and eliminate any opportunities for the subject to emerge. Moving from a dominant conceptualisation of camps, and of migrants/refugees inside the camps, the chapter will depart from prevailing analyses and explore the extent to which camps might be transformed into spaces of resistance, into spaces where political life struggles against any reduction to bare life, and hence into spaces where sovereign power encounters opposition and challenge.

Link: <https://www.routledge.com/The-Politics-of-Protection-Sites-of-Insecurity-and-Political-Agency/Huysmans-Dobson-Prokhovnik/p/book/9780415499163>

Pulvirenti, Mariastella and Mason, Gail (2011), 'Resilience and Survival: Refugee Women and Violence', *Current Issues in Criminal Justice*, 23 (1), 37-52.

Resilience has been said to be a particular quality of former-refugee women, many of whom have experienced torture, violence and intimidation in their countries of origin, during flight across borders, in refugee camps or detention and during resettlement. This article asks whether resilience is a useful concept in the context of refugee women's experiences of violence and whether there are any dangers associated with its use in this domain. It draws upon a series of interviews with 18 service providers in Victoria and South Australia to consider: the ways in which refugee women can be seen to be resilient; the significance of understanding resilience as a process rather than an individual trait; and, further, the importance of appreciating that the process of resilience can only materialise if responsibility for it is shared collectively.

Link: <http://www.austlii.edu.au/au/journals/CICrimJust/2011/16.html>

Shindo, Reiko (2009), 'Struggle for Citizenship: Interaction Between Political Society and Civil Society at a Kurd Refugee Protest in Tokyo', *Citizenship Studies*, 13 (3), 219-237.

This article analyzes a Kurd refugee sit-in protest staged in front of the United Nations offices in Tokyo in July–September 2004 and its implications for the interaction between political society and civil society. The refugees' protest is viewed as a moment where the line between citizens and non-citizens is redrawn. Citizens possess an exclusive right to political speech and action. Protests by refugees undoubtedly question citizens' monopoly of this right. By organizing protests, refugees, who do not have citizenship status, raise their voices, make demands, and thus request a right to speech and action. In doing so, they blur the line between citizens and non-citizens. In this process, how do citizens and refugees interact with each other? By using Partha Chatterjee's concept of political society, I examine the different tactics employed by the refugees, who are part of political society, and the citizens of civil society. The case shows that when different voices meet, the voice of civil society drowns the voice of political society: the refugees' tactics were de-legitimized by the citizens. This interaction suggests that encounters between citizens and refugees are not simply events where the refugees claim a right to speech and action, but that such encounters also involve citizens in effect struggling to secure their monopoly of the same rights.

Link: <http://www.tandfonline.com/doi/abs/10.1080/13621020902850627>

Thomson, Susan (2013), 'Agency as Silence and Muted Voice: The Problem-Solving Networks of Unaccompanied Young Somali Refugee Women in Eastleigh, Nairobi', *Conflict, Security & Development*, 13 (5), 589-609.

This article analyses the problem-solving networks of young refugee women from Somalia between the ages of 13 and 19 through the concepts of 'muted voice' and 'silence'. Based on life history interviews and participant observation with young refugee women living in the Eastleigh neighbourhood of Nairobi in 2011 and 2012, it investigates the ways in which young Somali women exercise their individual agency through carefully selected strategies of silence and muted voice as conscious forms of agency. The research finds that they rarely use their voice in naming and speaking out about their daily hardships, meaning they do not practice the obvious forms of agency that 'voice' implies. Instead, these young women gained strength and personal power through their network-type relationships with other young refugee women in the form of 'muted voice', meaning they exhibited a strategic capacity to determine when to speak and when to remain silent in the face of the daily oppression they experience, usually at the hands of more powerful male actors. In their daily interactions to make life bearable, young Somali refugee women teach us that the concept of agency must be situated in the violent and patriarchal context in which individuals are able to act.

Link: <http://www.tandfonline.com/doi/abs/10.1080/14678802.2013.849473>

IDENTITIES AND LABELS

Clark, Christina R. (2007), 'Understanding Vulnerability: From Categories to Experiences of Young Congolese People in Uganda', *Children & Society*, 21 (4), 284-296.

This article problematises the 'vulnerables' category that the United Nations High Commissioner for Refugees applies to groups of refugees. Drawing on 9 months' qualitative research with young Congolese refugees in Uganda, it presents research subjects' self-identification and lived realities that do not correspond to the homogenous, fixed 'vulnerables' ideal. Moreover, it argues that the 'vulnerables' categorisation approach can provoke a number of counter-productive effects, including a focus on symptoms rather than causes, inflated numbers of 'vulnerables' and undermining indigenous support structures. An alternative approach that interrogates and addresses the contextual and relational aspects of vulnerability is proposed.

Link: <http://onlinelibrary.wiley.com/doi/10.1111/j.1099-0860.2007.00100.x/abstract>

Clark-Kazak, Christina R. (2014), "'A Refugee is Someone Who Refused to be Oppressed": Self-Survival Strategies of Congolese Young People in Uganda', *Stability: International Journal of Security and Development*, 3 (1), Art. 13.

Drawing on Ruth Lister's conceptual approach to agency, this paper shows how Congolese young people in refugee contexts in Uganda 'get by', 'get (back) at', 'get out', and/or 'get organized'. These purposeful responses to violence and structural constraints contrast with dominant discourses about refugee young people as inherently vulnerable and in need of protection from outside agencies. The article thus concludes with some suggestions of how researchers, policy-makers, and practitioners can better recognize and support young people's own survival strategies in contexts of violence and displacement.

Link: <http://www.stabilityjournal.org/articles/10.5334/sta.dj/>

Corbet, Alice (2015), 'Community After All? An Inside Perspective on Encampment in Haiti', *Journal of Refugee Studies*, 29 (2), 166-186.

This article demonstrates the limits of the camp as a place to live from the point of view of displaced people: what is a camp for those who live inside? Why not envisage the camps as central place, where life is going on with, or without, the humanitarian help? It studies the differences between two different settlements created after the 2010 earthquake. One has been formally set up by non-governmental organizations but has ended up being abandoned by the humanitarian organizations due to troubles with the inhabitants. The other is a spontaneous settlement that has absorbed populations from other camps, and is today in a working condition organized informally by inhabitants themselves. In the first case, experiences of community and belonging of the postearthquake population seems have been frustrated; in the second case, these sentiments could be an explanation of the informal forward projection. Thus, they pass from a liminal statement to a central perception. The monographic approach permits understanding the dynamics and the identitarian background of the installation in the camps.

Link: <http://jrs.oxfordjournals.org/content/29/2/166>

Doná, Giorgia (2015), 'Making Homes in Limbo: Embodied Virtual "Homes" in Prolonged Conditions of Displacement', *Refuge*, 31 (1), 67-73.

This special issue makes an original contribution to our understanding of the meaning of home by introducing the idea of the constellation of HOME-Home-home and homemaking practices where these are not necessarily foreseen, in contexts of displacement. In this article, I argue that we need to distinguish between humanitarian-driven understandings of "protracted refugee situations" and people centred experiences of "prolonged conditions of displacement." I show how the papers in the special issue bring to the fore inconsistencies between state-centred perspectives and people-centred meanings of the "constellation of homes." Lastly, I examine the significance of other spaces where home may be made during prolonged displacements: the virtual space. I conclude by suggesting that we need to examine in greater depth the complex relationship between the dwelling, home, and homemaking practices when these occur in material and de-territorialized virtual spaces.

Link: <http://refuge.journals.yorku.ca/index.php/refuge/article/view/40298/36344>

Inheteven, Katharina (2006), "'Because we are Refugees': Utilizing a Legal Label', *New Issues in Refugee Research*, No. 130.

The "refugee" is a figure at the core of the international refugee regime, its point of reference for actions and reasoning. Consequently, the regime offers codified definitions of the term "refugee." They are formulated in a number of documents, namely the 1950 Statute of the United Nations High Commissioner for Refugees (UNHCR), the United Nations 1951 "Convention relating to the Status of Refugees" and its 1967 Protocol, the 1969 Convention of the Organisation of African Unity, as well as other international treaties and the national law of individual states. Legal concepts that are institutionalized on a global macro-level have consequences on the lower levels of an institutional regime. The codified definitions of the "refugee" in international and national law have considerable impact on opportunities, actions, and interpretations within the international refugee regime, for states, organizations, and the people classified as refugees - or excluded from the status by these definitions. They are not merely paper, but highly relevant on the level of refugee situations. Here, a legal label institutionalized on a macro-level meets the micro-level of action and interpretation. This contribution looks at the ways in which the concept "refugee" is perceived and used on the micro-level of refugee camps, and it explores the consequences of the findings for institutional theory. This study employs neo-institutionalism as its theoretical basis and aims at refining institutional theory. As a consequence of this choice, several other theories have not been employed which would have also offered possible approaches for analyzing the phenomena discussed here. Some of these may be briefly mentioned. In connection with the debate on globalization, there are contributions on the interrelationship between the local and the global, on globalization and local law, and on the globalization of law.

Link: <http://www.refworld.org/docid/4ff153a62.html>

Krause, Ulrike (2016), "'It seems like you don't have identity, you don't belong.'" Reflexionen über das Flüchtlingslabel und dessen Implikationen', *Zeitschrift für Internationale Beziehungen*, 23 (1), 8-37.

Although the Convention relating to the Status of Refugees (1951) defines to whom the legal category of the refugee applies in international law, the refugee status also involves labeling,

which refers to politically oriented identity constructions, and processes of social inclusion and exclusion. Focusing on refugees, this article concentrates on what labels and labeling are, how labels are constituted globally, and how they affect the labelled persons locally. To this end, global and local developments are analyzed in order to frame the imposed refugee label with its impacts for refugees. The local-level analysis is based on empirical research in Uganda on the perception of external actors of the refugee regime and refugees themselves.

Link: <http://www.nomos-elibrary.de/10.5771/0946-7165-2016-1-8/it-seems-you-don-t-have-identity-you-don-t-belong-jahrgang-23-2016-heft-1?page=1>

Krause, Ulrike (2016), 'Hegemonie von Männern? Flüchtlingslager, Maskulinitäten und Gewalt in Uganda', *Soziale Probleme*, 27 (1), 120-147.

Although forced migration and refugee situations are understood to be gendered processes, most empirical studies in Refugee Research focus on how conditions impact on women and their gender roles. However, this article concentrates on how refugee camps affect men and masculinities. By means of the concept of Hegemony of Men by Jeff Hearn and a case study in Uganda, impacts of the restricted living conditions in a refugee camp are discussed with a focus on men. It is argued that refugee camps are social interim-worlds which are strongly shaped by the humanitarian actors. Although men are understood to be the hegemonic social categories, there are conflicting lines between ascribed hegemonic roles of men and their actual position in the humanitarian system. Moreover, the social and hierarchical conditions in the regions of origin of refugees impact on them with their understanding gender systems.

Link: <http://link.springer.com/article/10.1007/s41059-016-0015-2>

Ludwig, Bernadette (2013), "'Wiping the Refugee Dust from My Feet": Advantages and Burdens of Refugee Status and the Refugee Label', *International Migration*, 54 (1), 5-18.

There are two dominant contrasting images of refugees in scholarship and popular discourse: refugees as powerless victims or beneficiaries of generous welfare packages. While it is true that an individual who enters the United States with legal refugee status has – at least at first glance – many advantages over those arriving as immigrants. Unlike immigrants, refugees are entitled to numerous government benefits, thus putting her or him in a privileged position compared to those who lack the official status of refugee. On the other hand refugees' depiction as being need of services and protection can also perpetuate an image of them as victims without agency. This ethnographic study of Liberian refugees in Staten Island, New York shows how refugees themselves and their co-ethnics who are in the US under a variety of other legal statues regard the term "refugee". This paper establishes the advantages that are associated with the legal refugee status and the burdens with the informal label "refugee". This analysis will clarify how the legal refugee status can be beneficial and the informal label refugee, burdensome not just for Liberian, but for refugees in general and as such have significant policy implications.

Link: <http://onlinelibrary.wiley.com/doi/10.1111/imig.12111/abstract>

Malkki, Liisa H. (1995), *Purity and Exile: Violence, Memory, and National Cosmology among Hutu Refugees in Tanzania* (Chicago, London: The University of Chicago Press).

In this study of Hutu refugees from Burundi, driven into exile in Tanzania after their 1972 insurrection against the dominant Tutsi was brutally quashed, Liisa Malkki shows how experiences of dispossession and violence are remembered and turned into narratives, and how this process helps to construct identities such as "Hutu" and "Tutsi." Through extensive fieldwork in two refugee communities, Malkki finds that the refugees' current circumstances significantly influence these constructions. Those living in organized camps created an elaborate "mythico-history" of the Hutu people, which gave significance to exile, and envisioned a collective return to the homeland of Burundi. Other refugees, who had assimilated in a more urban setting, crafted identities in response to the practical circumstances of their day to day lives. Malkki reveals how such things as national identity, historical consciousness, and the social imagination of "enemies" get constructed in the process of everyday life. The book closes with an epilogue looking at the recent violence between Hutu and Tutsi in Rwanda and Burundi, and showing how the movement of large refugee populations across national borders has shaped patterns of violence in the region.

Link: <http://www.press.uchicago.edu/ucp/books/book/chicago/P/bo3624883.html>

Turner, Simon (1999), 'Angry Young Men in Camps: Gender, Age and Class Relations among Burundian Refugees in Tanzania', *New Issues in Refugee Research*, No. 9.

This paper sets out to explore how life in a refugee camp affects gender, age and class relations among Burundian refugees in Tanzania.¹ More specifically, it focuses on how the relief operation's policy of equality challenges older hierarchies of authority. Through an analysis of refugees' representations of gender relations, relations between generations, and relations between peasants and 'big men', it is shown that there is a general feeling of social decay in the camp. In this situation young men are particularly challenged, as they are at a stage in life where they ought to be finding their place in society as fathers, husbands, protectors and providers; in short: as men. However, I also show that many of the young, adult men use the opportunity to find other ways to survive, both materially and in terms of identity creation.

Link: <http://www.unhcr.org/3ae6a0c38.pdf>

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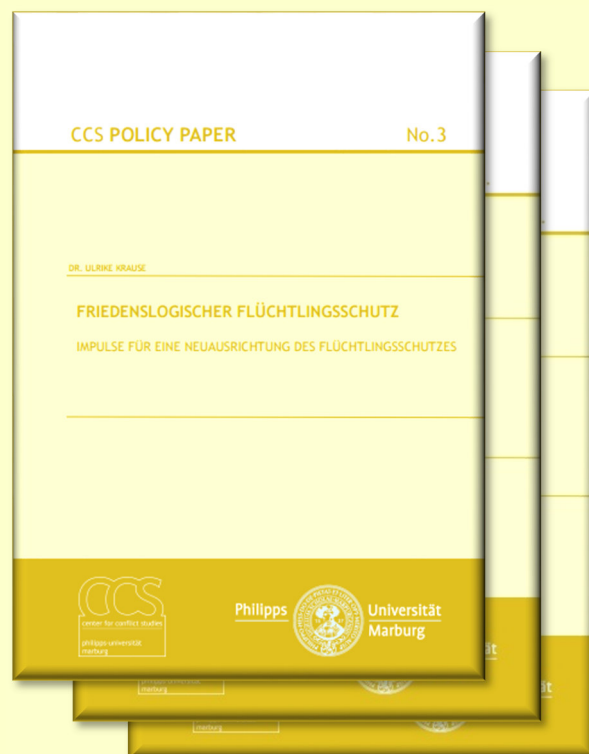
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Zum Umgang mit kulturellen Konflikten in der Entwicklungszusammenarbeit - Eine Zusammenfassung für Praktiker_innen und Interessierte.

Judith von Heusinger

Burma After the Elections in 2010: "Something Will Happen"

Sina Kowalewski ehem. Schüssler



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