

Extent to Which the African Men are Able to Meet Physiological, Safety, Belongingness, Esteem and Self Actualization Needs for themselves and Family in Daadab Refugee Camp, Garrisa County, Kenya

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Abstract

The intention of this paper was to investigate the extent to which the African men in Dadaab refugee camps are able to meet physiological, safety, belongingness, esteem and self actualization needs for their families. To achieve this, the study sought to find out if the men were able to provide food for their children and if they were able to satisfy their sexual needs. The study further wished to establish if the men moved with their family members to the camp and if they were able to carry out their responsibilities as was expected of them and if they felt respected and fulfilled. Maslow's (1970) hierarchy of needs theory was used to ground the study. A sample of 192 respondents aged between 15 year to 55 years was selected for the study with the majority coming from Somalia while a few came from Ethiopia, Sudan, south Sudan, Congo and Uganda. A paper based questionnaire and focus group discussions were used to collect study data. The major study findings revealed that majority of the men were able to satisfy the physiological needs for their families by providing them with food and meeting their own needs for sex. They expressed concern that their children were sick often. A good majority of the men felt that they were able to provide security and a good home for their family mentioning the restrictions of movement as the only major security concern. A large section of the men felt that they met the need for belongingness well because they lived with their families, were able to get married while in the camp and also lived close to their clan members. With regard to the self esteem need a great majority of the men felt that they carried out their responsibilities the same way they would have carried them out at home. On the other hand a section of them felt that the aid agencies had taken over their roles while many of them felt that their wives and children respected the decisions they made. Moderate percentages of the men felt they were rich by cultural standards

Index terms— dadaab refugee camp, physiological needs, safety needs, love and belongingness, esteem, self actualization, african man, refugees.

1 Introduction

Human beings achieve psychological health when they are able to meet their basic needs and when they are assured of safety and belongingness. When the fulfillment of these needs is assured, people will always seek to satisfy higher order needs of self esteem and self fulfillment which require a stable and predictable physical and social

2 A) PHYSIOLOGICAL NEEDS

environment. Some of the conditions that interfere with the fulfillment of these needs are war and civil strife such as has affected many areas of not only the world at large but also the East African region thus causing displacement of people. According to the UNCHR (2009) report, globally 42 million people have been forcibly displaced either within their home countries or across national borders like has happened in the Eastern African region and which has caused the existence of refugee camps in Kenya such as in Kakuma and Dadaab camps. Over and above interfering with the social organization of the affected families, these factors interfere greatly with the way individuals meet the psychological needs that are so vital for the health of individuals as well as their families. The issue of concern to this paper was the fact that the African social and family structures characterized by a pecking order in which the men are family heads and wives and children look up to them for provision is upset. Men who had property and who lived close to kith and kin, familiar environments, cultures, philosophies and religious beliefs suddenly found themselves in dependency status waiting along their wives and children in queues for food rations. In their countries of origin this would have been unthinkable and one may have hoped that this situation was going to be temporary and according to Abdi (2004) and Sweeney (2012) the refugees would go back home and resume life as they knew. On the contrary some of the men have lived in these camps since 1992 and witnessed the perennial increase of the number of refugees either pushed out of their homes by economic or continued civil strife so that according to Kirui and Mwaruvie (2012) camps meant to house only 90,000 refugees housed 470,000 by January of 2012.

Living in a refugee camp changes many dynamics of an individual's life. The most affected aspects of life are likely to be family arrangements that determine who should take responsibility of ensuring that psychological needs for all family members are met. The way individuals in the family function under the dislocated status have also affected the gender roles that people were accustomed to overhauling them. Ideally, the family arrangement that has existed as the norm in many world cultures and throughout the history of mankind has been characterized by the existence of social, political and economic coping systems where gender roles have been well structured in many societies of the world with the men as family heads vested with the responsibility of providing security for family and safeguarding the family's name and honor. A few exceptions to the rule regarding gender roles were documented by Margaret Mead who in her anthropological work identified three communities of New Guinea that did not comply with the gender roles as practiced in many world cultures. In one community the Mundugumor, people of both sexes were aggressive, insensitive, uncooperative and non-nurturing (Mead, 1963). The Arapesh is the second community that deviates from the expected gender roles. Among the Arapesh, the men and women according to Mead exhibit feminine characteristics as they are gentle, nurturing, sensitive and non-aggressive. The third exception was found among the Tchambuli where the gender roles were reversed and the men were nurturing, sensitive, and cooperative while the women reported to be aggressive and assertive. A fourth exception is found in China among the Masuo, a matriarchal society where women carry the family name, govern the economic and social affairs of the extended family (Crooks and Bauer, 2008). Except for these few departures from the traditional world culture, other societies of the world are organized along patriarchal family structures where the man is the head of the family, controller of finances and chief decision maker. According to Ocholla-Ayayo (2000) in the African contexts, the family is headed by a man and never a woman. Furthermore, women expect men to be providers, to buy things for the household and pay school fees. The men control the household cash flow (Cash 2011). When people live in a social and family setting that is familiar, they are more likely to meet their psychological needs and enjoy good quality of life and psychological health. The quality of life experienced by a human being is a very important determinant of physical and psychological health. Important factors determining both physical and psychological health can be seen through Maslow's (1970) Hierarchy of Human Needs namely: ability to meet physiological needs of the individual, the experience and promise of safety, affiliation or love and belongingness, the feeling of competitiveness among peers and self actualization.

The fulfillment of these needs may become difficult in the refugee camp with Hyndman (1997) reporting that the families did not have economic means to enable them self-management. According to Hyndman the humanitarian organizations like CARE that distribute food to refugees, assist vulnerable groups, and provide basic education take over the roles that should ideally be carried out by individual families with the men as overseers. CARE takes the responsibility for social services and camp management which were carried out by political systems before the refugee status. UNCHR has taken up the responsibility for making political decisions and operations and is responsible for peace keeping and controlling political games in the camps. The major concern of this paper was to establish if these institutions have taken over the man's role in the family or the man still feels able to transact his traditional role of providing the family with physiological, safety, belonging, esteem and self fulfillment needs.

2 a) Physiological needs

Physiological needs are basic for survival and they are the base of Maslow's hierarchy of needs and they include the need for food, water, sex and avoidance of physical harm Martin and Joomis (2007). When adequately met they assure one of health which in turn motivates the human being to seek other needs. An African man is expected to provide security for self and family. He was expected by culture to provide a home with physical boundaries in terms of a fence to protect the family and the family's livestock from outside threat (man or animal). Yet another expectation was for the man to be strong and to protect every person or animal under his care. In the African set up young men were trained to be warriors and to protect the clan or tribal boundaries.

The African men were trained in methods of dealing with disputes and conflicts and to uphold harmony among family members (Kenyatta 1938). They resolved conflicts at family level and they knew the structures to rely on if the nature of conflict was beyond their ability. The need for security was thus met. On the other hand in the refugee camp the African man's freedom is not only curtailed but his existence is reduced to dependant status (Hyndman, 1997). The aid agencies running the refugee camps do not give him room to engage in meaningful decision making. He must reside in the camp; give in to head counts and a ration card as he is deprived of access to land jobs and resources. The intention of the study was to find out the extent to which the men in the refugee camps felt that they were able to meet the physiological needs of their families.

3 b) Safety needs

If the man in the refugee camp has met the first level needs adequately he can then focus on safety needs. It is the desire of people to be safe and as such this need is deemed to be very important as it occupies the second level of Maslow's hierarchy of needs. Indeed it security measures dominate the behavior of individuals and nations at large as they invest in armies and security gargets. In Maslow's view behaviors geared towards ensuring security are observed when individuals store food, seek employment, save money and invest in health insurances. Factors that compromise this need include war such as occurred in the various countries where the refugees came from, Natural disasters like floods and famine that characterize many countries in Africa, family violence, economic crises and lack of work opportunities. When this need is unmet individuals experience insecurity and in extreme cases they can suffer neurotic conditions and even phobia. Security for the refugees in the Dadaab camps is an issue of concern as Sweeney (2012) reported tensions among the refugees is forever present. Some of the issues he singles out as fuelling the security situation are the insecurity that has prevailed in North-Eastern Kenya perennially, armed bandits, Islamist militia, outbreak of inter clan feuds. The volatile security situation calls upon stringent measures like security crackdown by Kenyan authorities, use of police escort for Aid agencies and instituting curfew. In addition Warah (2011) avers that the security situation in the Dadaab amps is further compromised by the presence of Al-Shabaab fighers have the support of a few refugees.

4 c) Love and Belongingness need

In the traditional African context, the family is considered to be the building block of society (Modo, 2001). According to Baumeister (1995) the need to belong is fundamental in all cultures. Belongingness has been identified by ??riske (2004) as that human emotional need to be accepted by significant people in a person's life. The benefits for having this need met have been recognized as vital by Stillman and Baumeister (2009) since human beings survival is dependent on other human beings rather than being directly dependent on the environment. In addition, connectedness that individuals have is associated with many health benefits as it is known to guard against depression (Cockshow and Shocket (2010) while Newman, Lohmand and Newman (2009) inform that it makes people live happier and healthier lives and boosts confidence as Buckley, Winkel and Leary (2004) concured. People who experience difficulties meeting this need experience negative emotions that interfere with psychological well-being as ??ittman and Richard (2007) inform that when social bonds are broken people suffer from depressive symptoms. Buckley, Winkel and Leary further confirm the negative consequences of failed belongingness as lowered self esteem, aggression, antisocial behavior and pain with Newman et al., (2009) include anger, shame and depression as possible consequences of failed belongingness. In line with the importance of belongingness needs to the man's life this study recognizes that in the African setting the man navigates life with significant relationships cultivated over a lifetime like childhood age mates going through the rites of passage prescribed by the culture or religious group. The African man or woman is defined by family, clan, tribe and culture (Ocholla-Ayayo, 2000). Hence the African man forms important affiliate bonds with his wife or wives, children, extended family, friends and neighbors. All aspects of life (happy and sad moments) are shared. All these go a long way to satisfying the need for belongingness and affiliation for the man. Social cultural disorganization like the one that has affected the families in Dadaab have altered family structure and possibly the men had been disconnected with family members and familiar social cultural structures. In this regard it was the intention of this study to investigate the extent to which the man felt able to meet the need for belongingness in the Dadaab refugee camp.

5 d) Self esteem needs

Self esteem needs are satisfied when the human being enjoys an elevated position among others. It involves the desire to be valued by other people, the need for status, recognition, fame prestige and attention. According to Heppner et al., (2008) when these needs are satisfied the person enjoys the positive attributes of authenticity, autonomy, competence and relatedness. On the other hand when the needs are not adequately satisfied the person suffers from inferiority complex, weakness and helplessness. The competitive spirit characterizes many cultures of the world and the African man competes with his age mates, neighbors and friends in important life accomplishments. The number of wives and children an individual has is one of the status symbols among the African men (Kenyatta 1938). One is accorded status due to his ability to manage the wives and to sire many children. The size of the life stock too determines the worth accorded to the man. Hence the man with the largest herd of camels, cattle, goats, sheep and donkeys is accorded high status. Leadership ability is another

characteristic that is valued and for which a man will enjoy a position of prestige among family and clan. A man who maintains the family's position of honor by ensuring that the children are well bred and they marry into good families is also respected. Ability to give advice and to preside over disputes elevates a man above others and satisfies the prestige need.

The utmost and the highest level is the ability of the man to function at the highest level that one is capable of performing. This can be reflected by the ability of the man to stand at an elevated position as head of the family, the protector, provider, custodian of the culture, head of the economic unit and decision maker. At this level too the man is in harmony with other men and with nature and he works for the welfare of other people particularly the weak in the society thus fulfilling the self actualization need.

6 II.

7 Statement of the Problem

For the health of the entire family and the psychological well-being of the traditional African man, he should be able to meet his own survival needs and those of his dependants (wife or wives, children, and extended family members). To do so, the African man should have the means of producing food and promising his family security by being able to store food for future use or procuring money to buy food and other necessities. According to Cash (2011), the man is expected to provide for the family and to control the family cash flow. The African man should be able to assure his family health, for example accessing medical care. However, in the refugee camps, the humanitarian organizations take up these roles and their main concerns are the administrative issues like receiving incoming refugees, providing shelter and rations as well as ensuring that the refugees remain within the restricted camp boundaries. While in the camp the human beings are reduced to mere statistics. People behind these statistics remain largely faceless and almost without feelings. The current study therefore sought to investigate and document the extent to which the African men in these camps felt that they are able to meet the psychosocial and psychological needs of their families.

The families in the refugee camps have undergone disorganization and acculturation that may have had adverse psychosocial effects in many areas of the men's lives. Men who are removed from their homes with their families may have problems meeting their own psychological needs and those of their families. They may not be in a position to run families the same way they did in their countries of origin. For African men to be psychologically healthy they need to be in control of family wealth and its distribution and they also need to hold positions of respect in their communities. Themes that were central to this paper were whether the men in the refugee camps felt able to provide for their own physiological needs with regard to food, management of their families health and their own sexual needs. The paper also sought to establish if the men were satisfied in the way they were meeting the security needs for their families and themselves. This was in spite of having lost land ownership and possessions and relying on humanitarian aid for food clothing, shelter and protection to humanitarian organizations. In addition to this, the paper sought to establish if the men were able to enjoy belongingness in a foreign land in such issues as being able to take a wife, enjoy family and clan membership. These are important psychological needs because when they prevail the men would be psychologically healthy enough to seek to satisfy the growth level needs of self esteem or prestige. In this paper this need was identified as the taking responsibility for family instead of aid agencies taking up the man's roles. It also included the men's perceptions that they were wealthy and able to educate their children as well as being consulted being consulted on cultural issues. The highest needs investigated by this paper are self actualization in which the man feels he has achieved the highest levels possible. In this paper these needs were measured by the extent to which the men felt they were proud of their families, they participated in major decisions in the camp, they had risen to grand fatherhood and they were respected elders.

8 a) Objectives of the study

The study was guided by the following research objectives: i) To investigate the extent to which man in the refugee camp were able to meet the physiological needs for self and the families ii) To establish the extent to which the men in the Dadaab Refugee camps were able to meet safety needs for self and their families. iii) To investigate the extent to which the men in the refugee meet the love and belonging needs for himself and the family. iv) To establish the extent to which the man in the refugee camps meet the self-esteem needs. v) To investigate the extent to which the men in the refugee camps meet the self actualization needs.

9 b) Theoretical frame work

The study is informed by Maslow's (1970) Hierarchy of Human Needs. According to the theory, all human beings strive to attain physical and psychological health in the way they meet their physiological needs which are basic for survival and which are at the base of Maslow's hierarchy of human needs. These needs include the need for food, water, sex and avoidance of physical harm. When adequately met, they assure one of health which in turn motivates the human being to seek other higher needs. If the man is able to meet all his needs according to Maslow's hierarchy of human needs, he will be physically and psychologically healthy. He will be able to meet the physical and psychological needs of his family. The man is also able to live harmoniously with his wife, children

and the community. The physiological needs are considered to be crucial as they are related to the sustenance of life and they are assessed through the man's ability to provide food, shelter and ability to perpetuate the family through sustaining marriages and having children. Safety needs have been assessed through the man's ability to provide security for self and family. It is also assessed through property ownership as well as ability to seek employment and ability to access health care for the family members. Love and belongingness have to do with the man's ability to enjoy relationships with romantic partners and it is also related to the ability of the man to develop other important affiliations with members of his family and extended family and members of the clan and social organizations. Self esteem needs focus on the ability of the man to have a competitive edge among his peers in the achievements that accord him status like being a respected elder or having a good reputation and having elevated social status. Self actualization focuses on perception of personal fulfillment measured by number of children and leadership status. Recently research by Taormina and Gao (2013) concurs that human needs should be satisfied in their hierarchical order. and ??enyatta (1938), the man holds an elevated position in the family as the head and in the power structures of the society (council of elders, arbitrator as at family community level, decision makers, owners of the tools production, economic, social, political, and religious) in an disturbed societal frameworks. Under these circumstances, the man is able to navigate the levels of needs to achieve actualization according to Maslow's Theory.

10 c) Conceptual Framework

In the event of civil strife, the man loses his equilibrium where he may lose his property, family members, even flee to unknown places and stand bare with only his life. Such a situation is likely to create dispossession of power in the family, the loss of patriarchal leadership all causes great trauma which may manifest in family conflicts such as; wife beatings, family favoritism, apathy. For the man to enjoy psychological health he should be in control of his life and the lives of his immediate family members. Thus, he should have the means of providing for basic needs for self and family. In this study the needs are identified as food, health care and sex, security and membership to family and clan. The man should also be in a position to compete with other for status in such things as earning respect from family members and the social surroundings. Above all the man should be able to enjoy a feeling of personal satisfaction and accomplishment ensuing from such achievements like being a man of means, having highly educated children and being a respected elder. Psychological health has been associated with ability to have well run families, ability to feed and educate children, harmony, health and ability to navigate future challenges. Conversely, men unable to move in this positive direction experience psychological ill-health which is bound to manifest in failure to develop resilience and increased domestic strife. Other consequences include inability to provide food, health care and education for the children all leading to in ability to navigate future challenges.

11 III.

12 Research Methodology

The study was conducted in Dadaab refugee camps which were selected because it is one of the largest refugee camps in the world and it has refugees from diverse countries as Sudan, Ethiopia, and Rwanda with the majority of the refugees coming from Somali. The research team got a research permit from the relevant government authorities thus enabling them to conduct the research. Questionnaires and focus group discussion were used to generate study data. The study sample consisted of 192 respondents, of these 50 (26.04) were from Hagadera, 61 (31.77%) Ifo, 46 (23.95%), Ifo 2 32 (16.67%), and 46 from Dagahaley (23.9%). The majority of the respondents were from Somalia 65.6% and Ethiopia 16.7% while insignificant percentages came from South Sudan, Sudan, Congo (DRC) and Uganda.

13 a) The results of the study i. Demographic variables of the study

The study sample consisted of 192 respondents. Of these, 50 (26.04%) were from Hagadera, 61 (31.77%) Ifo 1, 46 (23.95%), Ifo 2, 32(16.67%), and 46(23.9%) from Dagahaley. The majority of the respondents were from Somalia (65.6%) and Ethiopia (16.7%) while insignificant percentages came from South Sudan, Sudan, Congo (DRC) and Uganda. The ages of the respondents ranged between the age brackets 15-55+. Specifically, 17.2% being 15-25 years old while 22.4% being between 26-35 years old, 22.95% between 36-45 years old, 24.5%t between 46-55 years old, and 13.0% were above 55 years old. The majority of the men studied reported that they had non-formal education (46.9%) while 23.4% reported having had primary school education, 17.7% had secondary school education, 8.9% had college education, and less than 1% had university education.

14 ii. Occupations

Occupations of the men under investigation were deemed important as they may inform a man's ability to provide for the psychological needs of self and family. With regard to the occupations of the men under investigation, the results revealed that 24.4%, 25.48%, and 24.04% reported they were in teaching, tailoring, and carpentry,

while 4.81%, 3.85% and 3.35% reported that they were in business, hospitality and secretariat respectively. With regard to marital status, 64.6% were in monogamous marriages, 20.8% were in polygamous marriages while 14.6% did not respond to this item. Some (70.13%) reported that they came with wives from their country of origin and others (51.56) reported that they got married at the refugee camps. Of the total sample, 13.56% reported they had divorced. The reasons cited included: family conflict, (45.45%), economic hardship, (27.27%), sex issues, (13.64%) and insecurity, (13.63%). With regard to number of children, 10.9% had no children, 39.1% had 1-3 children, 21.4% had 4-6 children, 11.5% had 7-9 children, and 14.1% had more than nine children.

15 iii. Men's ability to satisfy his and the family's physiological needs

This objective wished to establish the extent to which the men investigated felt competent in the provision of their families needs with regard to food and accessing medical care for their sick children. The objective also sought to establish if the men were satisfied with their sex lives at the refugee camps. The results are presented in figure 3 and 4. Of those who responded to this item, the results revealed that majority of the men were able to provide food for their families with 38% agreeing and 41.10% strongly agreeing that they were able to provide their families with food. Those who indicated that they could not provide their families with food and consequently strongly disagreed were 1% while the ones who disagreed were 18.80%. With regard to children's health, the results revealed that the men were depressed to see their children suffering in illness as 42.20% and 24.50% strongly agreed and agreed respectively. Those who indicated that they did not have a problem with children's sickness and hence disagreed with the statement were a meager percentage with 7.3% and 5.20% disagreeing and strongly disagreeing with the statement respectively. Moreover, the results revealed that the men interviewed had a problem with the maize rations they received as 29.70% strongly agreed and 33.90% agreed with the statement. The findings revealed that contrary to the view expressed by Hyndman (1997) that the men in the refugee camps were helpless and unable to provide for their families and Bruijn (2009) who reported chronic malnutrition in the refugee camps. The men indicated that they were indeed able to provide for the basic needs for their families. The fact that many of the men reported ability to provide for the psychological needs for themselves and their families concurs with Cash (2011), that man is expected to provide for the family and to control the family cash flow. This can probably be explained by the fact that the prolonged lives at the camp has allowed the men to show resilience and learn to adjust to changed conditions. On the other hand, there were men who had not been able to adjust to the changed conditions and were unable to provide for their families. The focus should be on the men who felt that they were unable to provide for their families because this inability would be associated with negative outcomes for the men and their families. This would translate to increase family conflicts, sickness among family members and in ability to educate children all leading to cycles of poverty.

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The sex need is identified as one of the physiological needs and must be satisfied in order for the person to be motivated by higher order needs. With regard to this need, the study wished to establish if the camp conditions were conducive for the satisfaction of this need. The results are presented in figure ?? Figure ?? : physiological needs-sexual With regard to the ability of the men in the study to meet the sex need, the findings revealed that many of them did not report having a problem with making enough to take a wife with 8.10% who strongly disagreed with the statement and 46.80% agreeing with it. Of the men, 23.40% strongly agreed that they had not made enough money to take a wife while 21.80% agreed with the statement. In addition, 11.20% strongly agreed and 13.60% strongly agreed that since becoming refugees they did not have sex as often as when they were in their home countries. Those who disagreed or strongly disagreed with the statement were 35.20% and 40% respectively. With regard to availability of enough privacy for comfortable sex 12.80% strongly agreed while 27.20% agreed with the statement. Those who strongly disagreed with the statement were 28% while those who just disagreed were 32%.

These results reveal that a section of the men have no problem with meeting the need for sex and therefore would not only be psychologically healthy but they would also reproduce. This is a sign of resilience, the ability of people to rise above displacement and move on with life discovering how to meet their needs in the displaced status and how to create social networks needed for healthy adjustment. The concern is with the equally large numbers of men who are unable to satisfy this important need because inability to meet it would be related to increase in family conflict with possible spillover effects likely to affect the larger population.

17 iv. Fulfillment of security needs

The objective sought to establish if the men under study were able to provide for security which falls under Maslow's level two needs. The issues investigated included: the ability to provide a good home for the family, security, freedom of movement, land ownership. The results are presented in figure 5 Volume XIV Issue II Version I 46 (A) The study results revealed that 36.50% strongly agreed and 35.90% agreed that they were able to provide a good home for their families. This finding contradicts Habib, Basma and Yeretizian (2006) that refugees live in inadequate shelter overcrowded and of inferior quality. Those who reported that they were not able to

provide a good home for their families were 16.70% and 9.90% respectively. With regard to providing security for self and family, the results revealed that the majority of the men, 84% felt they were able to provide security while 24% felt they were not able to provide security. Where the man felt insecure was the fact that majority of them could move freely in the camp (69.80%), while those who reported having no problem with movement were 25.5%. This finding is in concurrence with Warah (2011) who asserted that the refugee population lives in fear due to the existence of Al-shabaab fighters within the camps. Of those who responded to the question of desire to have one's own land, 82.8% expressed the desire while 13% did not express such desire. Those who reported they felt their movement was restricted were 70.3% while those who had no problem with regard to movement were 4.70%. The men who felt they needed to move out of the camp in order to be in control of their own lives were 69.3% while those who did not report wanting to leave the camp were 4.20%. The findings are consistent with the sentiments expressed by Aleinikoff and Poellot (2012) that there was inadequate health care and risks of physical safety at the refugee camp.

18 v. The need for love and belongingness/affiliation

This objective sought to establish the man's sense of belonging with regard to moving with family from the country of origin, ability to marry in the refugee camps, living close ones clan and living a happy life with family. The findings are presented in figure 6 Volume XIV Issue II Version I The findings revealed that 22.40% strongly agreed while 45.80% agreed that they moved with their families to the camp. Those who disagreed with the statement were 17.70 with 7.30% strongly disagreeing. Those who strongly agreed that they married at the camp were 21.90% with 31.80% agreeing to the statement while 28.60% and 9.90% disagreed and strongly disagreed with the statement respectively. A good percentage of the men reported that they lived close to members of their clan with 18.80% and 38.00% strongly agreeing and agreeing respectively. The men who disagreed with the statement were 18.80% and those who strongly disagreed with it were 16.70%. The men who reported that they lived happily with their family were 57.8 of these 25.00% and 32.80% strongly agreeing and agreeing respectively. Those who reported on the contrary were 32.30% with 23.40 disagreed and 8.90% strongly disagreed. These findings reveal that the men in the refugee camps have kept close to clan and family which according to Modo 2001, Ayayo 2000 are important affiliate bonds thus fulfilling the belongingness needs. This is expected to provide bases for psychological health. However the percentage that felt they did not enjoy the affiliation bonds is still significant which indicates that there is section of the men who may suffer psychological ill health as a consequence of social isolation.

19 vi. The need for self esteem

This objective sought to establish if the men under investigation enjoyed self esteem under the refugee conditions. Specifically, they were asked to indicate if they carried out their responsibilities the same way they would if they were not in a refugee camp. In addition the men were asked to indicate if they thought that the Aid agencies had taken over their responsibilities and if they thought their wives and children respected their decisions. Further, they were asked if they thought their wives and children listened to the Aid agencies more than they listened to them. The results for this objective are presented in figure 7 Volume XIV Issue II Version I 48 (A) The results revealed that majority of the men felt that they carried out their responsibilities the same way they would if they were back home (71.30%), while 27.10% disagreed with the statement. Of those who responded to this item that they felt the Aids agencies had taken over their responsibilities, 59.90% agreed while 38.60% reported on the contrary. The men who reported that their wives listened more to Aid agencies than to them were 81.8% while those who reported on the contrary were 16.2%.

The second part of this objective sought to establish if the man was able to fulfill the self esteem need through the ability to educate his children and being respected by wife and children due to his ability to provide for them. In addition the paper wished to establish if the man felt that he was wealthy according to cultural standards and if he was a respected elder. Results are presented in figure 8.

The objective intended to establish whether the men under study were able to meet their self-esteem needs. The results are presented in figure 8.

20 Self-esteem Needs

The findings revealed that 16.70% and 29.20% strongly agreed and agreed that they were wealthy men by cultural standards while those who disagreed and strongly disagreed with the statement were 25.00 and 14.10%. The men who reported that they were involved in dispute resolution were 59.40%. Of these 12.00% strongly agreed with the statement while 47.40% agreed with it. With regard to having well educated children 7.30% and 27.10% strongly agreed with the statement while 28.60 and 21.40 disagreed and strongly disagreed with it. With regard to being consulted on cultural issues as a prestige symbol 6.80% of the men strongly agreed that they were consulted while 47.90% agreed to being consulted on cultural matters. According to the results 16.10% and 10.40% of the men disagreed and strongly disagreed with the statement respectively. The study findings concur with the view expressed by Heppner, et al., (2008) that when self esteem needs are met the person enjoys positive attributes of authenticity, autonomy, competence and relatedness. It also means that contrary to the view earlier

expressed by Hyndman (1997) that the Aid agencies had usurped the man's role to the extent that he could not enjoy certain degrees of prestige may not be entirely true.

21 viii. Self actualization needs

This objective intended to establish if the men under study felt that they were able to satisfy the self actualization needs by having a large family and being proud of it. They were also asked if they participated in major decisions in the camp and proud to play the role. In addition they were also asked if they were proud to be grand fathers of many children and if they felt that they were respected elders. The results are presented in figure 9.

Volume XIV Issue II Version I 50 (A) The results revealed that majority of the men (68.10%) with 29.40% and 38.70% strongly agreeing and agreeing that they had large families and proud of the fact while 20.20% and 11.70% disagreeing and strongly disagreeing respectively. With regard to participation in major decisions in the camp, again majority of the men (65.6%) of these 14.70% and 50.90% strongly agreeing and agreeing respectively. The men who felt they were not involved were 34.4% of which 26.40% and 8.00% disagreed and strongly with the statement respectively. The men who felt proud of having many grand children were 61.9% of which 23.90% agreed strongly while 38% agreed. Those who reported on the contrary were (38%) of these 17.60% and 20.40% disagreeing and strongly disagreeing respectively. The results further revealed that 8.30% of the men strongly agreed that they were respected elders while 52.10 agreed with the statement. The men who did not feel that they were respected elders were 14.60% and 8.90% disagreeing and strongly disagreeing respectively.

These results seem to indicate that the majority of the men under study had scaled the heights of self fulfillment and were satisfied with their lives contrary to the expectation that in their status as refugees they would be struggling with lower order needs. Contrary to Sweeny (2012) these refugees had been stagnant waiting to go back to their countries of origin to begin life again. Instead they had taken advantage of the prevailing conditions and found ways of making money and a livelihood for themselves and their families. They had reclaimed their roles as African men within the limits allowed them by the refugee status. They had headed their families like Acholla-Ayayo (2000) had said that an African man should and have been in control of the family cash flow in agreement with Cash (2011). The African men in the Dadaab camps demonstrated that they had been able to meet the physiological needs for themselves and families in line with Martin and Joomis (2007) expectation and as such live psychologically healthy lives. They had managed to retain their affiliation bonds thus meeting the need for love and belongingness and they had also managed to enjoy various levels of self-esteem which had allowed them to attain certain degrees of self fulfillment.

22 IV.

23 Conclusion

In conclusion, the findings of the study revealed that majority of the African men in Dadaab were able to satisfy the physiological needs for their families reporting that they were able to provide food for their families. However; a small minority felt that they were not able to do so. This situation is explained by the fact that majority of the men were involved in income generating activities and as such feeding their families was not so difficult. The findings also revealed that the men had challenges with their children's health issues which confirmed that the men were handicapped in providing health care for their children. It is not surprising because the refugees do not have direct control over the provision of health care and have to depend on Aid agencies for its provision. Majority of them reported that they had no problem satisfying their sex need because they were able to marry and therefore fulfill the need for affiliation as well as the sex need. The percentage of the men who reported difficulties in meeting this need pauses concern as fulfillment of this need is associated with overall psychological health. With regard to the ability to provide security for the family, a great majority felt they were able to provide a good home and security for their families while a small percentage felt they were not able. The only problem they reported was restriction of movement a factor that is not in direct control of the individual men but rather a general condition affecting all the refugees. Wishing that they had their own piece of land is an ambition anyone wishing to have total control of their lives would wish for. With regard to the love and belonging, the majority of the men reported they had no problem as they had moved with families to the camp and they had also been able to marry and live with their clansmen. There was a small section of them who reported experiencing challenges with this need and these are the men who are at risk of developing psychological problems. Majority of the men interviewed reported that they were able to meet the self-esteem needs by undertaking their responsibilities, making decisions and earning respect from family members. A section of the men under investigation felt they were rich by cultural standards. Many of them reported that they were involved in dispute resolutions within the camps. Majority of them did not feel that their children were well educated. Further, a large section reported that they were consulted on cultural issues. Results regarding self-fulfillment revealed that a large section of the men were proud of their large families, and were involved in major decisions in the camp. They also reported that were proud of being grandfathers as well as being respected elders.

24 a) Recommendations

Based on the study findings and the conclusions drawn, this study recommends that the refugees be allowed conditions under which they should be able to meet their needs in culturally acceptable ways. This calls for the recognition of the role of the man in the family in African cultures as the head of the family, the chief decision maker and custodian of culture. Therefore empower him in a way that he can provide the family with enough food in quality and quantity. The study further recommends that the Aid agencies find a way of providing the kind of diet that the refugee families are comfortable with and means of making it available. This can be done by ensuring that they can be allowed to do farming, manage the environment to protect it from degradation. The safety issues should be considered whereby the people should be allowed freedom of movement and possible integration with the local people if they are not returning to their homes of origin anytime soon. Those unable to meet the needs of affiliation should be identified and provided with professional counseling services. The study also recommended that the men to be empowered to raise enough money to educate their children because it is only through this that the next generation can be saved from cyclical generations of poverty. Finally the men should be given opportunity to attain self-fulfillment within the context of their status because when this happens they will be psychologically healthy to run stable families, to meet their needs which would reduce tensions within the families as well as inter-clan feuding.



Figure 1: Figure 1 :

¹Extent to Which the African Men are Able to Meet Physiological, Safety, Belongingness, Esteem and Self Actualization Needs for Themselves and Family in Daadab Refugee Camp, Garrisa County, Kenya

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³Extent to Which the African Men are Able to Meet Physiological, Safety, Belongingness, Esteem and Self Actualization Needs for Themselves and Family in Daadab Camp, Garrisa County, Kenya

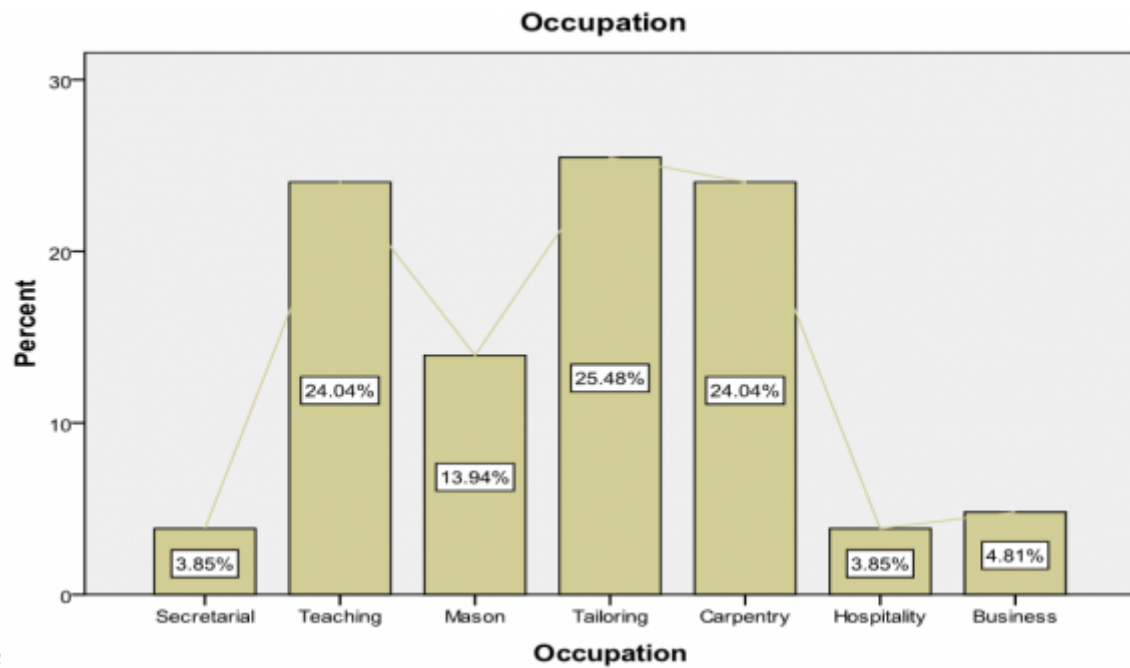


Figure 2: Figure 2 :

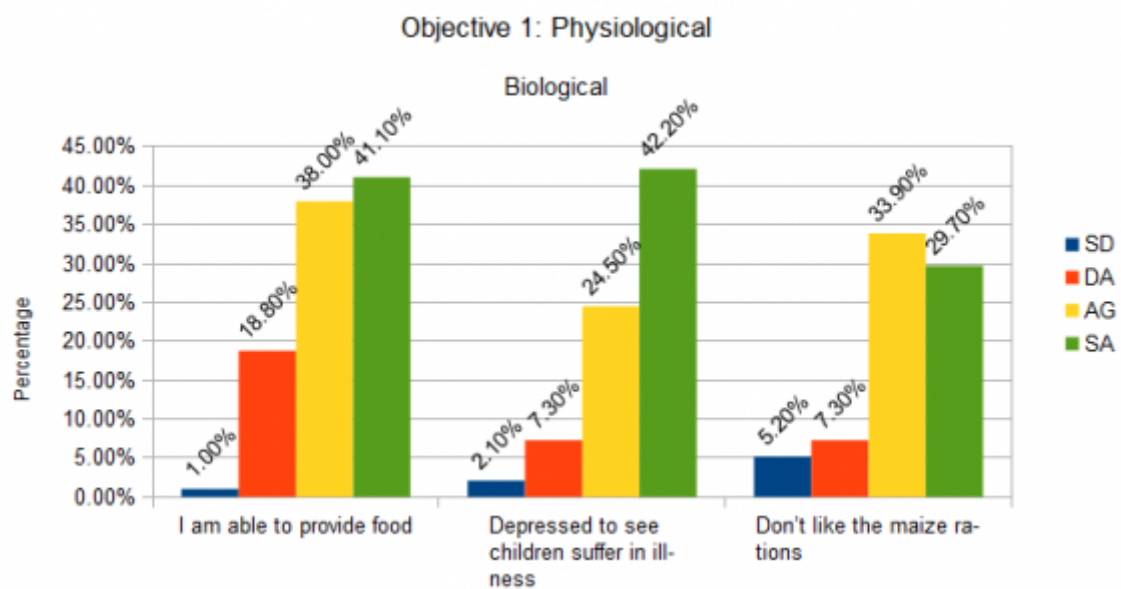


Figure 3: Figure 3 :

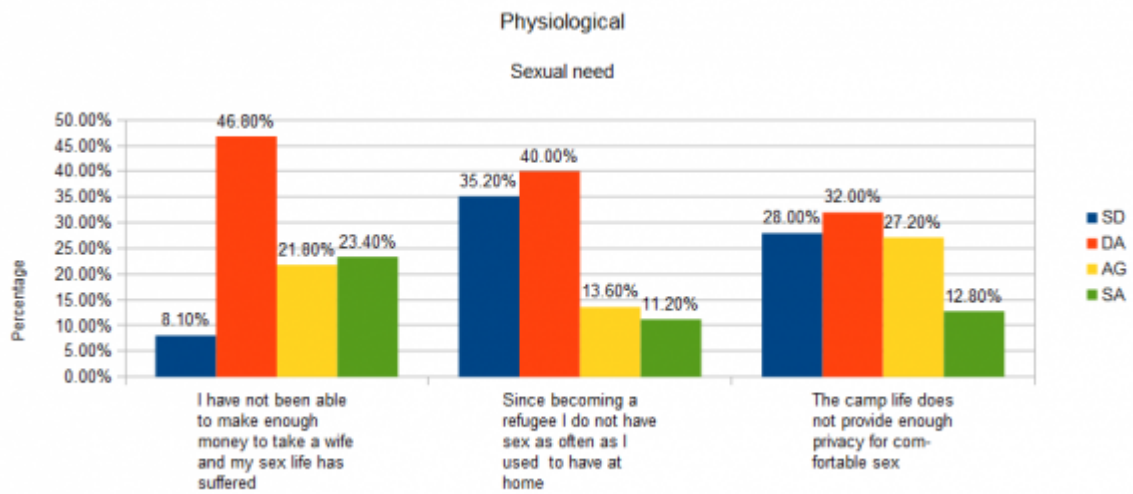
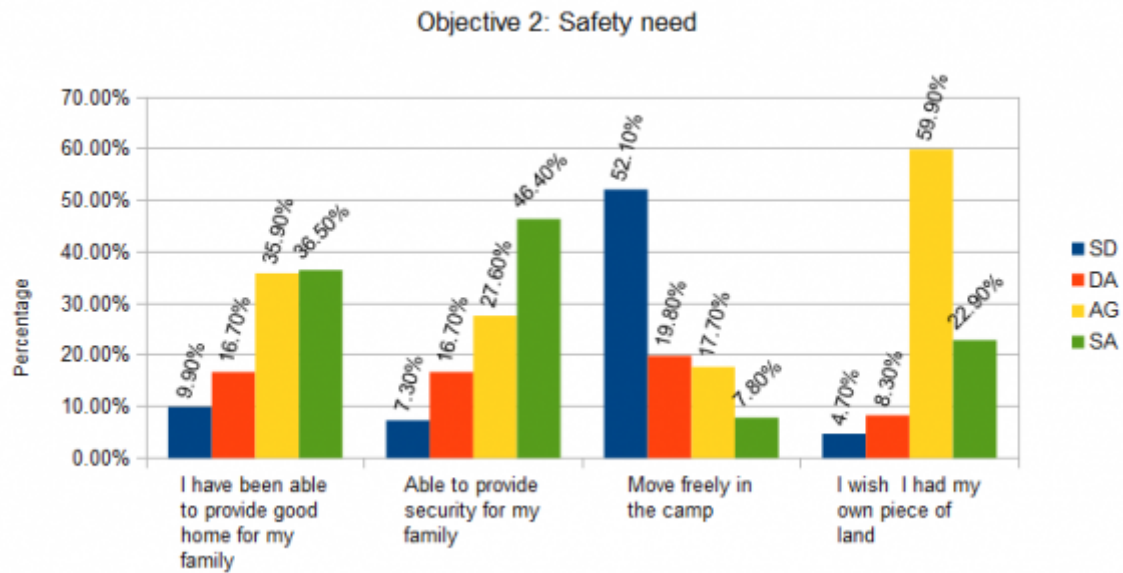


Figure 4:



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Figure 5: Figure 5 :

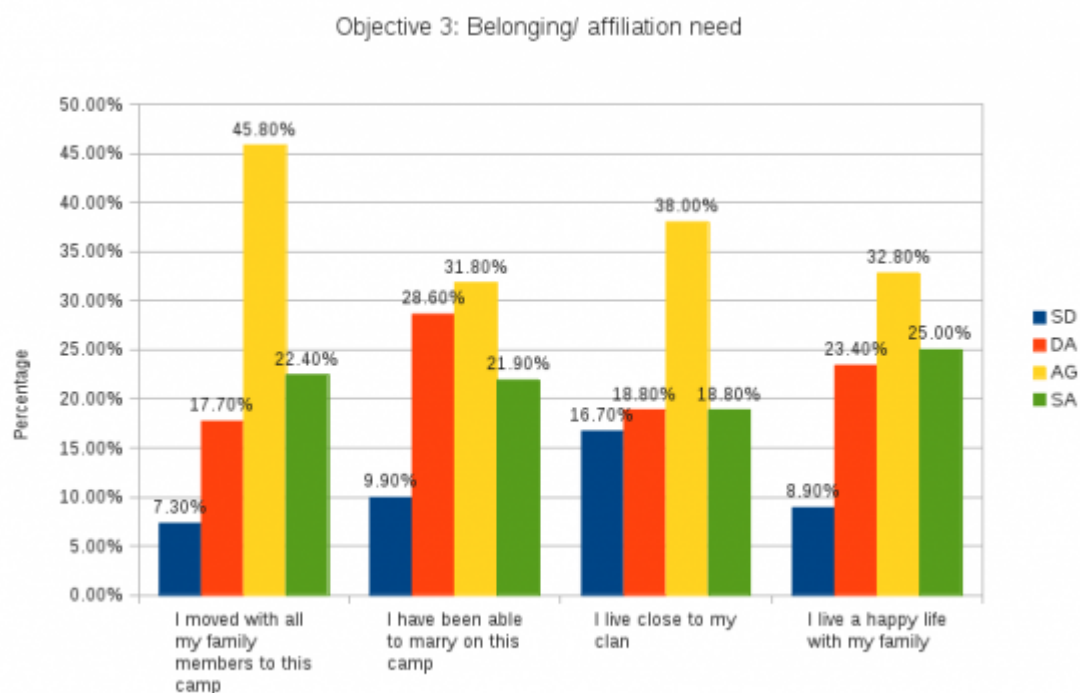
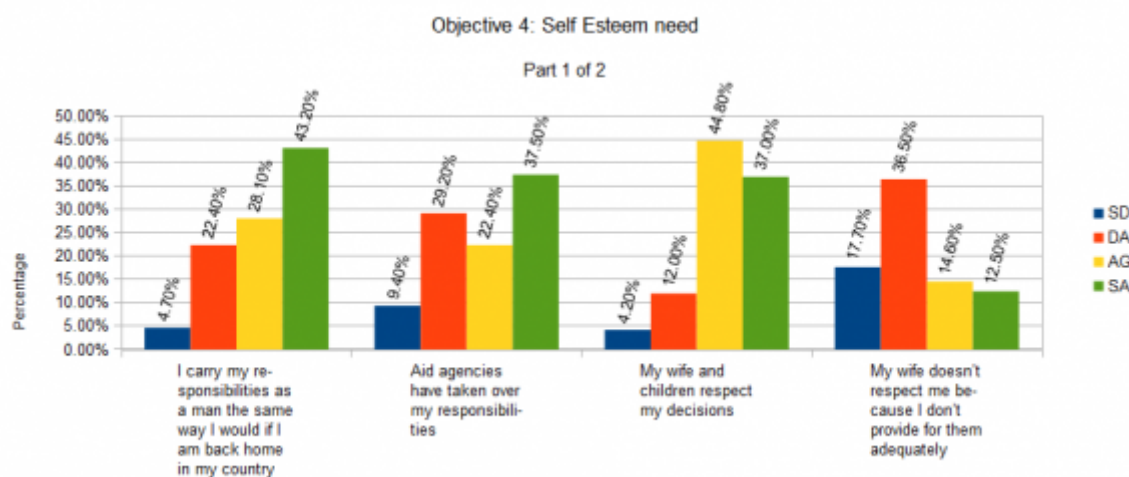


Figure 6:



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Figure 7: Figure 6 :

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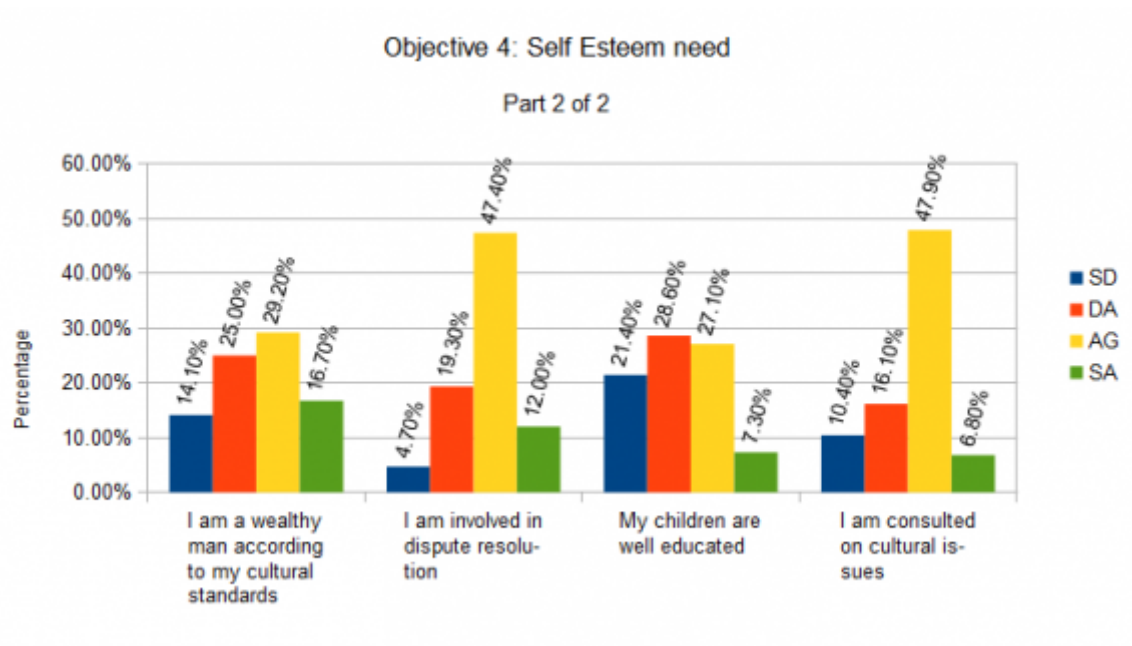


Figure 8: Figure 7 :

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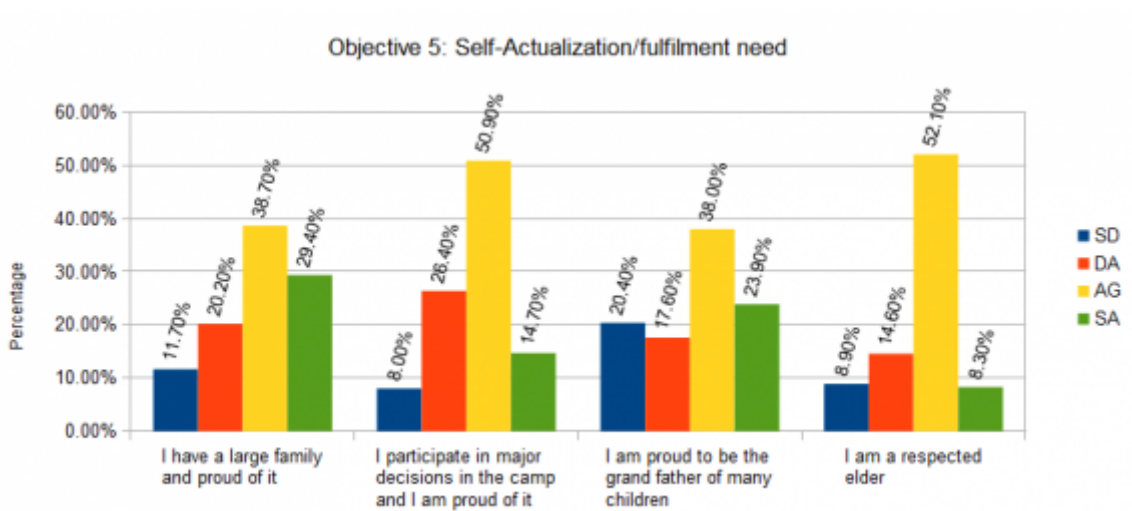


Figure 9: Figure 8 :

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