Albinism: Awareness, Attitudes and Level of Albinos' Predicament in Sukumaland, Tanzania

Methusela M. Masanja[1][*], Zebedayo S. K. Mvena[2], Kim A. Kayunze[3]

[1]Local Government Training Institute, **Tanzania**
[2]Department of Agricultural Education and Extension, Sokoine University of Agriculture, **Tanzania**
[3]Development Studies Institute, Sokoine University of Agriculture, **Tanzania**

ARTICLE INFO

*Corresponding Contact
Email:
methusela_masanja@yahoo.com
Cell Phone: +255788768015

ABSTRACT

In Tanzania, persons with albinism (PWA), continue to be less valued, rejected, attacked and killed for ritual purposes. This study examined the situation of PWA and their households resulting from killings and attacks on them. Specifically, the study assessed the level of awareness, attitudes towards albinism and PWA and level of predicament felt by members of households with PWA. An albinism understanding test and attitudinal scales (Likert and Semantic differential scales) were used to determine attitudes towards albinism and level of dilemma felt. A linear regression model was used to determine the impacts of various variables on the level of predicament. Knowledge on albinism was found to be moderate. Levels of awareness were significantly associated with respondents' age ($p = 0.004$), sex ($p = 0.017$), education level ($p < 0.0001$), religion ($p < 0.001$) and ethnic group ($p = 0.025$). Four-fifths of the respondents (80%) had negative attitudes towards albinism and PWA. Unfavourable attitude was highly associated with education level and occupation ($p < 0.001$). Level of PWA predicament was higher among household members being significantly impacted positively by level of albinism awareness ($\beta = 0.500$), but negatively impacted by attitude towards albinism ($\beta = -313$) and age ($\beta = -0.191$). Age, education, sex and belief determined level of knowledge on albinism. Education level determined attitudes of respondents. Albinism awareness determined the level of predicament felt. The fight against negative beliefs and attitudes towards albinism requires properly designed albinism awareness creation programme.

Key words: albinism, awareness, attitude, albinos' predicament, Sukumaland

Source of Support: Nil, **Conflict of Interest:** Declared.

INTRODUCTION

Ritual murders are increasingly becoming common phenomena in Tanzania today and for different reasons, but all are related to witchcraft. For over the past seven years, Tanzania has witnessed and laboured to stop the persecution of her albino population, preventing their murder and general abuse such as amputating some parts of the body for example arms or legs by banning of witch doctors' activities, identifying people dealing with the business and taking legal actions to all participating in the business but with little success. From 2006 to 2014, there were over 74 documented brutal killings, 58 attacks in which victims left severely mutilated and 18 documented grave robberies (UTSS, 2014; UTSS, 2012; Burnett, 2012). Like other people with disability, people with albinism face discrimination and segregation and are often shunned by their families and communities (Braathen, 2005). Their distinctive appearance and unique conditions are surrounded by myths and stereotypes which have powerful negative impact on their lives (Lund, 2001; Palmer, 2007). In some societies it is believed that having a baby with albinism is a result of bewitchment (Nduru, 2006). A series of ritualistic murders forced people with albinism to request for police protection and refuge in places considered to be safe (Mushi, 2009; Natukunda and Ngatya, 2008).

More than five decades after independence (1961-2014), dozens of witchcraft-related murders of people with albinism in Tanzania have left people with albinism living in fear (BBC, 2007). These people with albinism are no longer able to live normal lives due to constant fear of being murdered (BBC, 2008a; John, 2008). The killings are happening despite the Government's strong commitment to the provision of basic education to its citizens (UNESCO, 2000; Dachi et al., 2010) which would make them behave differently. Murders of PWA are happening in Tanzania while recent decades have witnessed considerable improvement in the way persons with disabilities are viewed in the western nations (Anderson, 2004). In many developing nations including Tanzania, persons with disabilities continue to be less valued, dehumanized, and rejected principally for ritual purposes. Very little is known about the problem in terms of the nature and extent of the problem and how to mitigate it. This study examined awareness, attitudes and perceptions which create the supportive environment which favour albinos' inhuman treatment in the study areas.

According to Ntinda (2009), in Africa many people are affected by albinism, but people with albinism in Africa stand out in stark contrast to those around them due to being among black people. Their distinctive appearance has a powerful impact on their lives from birth to death (Lund, 2001). In African communities where traditional explanations concentrate on fortune of illness or deviance rather than on biomedical explanations, deviant appearances impact on socialization (Lund and Gaigher, 2002). According to the African Report (2012), in some African communities it is believed that albinos are a bad omen. Other challenges include social and cultural challenges inhibited by ridicule, discrimination, or even fear and violence. African albinos endure segregation and threat throughout their lives, and in some cases they are killed after birth to avoid discrimination (Masakhwe, 2009).

Studies on albinism reveal that most people with albinism in Africa die in early adulthood or in middle ages (Okoro, 2006; Aquaron, 1990). Due to African cultures which embrace supernatural based explanations rather than scientific explanations, the presence of people with albinism is regarded and treated differently from other parts of the world and thus people with albinism in African countries are at higher risks (Lund and Gaigher, 2002). According to Haar (2007) cited by Harries (2010), changing witchcraft beliefs in Africa can

only be the result of a long-term process which will cultivate alternative modes of interpretation of life-events in order to eventually undermine the witchcraft mentality.

Like with other African countries, in Tanzania, there are many superstitions surrounding albinism and the majority in the community fail to realize that, albinism is a genetic disorder (Kiprono et al., 2012). Albinism like another kind of disabilities is associated with a sense of worthlessness or uselessness. Explaining this, Haihambo and Lightfoot (2010) reveal that beliefs and myths regarding the causes of disabilities and community responses and interventions regarding people with disabilities were similar across regions.

METHODOLOGY

Description of the study area

The Sukuma dominated regions of Mwanza, Geita, Shinyanga and Simiyu, form what was known as Sukumaland. Sukumaland lies in north-western Tanzania on the southern shores of Lake Victoria. The regions have the most reported albino deaths and mutilations in Tanzania (Ackley, 2010).

Study Design

The study population for this study was members of households with persons with albinism. The study used a cross-sectional research design in which data were collected from subsets of the population and from which multiple outcomes had been studied (Mann, 2003). A relatively small sample of 156 respondents was considered to be able to give representation of the study population. Ten households with persons with albinism from each region were involved in this study. The study sampled household heads, a person with albinism and two household members purposively.

Quantitative methods were employed to address explanations which needed statistical analysis. Quantitative methods in this study helped in collecting data which helped in making prediction and generalization of findings (Fisher and Foreit, 2002). A set of structured questionnaire was used for data collection from heads of households with PWA, people with albinism and their relatives. The set of questionnaire was used to assess albinism awareness, attitudes and level of felt predicament. The questions in the questionnaire included awareness and attitudinal tests for which Likert and Semantic differential scales were used.

Data analysis

Quantitative data were edited, coded and analyzed using the Statistical Package for Social Sciences (SPSS) for Windows computer software. Computed descriptive statistics included means, frequencies, percentages, cross-tabulations, and minimum and maximum values of various variables. Qualitative responses description of attitudes, perceptions, beliefs, knowledge and feelings on albinism and people with albinism's predicament were transformed into numerical values (using Likert and Semantic differential scales) to allow statistical computation. Measures of association and effect between several independent (predictor) variables and the dependent variable (predicament of albinos) were done using multiple linear regression analysis.

LEVEL OF ALBINISM AWARENESS

The level of albinism awareness was determined using awareness test to 156 respondents from different categories. Four awareness categories namely poorly aware, moderately aware, aware and highly aware were established. The maximum score on the awareness test was 95 scores, and a minimum score was ten scores. The mean of the scores was 45.2.

Table I: Awareness categories among categories of respondents with regard to albinism awareness

Categories of respondents	Poorly aware (n=12)	Moderately aware (n=82)	Aware (n=37)	Highly aware (n=25)	Total (n=156)
PWA	50.0	23.2	21.6	12.0	23.1
PWA's relatives	50.0	45.1	59.5	60.0	51.3
Head of family	0.0	31.7	18.9	28.0	25.6

Table I shows that 50% of those who were poorly aware were PWA and 50% were relatives of PWA. Only 12% of those who were highly aware were PWA.

Several variables associated with the level of albinism awareness (Table II) were tested. All the variables, except household head's level of education, marital status and number of children with albinism were significantly associated with the level of albinism awareness as seen in Table II.

Table II: Association between variables and albinism awareness

Variables	χ^2	DF	p =Value	Remarks
Respondent's age	28.923	12	0.004	**
Social status	54.0	9	0.000	***
Sex	10.234	3	0.017	*
Occupation	31.855	12	0.001	***
Education level	1.353	9	0.000	***
Head's education level	15.75	9	0.072	Ns
Religion	24.787	6	0.000	***
Marital status	10.406	9	0.319	Ns
Ethic group	14.4	6	0.025	*
Respondent's number of CWA	15.411	9	0.080	Ns

* = significant at $p \leq 0.05$

** = significant at $p \leq 0.01$

*** =significant at $p \leq 0.001$

ns = Not significant

Albinism Awareness in Various Age Categories

From the results in Table II, there was a significant association between categories of awareness and various age categories (p = 0.004). Respondents below 16 years had moderate knowledge on albinism (57.1%) while those with age above 60 years (33.3%) were highly aware. Braathen (2005) in a study in Malawi revealed that in general the community lacks proper information and knowledge about albinism. Albinism was seen as a condition immersed in myths and superstition. According to Lund (2001), lack of knowledge about albinism leads to many superstitions which when combined with poverty magnifies problems related to skin and eyesight. This lack of correct knowledge on albinism, results in myths about albinos being spread which has horrifying effects on the albinos in Tanzania (Stensson, 2008). Nzagi (2009) insists that the lack of awareness of the condition is not only among those in rural areas, but also trained medical professionals. Thus, PWA's quality of life is severely affected and worsened by the lack of community awareness (Kiprono et al., 2012).

Albinism Awareness among Respondents of various Social Statuses

The results in Table II show that there was a strong association between albinism awareness and social status of respondents (p < 0.001). Community leaders were involved in the intervention to save PWA's lives through community engagement not only in Tanzania but also in other African countries (PHPAFRICA, 1012). Community engagement was done to bolster the response and weed out deeply-rooted superstitious beliefs that incite the murders (UN, 2008). It was critically important to engage communities through community leaders in which albinos lived if stigmatization and discrimination that negatively affect PWA's lives were to be mitigated. Community involvement was important because murders of albinos are, to a large extent, fuelled by spiritual, cultural and or religious beliefs as well as a lack of understanding of the causes of albinism (PHPAFRICA, 2012).

Albinism awareness among Males And Females

Albinism awareness was significantly associated with sex of respondents (Table II) in which males were slightly more aware of albinism than females (p = 0.017). Relatively poor awareness among females can be explained in the light of gender inequality in African cultural family settings in which women have unequal access to information compared to men (McLin-Bronson et al., 2009). Traditions which ignore women's wellbeing are deeply rooted in African communities which place women at a disadvantage in many aspects. Like in many African traditions, women in rural Sukumaland where traditions still dominate are required to remain silent. While insufficient information and communication network being an obstacle to improving women status, men's attitudes are unsupportive of women's efforts (Rwebangira, 1996).

Albinism awareness and respondents' occupation

From the results, respondents who were government employees and religious leaders were more aware than peasants and traditional leaders (p = 0.001). Poor awareness among peasants and traditional leaders (mainly indigenous in the study area) reflects how they are deeply rooted traditions in the study area. Ignorance, prejudice, traditional beliefs and poverty are what drive people to kill albinos under the influence of witch doctors and the belief in traditional magic which are still strong in many remote villages (Hogan, 2012). The killings indicate that there are some primitive, superstitious beliefs attached to people in the study area that make some wicked men to continue hunting PWA (Good and Bad Culture, 2012). In general people in this area don't look at the Albino as part of the community but still stand firmly in their traditional beliefs (Aljazeera, 2009).

Albinism awareness and respondents' education level

Albinism awareness was highest among those with secondary school education (100%) and those with education beyond secondary school (100%). Two-thirds (60%) of those with primary education and those with no formal education (56.6%) had moderate awareness. The association between awareness among groups and different education level was significant (p < 0.001). As a result, many rural areas where most of the killings have been taking place were poor and not able to afford to fulfil their basic things like accessing high and quality education. In these areas, primary level of education was the highest level the majority had reached. Therefore, due to lack of education, people become ignorant and likely to involve themselves in inhumane acts (Mtholyoke, 2009).

Albinism awareness and respondents' religious affiliation

About a half of Christians (48.8%), all Muslims (100%) and more than a half of traditional believers (56.5%) were moderately aware of albinism. However, 26.1% of traditional believers were poorly informed, and 20% of Christians were highly aware of albinism. Statistically, the association between albinism awareness and religion affiliation was significant (p < 0.001). Traditional believers agreed that the use of human body parts in preparations of charms is common in Sukumaland. Albino parts are believed to be the best parts especially the males and females private parts (Lubus, 2010). The Sukuma traditionally killed their babies with albinism as soon as they were born, and baby's remains were used for witchcraft rituals (UTSS, 2012). Therefore, poor knowledge among those who believe in traditions reflects what is in their mind. People with albinism used to be killed by groups of Sukuma so that parts of their bodies could be used in the preparation of supposedly protective magic medicines (Tanner, 2010). The medicines could be used to relieve a range of suspected and real misfortunes, ranging from witchcraft to the prevention of rain and the spread of AIDS as well as to increase the possibilities of success (Tanner, 2010). Being largely religious but still adhering to traditions, people generally are still very rooted in superstitions beliefs. Dave-Odigie (2010) commented that public enlightenment strategies to deal with the issue and sensitizing the populace should be strengthened.

ATTITUDES TOWARDS ALBINISM

A five points Likert scale including strongly disagree, disagree, undecided, agree and strongly agree was used to measure attitudes towards albinism and PWA. Results were summarized into three points Likert scale as shown in Table III. Half of the statements in the Likert scale had negative connotations while the other half had positive connotations. The most negative attitude was represented by 20; the neutral attitude was represented by 60 and the most positive attitude was represented by 100. The range of points for negative attitudes was 20 to 59; and that of points for positive attitudes was 61 to 100.
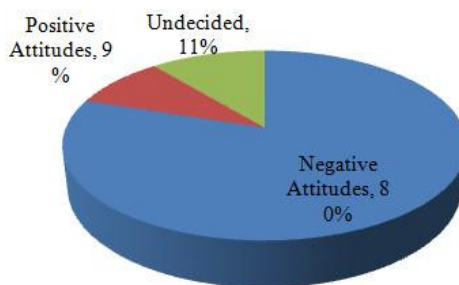

Figure 1: Proportions of attitudes towards albinism

The results show over four-fifths (80.1%) of the respondents had negative attitudes towards albinism and PWA, 9% had positive attitudes and 10.9% were undecided (Fig.1). As in other communities across the world, albinism is hardly understood in this area too. Due to negative attitudes towards albinism and PWA, many women have been divorced by their husbands and shunned by families after giving birth to children with albinism (Kiprono et al., 2012). They have been accused of sleeping with men of other races, of being cursed and unclean, and of being witches thus abandoned by spouses and isolated in their communities (Wilkinson, 1998). Children with albinism have also been hidden from the public, forbidden from socializing with others and treated as outcasts (Thuku, 2011).

Due to negative attitudes towards PWA, derogatory names for persons with albinism like Zeru Zeru, Albino, Mzungu, Dili, Dau, or Mkwanja (in Kiswahili) or Mbilimwilu (in Kisukuma) were commonly used in the study area. It is obvious that such names lead to prejudice and stereotypes which lead communities to condemn PWA basing on their condition rather than appreciating their humanity (UTSS, 2012). Due to negative attitudes, PWA suffers rejection by the community, denial of the right to found families and killings done for the purpose of getting their body parts. These pose serious impacts on their psychological and economic status. Negative attitudes in these regions may be due to what historically happened in the past among the Sukuma in response to albinism as the Commission for Human Rights and Good Governance –CHRAGG (2010) reports:

> "…Children with albinism were instantly killed at birth for fear of shame attached to the condition or beliefs that they carry bad luck … In some cases, birth of a child with albinism resulted into marital discord, leaving children without proper parental care…"

Due to such attitudes towards albinism in Sukumaland, the murders went on unreported for a long time and thus there is no reason to believe that it has ended (Jozen, 2012). Since the killings are due to witchcraft beliefs which has been a potent force in African life for a long time and goes far back into prehistoric times it thus continues today, not only among primitive people, but also among the civilized (Nemec, 1974). It is then obvious that it is difficult to detach Africans still committed to their traditional religions and cultures that existed before the coming of Christianity and Islam (The Citizen, 2011).

Association of attitudes towards albinism and PWA with other variables
Six factors (variables) were tested using chi-square statistical test to determine their association with attitudes towards albinism and PWA. Table III summarizes the results. Education and occupation showed a significant association with attitudes towards Albinism and PWA. However, attitude had no significant association with age, type of respondent, religion and sex. The result confirms the relationship between education and attitudes in which there is liberalizing effect of education on attitudes (Ohlander et al., 2005). Association between education and favourable attitudes towards albinism shows that, education can help in changing people's negative attitudes towards albinism.

Association between education level and attitudes towards albinism
From the results in Table III, all who had not gone to school and 88.7% of those with primary school education had negative attitudes towards albinism and PWA. While larger proportions of those with secondary education and above had positive attitudes towards albinism and PWA. Attitudes towards albinism and PWA were highly related with education level of respondents. The association of attitudes with education levels was statistically significant ($p < 0.001$).
Ignorance makes people discriminate against each other. Thus awareness and education are the keys to overcoming discrimination (BBC, 2006). Ohlander et al. (2005) insist that the relationship of education and attitudes is not a spurious one, but there is liberalizing effect of education on attitudes. The association between education level and attitudes towards albinism suggests that the negative attitude of the community is to change as people know more about albinism and PWA. Then widespread dissemination of accurate information about the genetics and health management of albinism is a relevant measure to counter the many myths and misconceptions surrounding albinism and PWA (Lund, 2001).
Murders of albinos are, to a large extent, fuelled by spiritual, cultural and religious beliefs as well as the lack of understanding of the causes of albinism. Stigmatization and discrimination affect lives of PWA and their families. Such practices can be traced from the way socialization

processes take place and might have been in favour of many cultural backgrounds which lead to illusory correlations (Tanner, 2010).

Table III: Factors associated with attitudes towards Albinism and PWA

Variables	Attitude towards albinism and people with albinism (%)			Significance levels
	Negative attitudes	**Undecided**	**Positive attitudes**	
Type of respondent				
Persons with albinism (n=36)	72.2	13.9	13.9	$\chi^2 = 2.198$
PWA relatives (n=80)	62.5	26.3	11.2	p =0.699 ns
Heads of family (n=40)	65.0	22.5	12.5	
Age categories				
0-15 years (n=7)	85.71	14.29	0.00	
16-30 years (n=26)	76.92	15.38	7.69	$\chi^2 = 10.526$
31-45 years (n=64)	85.94	10.94	3.13	p = 0.230 ns
46-60 years (n=41)	78.05	4.88	17.07	
61-75 years (n=18)	66.67	16.67	16.67	
Sex				
Males (n=92)	76.09	10.87	13.04	$\chi^2 = 4.595$
Females (n=64)	85.94	10.94	3.13	p = 0.101 ns
Education levels				
Not gone to school (n=23)	100.00	0.00	0.00	
Primary educ. Level (n=115)	88.70	9.57	1.74	$\chi^2 = 1.044$
Secondary educ. Level (n=16)	0.00	31.25	68.75	p < 0.001
Beyond sec. educ. Level (n=2)	0.00	50.00	50.00	***
Occupation				
Peasant (n=130)	87.69	8.46	3.85	
Government employee (n=19)	31.58	26.32	42.11	$\chi^2 = 43.600$
Traditional leader (n=4)	100.00	0.00	0,00	p < 0.001
Religious leader (n=3)	33.33	33.33	33.33	***

*** = significant at p ≤ 0.001

ns = not significant

χ2 = Chi-square

Association between occupation and attitudes towards albinism

Results show that while all (100%) traditional leaders had negative attitudes towards albinism, 87.69% of peasants also had negative attitudes toward albinism (Table III). Only Government employees had a slightly higher proportion of respondents (42.11%) who had positive attitudes towards albinism and PWA. Traditional leaders were equally divided in which 33.33% had negative attitudes and the same had positive attitudes, and 33.33% remained undecided. Results show a high proportion of traditional leaders and peasants having negative attitudes while Government staff had positive attitudes towards albinism and PWA. Such findings are very painful experience for PWA, who would need physical expressions of love, care, interaction and acceptance from the whole community. Lund et al. (2002) explain the negative attitudes towards PWA as unhappy consequence for PWA being labelled as socially unacceptable and that people's stigma can come to dominate the perceptions that others have.

Negative attitudes among traditional leaders and peasant confirm the fact that negative attitudes toward albinism reflect a general lack of information and the degree of negativism in a respective community (Estrada-Hernández, and Harper, 2007). Though traditional healers are mostly blamed to be behind the killings of PWA, traditional leaders are also behind the killings of children with albinism secretly as far as the killings are related to culture and traditions which traditional leaders are custodians of. Sukuma traditions which demanded elimination of babies with albinism as soon as they were born, and baby's remains were used for witchcraft rituals (UTSS, 2012). Traditional leaders were keen enough to see that people adhere to traditional norms so as to keep the community safe from angry gods.

LEVELS OF ALBINOS PREDICAMENT

As part of the interview process, a semantic differential scale was used to determine the level of predicament (as felt by respondents). Being assigned numerical values of 1 to 7 to the various spaces on the scales, then a neutral score was 4, a very positive endorsement was 1, and a very negative endorsement was 7. The range of points for a positive attitude was 20 to 79, neutral point was 80 and that of points for a negative attitude was 81 to 140. The overall level of predicament is as shown in Fig.2. Three variables that had significant impact on the level of predicament of people with albinism were identified in Table 4. A linear regression analysis of the factors gave a coefficient of determination (R^2) of 0.536 an indication that the model used was able to explain 53.6% of the variables influencing the level of predicament of people with albinism. The factors with strongly impact on the level of predicament were albinism awareness ($p < 0.001$), attitudes towards albinism ($p < 0.001$) and age of respondents ($p = 0.001$).
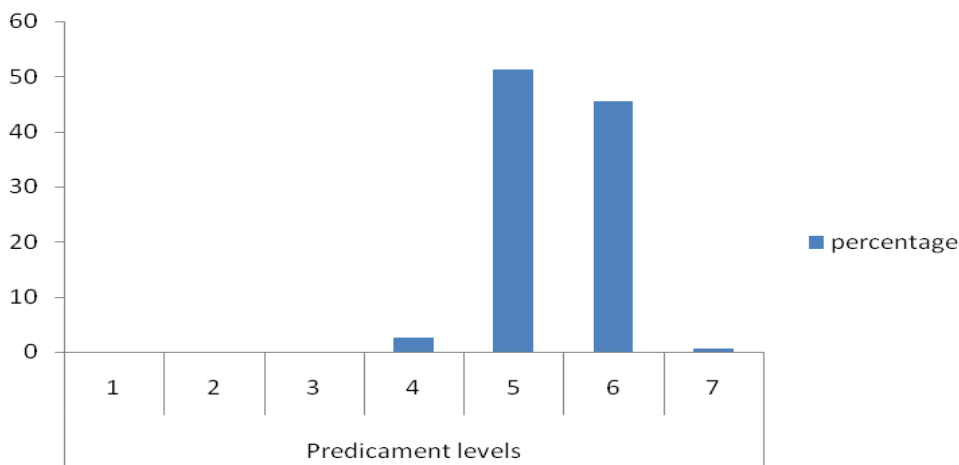

Figure 2: Level of Predicament

Table IV: Multiple linear regression results

Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	B	T	Sig.
1 (Constant)	5.704	0.212		26.897	< 0.001
Education	0.002	0.021	0.009	0.104	0.917
Attitudes towards albinism	-0.394	0.093	-0.313	-4.244	< 0.001
Age category of the respondent	-0.168	0.049	-0.191	-3.393	0.001
Albinism awareness	0.027	0.005	0.500	5.551	< 0.001

a. Dependent Variable: Felt level of predicament

Impact of Attitudes towards PWA on level of Predicament
Table IV shows that attitudes towards albinism and PWA had a negative impact on the level of predicament (β = - 0.313). Negative impact implies that negative attitudes lowered the level of predicament (felt by respondents). Lowering the level of predicament does not imply that family members were happy with the ongoing situation. Hanna et al. (2000) explain that sometimes the humiliated possess a very powerful and admirable ability that develops through their hardship and strife. They don't need to be seen solely as helpless victims (Hanna et al., 2000). In some cases in the name of culture, humiliation, oppression and discriminations are accepted like in case of the untouchables in India who seem to accept their low position to the extent that no struggle arises (Ouwerkerk, 1945). However, sometimes acceptance of low position or humiliation may be influenced by perceived harmful consequences of rejecting the reality (Sokolowska and Tyszka, 1995).

Impact of Albinism awareness on levels of Predicament
Table IV shows a positive impact of albinism awareness on the level of predicament (β = 0.5). From the results, it means that raised awareness on albinism in the community, stigma and discriminations due to albinism are felt at high level. Ignorance and negative attitudes are among the greatest obstacles that people with disabilities have to contend with (Rao et al., 2002). It is obvious that negative attitudes commonly arise from ignorance rising from people who do not know. But Rao et al. (2002) insist that awareness on disability is not only about an individual becoming aware but it is a collective identity among the community. Public education and awareness still remain central to changing the understandings of people on albinism (Rao et al., 2002).

Impact of Age on levels of Predicament
Table IV shows a negative impact of age on levels of predicament (β = -0.191). Negative impact of age on level of predicament reflects the existence of witchcraft beliefs that disregard people with albinism. Mecoamere (2007) explains that:

> "...countless, dangerous myths and superstitions surround albinism. People with albinism are erroneously said to vanish at death. They are also said to be products of a curse or punishment to the parents by the gods or ancestors..."

According to Mihangwa (2000), traditional ways of solving social problems in this area through divination, future telling and witchcraft which is used by many includes the elite Universities graduates and other personalities in high government ranks who are supposed to participate in war against these beliefs. Beliefs in witchcraft are deep-seated in African traditional culture and religion and to the surprise are being held to some degree even by more

highly educated individuals (Anderson, 2004). Prominent businessmen, government and political figures are highly involved in the killings of PWA (CHRGAG, 2010). Since the learned ones and those who are in various ranks in Tanzania government are said to be behind the killing of PWA, then education level or age is not necessarily a factor in fighting against beliefs behind PWA attacks and killings in the study regions.

CONCLUSIONS

Awareness (knowledge) on albinism among family members was moderate. Categorically, awareness was poor among those with lower level of education while awareness increased with increase in age categories and formal education level. Males were slightly more aware than females. Awareness was highly associated with religious affiliation and ethnic groups of respondents. Attitudes towards albinism and PWA were poor; the problem was highly associated with a high level of illiteracy. Higher education was associated with a high level of predicament felt among respondents. Negative attitude towards albinism had negative effect on level of predicament felt by respondents. Negative attitudes among illiterates implies that illiteracy, besides limiting understanding about albinism, reduces their humanity by making them feel inferior and putting obstacles which restrict them from enjoyment of their basic rights. Relationship between education and attitudes and awareness confirm the liberalizing effect of education on attitudes and general awareness of community related issues.

RECOMMENDATIONS

The findings of this study reveal that illiteracy is the main force behind the beliefs and attitudes towards albinism and PWA. A policy for a long time solution should be formulated to insist on positive perception of pupils on albinism from primary schools level. Knowledge on albinism will comparatively increase understanding on the condition which are lacking among people with low level of education (below secondary school education). Awareness on albinism should accompany socialization of children with positive attitudes towards PWA. Awareness creation among young people will widen the knowledge of albinism and will help young people not to hold on cultural beliefs that contribute to killing of people with albinism for dangerous myths and superstitions. Albinism awareness creation will ensure having a nation with positive attitudes towards PWA as well as towards other people with disabilities.

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