

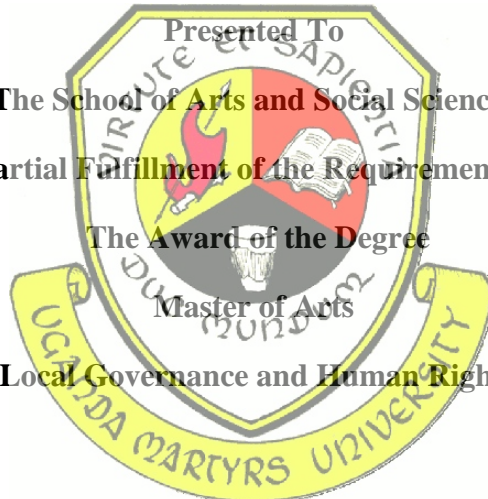
Social Integration of Refugees into the Host Communities

Research Presentation

Case Study: Congolese Refugees in Katwe, Kampala, Makindye Division

A Postgraduate Dissertation

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The School of Arts and Social Sciences
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DEDICATION

To the memory of my dear parents K.W.C.E Owor and Lucy Nabwire who brought me into this world. I dedicate this work to my family mostly my wife Milly Nagwene and sons Kaburu Isaiah and Kyle Kaburu Owor and also to my brothers Gilbert Kaburu and Godwin Bwire for the tireless contribution towards my social and academic development.

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May the Almighty God reward them profusely

TABLE OF CONTENT

DECLARATION	ii
APPROVAL	iii
DEDICATION	iv
ACKNOWLEDGEMENT	v
TABLE OF CONTENT	vi
LIST OF ACRONYMS	ix
ABSTRACT	x
Chapter One	1
<i>General introduction</i>	<i>1</i>
1.0	1
1.1: <i>Background to the Problem</i>	3
1.2 <i>Statement of the Problem</i>	8
1.3.0 <i>Objectives of the Study</i>	9
1.3.1 <i>The Specific Objectives</i>	9
1.4 <i>Research Questions</i>	9
1.5 <i>Scope of Study</i>	10
1.5.1 <i>Geographical Scope</i>	10
1.5.2 <i>Content Scope</i>	10
1.5.2 <i>Time Scope</i>	10
1.6 <i>Justification of the Study</i>	10
1.7 <i>Significance of the study</i>	11
1.8 <i>Definition of key terms</i>	12
1.9 <i>Conceptual framework</i>	14
CHAPTER TWO	17

LITERATURE REVIEW	17
<i>Introduction.....</i>	17
2.1 <i>Refugee and Host Community Coexistence.....</i>	18
2.2 <i>Housing Patterns of Urban Refugees.....</i>	21
2.3 <i>Linkages between Language and Integration</i>	24
2.4 <i>Coping Mechanisms Available to Refugees</i>	27
2.4.1 <i>Personality Variables</i>	27
2.4.2 <i>Outlook and Personal Belief.....</i>	28
2.4.3 <i>Coping through Education.....</i>	29
2.4.4 <i>Health and Energy</i>	29
2.4.5 <i>Social Support and the Environment</i>	30
CHAPTER THREE	32
METHODOLOGY.....	32
<i>Introduction.....</i>	32
3.1 <i>Research Design.....</i>	32
3.2 <i>Population of Study.....</i>	33
3.3 <i>Area of Study.....</i>	34
3.4 <i>Sampling Procedure Selection</i>	35
3.4.1 <i>Sample Size</i>	35
3.4.2 <i>Sampling Technique</i>	35
3.5 <i>Data Collection</i>	37
3.5.1 <i>Semi-structured Interview</i>	37
3.5.2 <i>Focus Group Discussion.....</i>	38
3.8 <i>Data Analysis</i>	38
3.9 <i>Ethical considerations.....</i>	39
3.10 <i>Limitations and Delimitations of the study</i>	40
CHAPTER FOUR.....	42
DATA PRESENTATION, ANALYSIS AND DISCUSSION OF THE FINDINGS.....	42
4.0: <i>Introduction.....</i>	42
4.1 <i>Refugee and Host Community Coexistence.....</i>	43

4.1.1. Role played by Local Council One (LC 1) In Social Integration	44
4.1.2. The refugee host and social integration	47
4.2: <i>Location of Housing as an Element of Social Integration</i>	51
4.2.1 Why Katwe	52
4.3 <i>The Link between Language and Social Integration</i>	57
4.3.1 Local Language as a Determinate Of Social Integration.....	57
4.4: <i>The Coping Mechanisms Available to Urban Refugees</i>	65
4.4.1 Praying as a Coping Mechanism	65
4.4.2 Seeking Psychological and Medical Support	67
CHAPTER FIVE:	72
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	72
5.0 <i>Introduction</i>	72
5.1 <i>Summary of Findings</i>	72
5.2 <i>Conclusions</i>	74
5.3 <i>Recommendations</i>	75
5.3.1 To the Government of Uganda	75
5.3.2 To UNHCR and Other Refugee Aid Agencies.....	76
5.3.3 To the Donor Community.....	76
5.3.4 To the Host Community	77
5.3.5 To the Refugees	77
REFERENCES	78
APPENDICES.....	83
<i>Appendix 1: Copy of interview guide for refugees</i>	83
<i>Appendix 2: Interview guide for refugee agencies</i>	85
<i>Appendix 3: Focus Group Discussion Interview Guide</i>	87
<i>Appendix 4: Consent Form</i>	88
Map of Katwe.....	90

LIST OF ACRONYMS

AIDS:	Acquired Immune Deficiency Syndrome
DRC:	Democratic Republic of Congo
HIAS:	Hebrew Immigration Aid Services
HIV:	Human Immune Virus
JRS:	Jesuit Refugee Services
NGO's:	Non-Governmental Organizations
OAU:	Organization of African Union
OPM:	Office of the Prime Minister
RLP:	Refugee Law Project
SGBV:	Sexual Gender Based Violence
UNHCR:	United Nations High Commissioner for Refugees

ABSTRACT

The growing burden of the refugee question facing Uganda is enormous; Uganda today has a refugee population of over 1.4 million refugees making Uganda the number one refugee hosting country in Africa and second in the world behind Turkey which hosts 3.5 million refugees (UNHCR 2018). The causes of the refugee crisis in great lakes region are diverse and interlinked in nature. Once these refugee populations are in the country of asylum, they do not live in isolation but live side by side with the indigenous people. The Ugandan government has been praised by the international community for having a progressive refugee policy which allows refugees to socially integrate within the host community, but credit should be given to the host communities who provide hospitable environment to these refugees. Refugees in Uganda live in both settlements and urban centers. Those who choose to live in settlement are cared for by Ugandan government and UNHCR with support from other partners, but for those who choose to live in urban centers are self-settled. With the UNHCR urban refugee policy 2009 of self-settlement, there is a knowledge gap about how these refugees socially integrate in urban centers where both the government and refugee service organizations have put less emphasis in. As a response to the apparent knowledge and research gap regarding social integration of urban refugees in Katwe, Kampala Uganda, I conducted a qualitative study involving Congolese refugees who have lived in Uganda for over five years. Using purposive and convenience sampling techniques I selected Congolese refugees and organization like Refugee Law Project and HIAS which work with urban refugees within Kampala respectively. The study explored the processes and experiences of social integration of refugees into the host communities in Katwe, putting in context, the nexus of refugee and host community coexistence, housing patterns, language and coping mechanisms as precursors to social integration. I analyzed the data collected in the fieldwork using classification and tabulation of data, the raw data was arranged into groups or classes on the basis of common characteristic and then editing and content analysis was done by identifying the common themes that emerged from the descriptions given by the respondents in answering the questions. Results from this study is presented in verbatim manner and it indicated that learning the local language Luganda is important in social integration process, this is because refugees do not live in isolation but live together with the nationals of which the Baganda are the majority. The study also found out that language alone is not enough for successful integration; refugees need to engage in business to be able to support their families, because there is little support for urban refugees when it comes to livelihood support and hence staying next to the city center which comes with both opportunity and challenges is viable to most of the refugees. The study indicates that dealing with the past experiences which forced refugees to flee their country of origin is also important in the social integration process. Effects of forced migration are both physical and psychological in nature and one cannot successfully integrate if she or he is still struggling with the past, seeking of God's guidance through prayer is one way of dealing with the past but counseling and medical assistance to deal with both the medical and psychological wounds is another way of dealing with the past. One cannot fully socially integrate when he or she is still disturbed by the past. The results of this study therefore allude to the fact that social integration in urban areas is a process not an event, the government of Uganda and other partners dealing with the refugee question should put as much effort in social integration as they are putting with self-reliance project in the settlements. They should come up with a holistic refugee management policy which handles both the host community and the refugees because these two communities live side by in urban centers.

Chapter One

General introduction

1.0 Introduction

During the past two decades, the issue of urban refugees has increasingly occupied an important place on the global refugee policy agenda. Crisp Jeff 2017 states that one of the first references to refugees in urban areas of developing countries appeared in a 1967 statement by the UN high commissioner for refugees, Prince Sadruddin Aga Khan.

We are confronted more and more frequently, he said, with a new problem and with a new class of refugees: on the one hand, the students, who are to some extent the elite of the African refugees, and, on the other, refugees who are not employed in agriculture and who are at present concentrated in urban areas and in the big African capitals (Crisp, 2017 87-88).

Despite this early identification of the urban refugee issue, it was not until the 1980s and 1990s that UNHCR, its governmental and non-governmental partners, and the academic community began to give this topic more concerted attention (Crisp, 2017).

Harrell-Bond (2002) notes that historians see the refugee phenomenon, inclusive of international refugee law as a twentieth century creation. Mass displacements of populations have existed for as long as mankind has lived in organized groups where oppression and intolerance were inevitable. Refugees are one of the major problems facing the international community today. The causes of refugeeism are complex. Persecution, for racial, political, or religious reasons,

war, famine and starvation, or fear of these phenomena, cause the major mass exoduses which we know are taking place in the world today (Harrell-bond, 2002).

Various countries in Africa have been the source of these refugees; Somalia, South Sudan Rwanda, Burundi, Sudan, Ethiopia, Eritrea and Democratic Republic of Congo among others. Kampala Uganda, where the proposed study will take place is one of the recipients of these outflows of refugee populations.

In the past few years, interest in local integration as a durable solution and as a social, economic and legal process for refugees has increased. This chapter focused on local integration as a durable solution, and also examined local integration as a process of interaction between refugees and host communities. UNHCR has argued that the process of local integration is greatly facilitated by refugees becoming self-reliant, since they are better able to interact with the local population economically and socially, and thereby contribute to local development as an asset rather than a “burden” (UNHCR, 2002).

The issue of refugee social integration in Kampala is one which has not been well researched and yet numbers of refugees are finding their way into the urban centers with no clear means of survival, not knowing the local languages spoken nor the local structures and laws governing their existence in those areas. This study explored how refugees socially integrate into the host communities and the challenges they face in that process.

This chapter will consist of the background of the problem, statement of the problem, objective of the study, Research questions, scope of the study, significance of the study and conceptual framework.

1.1: Background to the Problem

The issue of refugeeism is one which is not new, refugees have existed as long as mankind has existed. The greatest movement of people across international borders was experienced immediately after World War I, in the chaos of the postwar period and particularly in the collapse of the Russian imperial regime and the dismemberment of the Austrian and Ottoman empires (Tureti, 2003). This led to the formation of the League of Nations, established in 1920, which was mandated to determine the legal status of the refugees and to find a permanent solution, either by repatriation, integration into the countries in which they had found asylum, or resettlement to other countries where they might wish to and where they might be welcome.

After the Second World War, the office of the United Nations High Commissioner for Refugees was created in December 1950 by Resolution 428(v) of the United Nations General Assembly, and began its operations on 1 January 1951. It is a humanitarian and strictly non-political organization devoted to protecting and assisting refugees (UNHCR, 2003). After the second World War, the 1951 Convention relating to the status of refugees was adopted by the member states of the United Nations and it defined a refugee as a person who:

owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his former habitual residence as a result of such events, is unable to or owing to such fear, is unwilling to return to (1951 Convention).

Because of that fear refugees flee their countries and end up in another country with nothing to start with but these refugees have rights set forth in the 1951 Convention, refugees as any other

human being enjoys basic human rights, as well. These rights are described in various legal texts ie, The International Convention on the Elimination of all Forms of Racial Discrimination (1965), The International Covenant on Civil and Political Rights (1966), The International Covenant on Economic, Social and Cultural Rights (1966), The UN Convention on the Elimination of All Forms of Discrimination Against Women (1979), The UN Convention Against Torture and Other Cruel Inhuman or Degrading Treatment or Punishment (1984) and The UN Convention on the Rights of the Child (1989).

Local integration has been the focus of a number of policy processes at UNHCR headquarters level, including the Agenda for Protection, the Framework for Durable Solutions and the 2005 UNHCR Executive Committee Conclusion on Local Integration (Meyer, 2008). Uganda is a signatory to all principal international legal instruments for refugee protection; the 1951 Refugee Convention, the 1976 Protocol and the 1969 OAU Convention. In 2006, Uganda adopted new refugee legislation, the Refugees Act (2006), which repealed the obsolete Control of Alien Refugees Act (1960). Commended as progressive, human rights and protection oriented (RLP, 2006), the Refugees Act reflects international standards of refugee protection provided in international legal instruments.

The Act recognizes the right of the refugees to work and move around freely within the country and live in the local community, rather than in camps. Unlike many of its neighbors, which encamp refugees, the Ugandan Government promotes the ‘self-reliance’ of refugees; this means that rather than limiting responses to refugees to humanitarian relief, a space is open for a development-based approach to refugee assistance (RLP, 2006). The Refugee Act is seen as one of the most progressive refugee legislation around the globe (Omata, 2012), but this has brought

with it both negative and positive impacts to the hosting communities. This research explored how refugees socially integrate in to the local communities and what entails integration.

UNHCR (2017), reports that over 60% of 19.5 million refugees worldwide live in urban places. In recent years, refugees worldwide are increasingly likely to end up in urban areas rather than camps (Brees, 2008; Jacobsen, 2006 Cited in Omata, 2012). According to the UNHCR (2017), more than half the refugees UNHCR serves now live in urban areas. The ‘urbanization’ of refugees certainly applies to Uganda. Most refugees find encampment as not favorable place to spend most of their lives, this is because of the limiting nature of camps/settlements. Most refugees believe they have potential which can only be achieved in urban centers which offers more opportunities and this explains the large numbers flocking urban centers worldwide. This study explored how urban refugees coexist with the host communities in those new area of settlement.

The number of urban refugees in Kampala has also been growing. This is because of the pull factors Kampala provide. Kampala comes with better education, shelter, medical care and even security. Although most of these services are enjoyed by refugees, the issue of self-settlement comes out clearly because UNHCR provides less or no assistance to those who wish to stay in urban centers (RLP, 2014). Once these refugee populations are in Kampala, they do not live in isolation but interact with the local indigenous communities in the host country. Through these interactions, refugees have an impact on the host communities (Tureti, 2003).

The issue of social intergration of urban refugees is one which has not been well documented, Local integration is defined as having three, interrelated aspects: (i) It is a legal process, whereby refugees are granted a progressively wider range of rights and entitlements by the host state,

including ‘the right to seek employment, to engage in other income-generating activities, to own and dispose of property, to enjoy freedom of movement and to have access to public services such as education, and eventuating in permanent residence rights and possibly the acquisition of citizenship in the country of asylum. (ii) It is an economic process, whereby refugees attain a degree of self-reliance, establish sustainable livelihoods and become progressively less reliant on state aid or humanitarian assistance. (iii) It is a social and cultural process, through accommodation with the local community, local integration enables refugees to live amongst or alongside the host population, without discrimination or exploitation and contribute actively to the social life of their country of asylum (UNHCR, 2004:2; Crisp, 2004:1-2 as cited in Mayar, 2008).

UNHCR in 2009 came up with a policy on refugee protection and solutions in urban areas; (UNHCR Policy on Refugee Protection and Solutions in Urban Areas, 2009) This Policy spells out the rights and obligations of the refugees, host communities and government plus other agencies working with refugees. These rights include, but are not limited to, the right to life; the right not to be subjected to cruel or degrading treatment or punishment; the right not to be tortured or arbitrarily detained; the right to family unity; the right to adequate food, shelter, health and education, as well as livelihoods opportunities (UNHCR, 2009). But despite these rights, urban refugees are often confronted with a range of protection risks: the threat of arrest and detention, refoulement, harassment, exploitation, discrimination, inadequate and overcrowded shelter, as well as vulnerability to sexual and gender-based violence (SGBV), HIV-AIDS, human smuggling and trafficking etc. But these challenges are not experienced by only refugees but also the host communities which live side by side with them (UNHCR, 2009).

While no Government is obliged to allow every refugee into its territory to live wherever they choose, according to Human Rights Watch (2002) many refugees in Kampala have compelling reasons for remaining in urban centers, notwithstanding the tough conditions they encounter there. Refugees choose urban areas for the same reasons as citizens do. Even in the poorest countries in Africa, the relationship between urban and rural areas is marked by uneven development and skewed distribution of opportunities for income-generation, education, health care, and housing, clean water supply, and sanitation, as well as transportation (Fabos, 2007). Evidence abounds that the level of income earned by urban dwellers, including those who live in slum areas, is higher than in rural areas.

As might be expected, refugees like other people are strategic decision makers and may “vote with their feet” enroute for cities where chances of staying on the right side of the razor’s edge of survival are better (Fabos, 2007)

These same places are also occupied by the national population poor and this has also led to social stigma and discrimination during the struggle for scarce resources.

The laws are not very clear on issues of protracted refugees and how long a refugee should stay before they should be granted citizenship.

The Ugandan Constitution (1995) article 12 (2a) states that;Upon application be registered as citizen of Uganda Every person who has voluntarily migrated to and has been living in Uganda for at least 10 years or such other period prescribed by parliament.....

This had led to many refugees to move to urban centers and try to make ends meet, because the food rations in camps are reduced for those refugees who have stayed for long and the focus is channeled to new arrivals. Despite living in Kampala for a number of years, there are no parameters to measure social integration. Many questions have been asked if local language or housing is a requirement for social integration. Or having a local council one village identification card? Or be able to get employment and enrolling your children to school? The issue of social integration is one which the study explored more.

1.2 Statement of the Problem

Political conflicts in various parts of the world are, more and more often, of an extended duration. This means that return to home countries for refugees is increasingly delayed. At the same time, global terrorism and concerns about security have slowed processes of resettlement in traditional resettlement countries and, in some cases, the number of refugees who can be resettled has fallen and their countries of origin have been restricted (Dryden et al, 2003). Given the resulting continuation of protracted refugee situations and the dwindling assistance, therefore, it is imperative that local integration of refugees be explored as the best durable solution in Uganda. Indeed, while repatriation remains the final goal, local integration gives refugees some certainty about what to do with their lives in the meantime. This research explored local integration as a durable approach to the protracted urban refugee situation in Kampala.

The possibility of integration of refugees and their hosts is a question of concern for the international community and host Governments, especially in the context of protracted refugee situations. While the impact of refugees on host populations has been explored at a theoretical level, there has been little academic research on the social intergration of refugees and what entells intergration (Ager and Alison, 2008).

Many refugees come to Kampala with a lot of expectations; they are normally welcomed by a rude shock of a new culture and they have to integrate into those communities, compete for the scarce resources and be able to make ends meet. Although effort has been put in place to understand how refugees integrate in to the host communities. This research explored social integration as a durable approach to the protracted refugee situation in Kampala and how refugees integrate into the community.

1.3.0 Objectives of the Study

The broad objective was to assess the social integration of refugees into the host communities.

1.3.1 The Specific Objectives

- To investigate how refugee and host communities coexistence in Katwe Kampala
- To examine the housing patterns of urban refugees in Katwe Kampala
- To investigate the link between language and social integration
- To investigate the coping mechanisms available to urban refugees in Katwe Kampala

1.4 Research Questions

For the purpose of this study, there were four research questions derived from the objectives

1. How do refugees and host communities coexist in Katwe Kampala?
2. What factors influence choice of housing location for urban refugees in Katwe, Kampala?
3. What is the link between language and social integration in Katwe Kampala?
4. How do urban refugees cope in Katwe Kampala?

1.5 Scope of Study

1.5.1 Geographical Scope

The study sought to understand the social integration of urban refugees by focusing on refugees in Katwe, Kampala, Uganda. Katwe is parish in Makindye Division which is located in Kampala, Uganda's Capital. Katwe is bordered by Nakasero to the North, Nsambya to the east, Kibuye and Makindye to the southeast, Ndeeba to the south and Mengo to the west. The distance between Kampala's central business and Katwe is approximately 3 Kilometers. This location was selected because it is known for hosting the highest number of Congolese refugees (Refugee Law Project, 2006).

1.5.2 Content Scope

The study focused on refugees of Congolese origin who had lived in Katwe from 2013-2018. This duration was opted for because it is a timeframe believed to be sufficient for one to socially integrate in a new environment.

1.5.2 Time Scope

The study was conducted between January and May 2018 and it employed a qualitative approach involving semi-structured interviews and focus group discussion.

1.6 Justification of the Study

Urban refugees are a major feature of today's refugee scene. The number of refugees who are making their way into the major towns mostly Kampala is increasing by the day. The UNHCR policy and the refugee Act 2006, state that urban refugees are self-settled, and they are supposed to provide for all their basics of life. The study came at a time when the focus of refugee protection and assistance is placed on the exploding numbers of refugees and asylum seekers in Uganda, mostly those who are settled in the different settlements in northern Uganda and south

western Uganda, therefore the urban refugee situation is slowly becoming a forgotten phenomenon. How the urban refugees are socially integrating in Kampala which is one of the most expansive towns in the country is an area which justified this study. The issue of competition of scarce resources between nationals and refugees is one which has been less researched.

The refugee crisis is one of the challenges being experienced by developing countries in Africa. It is a burden to the host community. While primary prevention would be the ultimate objective in the control of problems experienced by host community, this is not possible without sufficient intervention through education, information and communication to the refugees, the host community and the refugee agencies that this study aimed to provide.

1.7 Significance of the study

1. The study aims to explore how urban refugees are socially integrating in Katwe Parish and this will contribute to the discourse of urban refugee settlement and integration.
2. It is also hoped to bring to the forefront insights on what refugees considers as social integration and the ingredients that make it possible. This will help in refocusing the attention on the issue of urban refugees which seems to attract less attention from certain section of stakeholders dealing with refugees in Uganda.
3. Additionally, the study is hoped to contribute to the understanding of the links that facilitate the social integration of urban refugees in the Ugandan context. This will aid in facilitating various aspects of urban refugee planning and management such as service delivery, resource allocation, skilling etc.
4. Finally, the study will contribute to new areas for future research in the area of urban refugees as a way of contributing to the existing body of knowledge.

1.8 Definition of key terms

- i. **A Refugee:** is a person owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his former habitual residence as a result of such events, is unable to or owing to such fear, is unwilling to return to (1951, UNHCR Refugee Convention).

The term refugee shall also apply to every person who, owing to external aggression, occupation, foreign domination or events seriously disturbing public order in either part or the whole of his country of origin or nationality, is compelled to leave his place of habitual residence in order to seek refuge in another place outside his country of origin or nationality (OAU, 1969).

- ii. **Self-settlement:** Also known as “dispersed settlement”, “spontaneous settlement” or “self-directed settlement”, self-settlement occurs when refugees settle amongst the local community without direct official (government or international) assistance. They share local households or set up temporary accommodation nearby, and are helped with shelter and food by local families or community organizations (Ager and Alison, 2004).
- iii. **Local integration:** Refers to an economic, social and cultural process by which refugees become members of the host society on a permanent basis irrespective of how things develop in their countries of origin (Ager and Alison, 2004). Local integration as a durable solution combines three dimensions. Firstly, it is a legal process, whereby refugees attain a wider range of rights in the host state. Secondly, it is an economic process of establishing sustainable livelihoods and a standard of living comparable to the host community. Thirdly, it is a social and cultural process of adaptation and acceptance that enables the refugees to contribute to the social life of the host country and live

without fear of discrimination. Local integration refers to the settlement of refugees with full legal rights in the country to which they have fled. It is one of the durable solutions for refugees. Barbara Harrell-Bond outlines a simple definition of integration in a refugee context that is useful to employ as a guide for the purposes of this discussion: “a situation in which host and refugee communities are able to co-exist, sharing the same resources – both economic and social –with no greater mutual conflict than that which exists within the host community.

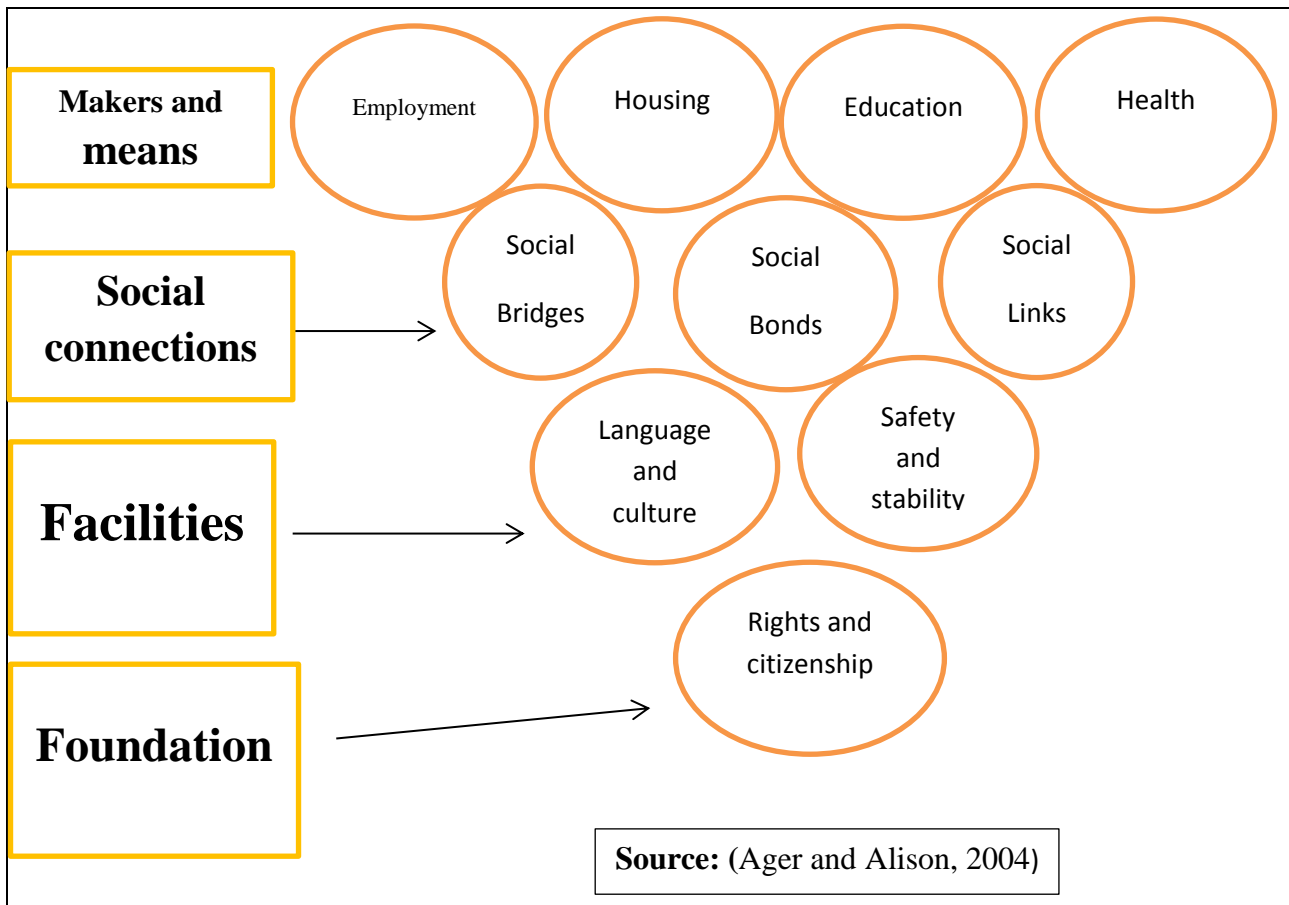
- iv. **Social integration:** means the inclusion (or exclusion) of actors in an existing social system, for example an educational facility or occupational activity in a company, and following on from this the equal or unequal distribution of characteristics among aggregates or categories of actors, for example in relation to income based on ethnic group. The social integration of immigrants can be understood as the consequence of the interaction of the activities of immigrants, on the one hand, and certain social conditions, on the other, which in turn shape the incentives, opportunities or restrictions and costs associated with the corresponding activities (Esser, 2006).
- v. **Urban:** It is very difficult to establish a global definition of the ‘urban area’ concept. For the purposes of this paper, it will be taken to mean a built-up area that accommodates large numbers of people living in close proximity to each other, and where the majority of people sustain themselves by means of formal and informal employment and the provision of goods and services (Oxford English Dictionary, 1948).
- vi. **A protracted refugee:** situation is defined by the United Nations High Commission for Refugees (UNHCR) as a case ‘in which refugees find themselves in a long-lasting and intractable state of limbo.

- vii. **Host community:** There is no known definition for “host community” but it can loosely mean, the original occupants of a given area who have welcomed or lived side by side with new occupants, for the case of this study the new occupants are refugees and asylum seekers.

1.9 Conceptual framework

One cannot talk of urban refugees without making reference to the host community because refugees and nationals live in the same location and compete for the same resources. Refugees as the new entrants into the community have to adopt new languages, new culture but also while trying to maintain their own identity and this can be said of the host communities which will want to interact with the refugees who have settled in their locality. This coexistence comes with a lot of challenges ranging from discrimination, competition for scarce resources, like jobs, shelter and food. This study explored how refugees and host communities coexist, what is the meaning of social integration to the refugees and what entails social integration.

The diagram below shows the links between the refugees and the host communities



Markers and means: Employment, Housing, Education and Health. Grouped together, these domains represent major areas of attainment that are widely recognized as critical factors in the integration process (Ager and Alison, 2004).

Social connections: “social connections”: ‘social bridges’, ‘social bonds’ and ‘social links’. Taken together they stress the importance of relationships to the understanding of the integration process (Ager and Alison, 2004).

Facilitators: “facilitators”: ‘language and cultural knowledge’ and ‘safety and stability’. These represent key facilitating factors for the process of integration (Ager and Alison, 2004).

Foundation: 'rights and citizenship'. This represents the basis upon which expectations and obligations for the process of integration are established (Ager and Alison, 2004).

CHAPTER TWO

LITERATURE REVIEW

Introduction

This chapter presents a review and discussion on refugees and host communities coexistence, housing patterns of urban refugees, linkages between language and integration and coping mechanisms available to urban refugees. The exploratory nature of this study influenced my decision to organize the reviewed literature according to key themes on constructs (Mouton, 2001). The literature review comprises sources from online data bases.

A literature review is a text of a scholarly paper, which includes the current knowledge including substantive findings, as well as theoretical and methodological contributions to a particular topic. In this study, the literature review was derived from the objectives of the study and it included, refugee and host communities' coexistence, housing patterns of urban refugees, the link between language and social integration and coping mechanisms available to urban refugees.

The least examined segment of Uganda's huge refugee population is the contingent living in cities (Harrel-Bond, 2002). Most of these refugees reside there illegally. Arriving from settlements or directly from across borders and missing from statistics except for the occasional estimate, they devise strategies to avoid notice and survive along the margins of urban life (Refugee Law Project, 2006). But these refugees are also in the mainstream of Uganda's demographic transformation. Increasingly, Africans, and young Africans in particular, are setting their sights on cities. Chronically displaced refugees have chosen to move to cities in search of better lives and opportunities and are directly confronted by both the challenges of urban poverty

and their marginalized status as refugees. When no self-supporting ethnic enclave exists, many seek and/or are forced to integrate with the host community in order to survive, living and working among local populations in an unsupported and fragmented integration (Beverluis et al, 2016).

In a globalized world, issues of refugee integration are of critical importance. As the refugee is often in a precarious mental and/or physical state, the process of integration is inherently complex. Additionally, negative perceptions and attitudes within the host society alongside political strategies of refugee deterrence and exclusion have created multiple barriers to integration.

Past research of refugees has focused predominantly on issues of language acquisition, social networks, social support and ideas of place and belonging against the backdrop of instability and displacement within the context of refugee silence or host society antagonism (Polzer, 2008 as cited in Sorgen, 2015). This current study moves beyond this dichotomy to an under-researched area of refugee and host communities coexistence, housing patterns of urban refugees, linkage between language and integration and coping mechanisms available to refugees.

2.1 Refugee and Host Community Coexistence

For one to be considered a refugee, he or she should be out of their country of origin and into another country of asylum (1951, UNHCR Refugee Convention). This means that one is going into another community and there should be an element of coexistence between the host community and the refugees. The drivers of this coexistence depend on a number of factors ranging from social economic, political, psychosocial, cultural, environmental and legal among others.

Jacobsen (2001), states that local integration will only work if it is acceptable to host Governments, to the local communities and to the refugees.

To him although host Governments do not support the policy of local integration, informal integration is widespread, Most of the time self-settled refugees are simply ignored by the authorities, and eventually they become integrated into the community. Cheung (2013) is of the view that refugees place greater importance on other domains such as security and housing than on social networks or capital. However between the different types of network or capital refugees most valued, friends and then family were more important than religious, co-national and co-ethnic and other groups.

This process of integration is influenced by many factors, as discussed below, and the refugees' legal status is always in doubt. Local integration depends on the good will of key groups in the host country. In the absence of this good will, refugees will find it more difficult to settle amongst the community and become integrated. The willingness of the local population to accept local integration depends on who benefits and who loses from the continued presence of refugees, and on whether the interests of the various actors, particularly the most powerful, are being sufficiently served (or at least not opposed). There are multiple actors (or stakeholders) in a refugee hosting area, each with varying interests in refugees, and varying degrees of power to block or enable local integration (Jacobsen, 2001).

An alternate view is that while self-settled and locally integrated refugees are likely to compete with locals for resources, they can have a multiplier effect, by expanding the capacity and productivity of the host economy. When refugees are permitted to participate in the local economy, they contribute their skills, labor and resources. Jacobsen (2001) goes ahead to state

that the success of integration depends as much on the relationship between the local population and the refugees as it does on the host Governments' position. When refugees are welcomed and accepted by the locals, or at least not resented, they will be better able to pursue livelihoods (Jacobsen 2001). Marshall and Scott 2005 cited in Kabuya (2008) is of the view that when people are interconnected by social relationships they belong to the same network in order to exchange information about social services. The relationship here is reciprocal.

The relationship between the refugees and their hosts is affected by a variety of factors in addition to the security problems and economic impact, According to Spicker (2000), the relationships within groups are sometimes referred to as a "network". The term is expressive: like a net, the lines of communication run both outwards and across each other. The expression "like a net" in this definition stands for the relationship between people belonging to a network in order to share and enjoy the best in the community (Kabuya, 2008).

The network promotes social relationships in a group or among groups and makes integration in the society quite easy. One factor is the beliefs and expectations held by both the host community and the refugees, about the temporariness of the refugees' stay and the desirability of repatriation. In protracted situations, the host community is also likely to hold one or other of these views either believing that refugees are there temporarily and should be separated from the community, or seeing the refugees as part of their community. These different views have consequences for local integration.

Kibreab (1989) sharply disagrees with Jacobsen (2001) when it comes to local integration, whereas Jacobsen (2001) sees local integration as a benefit to the hosting community and hence good coexistence, Kabreab (1989) states that all the talk about integration is wishful thinking

based on inadequate understanding of the economic, social and political realities of the present day Africa. He argues that refugees should be kept in spatially segregated sites where the cost of their subsistence could be met by international refugee support systems and thus far away from the host communities.

In recent years there has been little research on the process of local integration and its consequences for refugees and their hosts. This is largely because the international humanitarian community has been preoccupied with repatriation as the preferred refugee solution. UNHCR's evaluation unit has undertaken numerous studies (Dolan and Large, 2004, Duffield et al. 2008) of repatriation and reintegration programs, as well as a major review of UNHCR's resettlement policy, but it has not systematically examined what happens to self-settled refugees who become integrated in countries of first asylum.

This paper seeks to add knowledge on the 'research gap' by exploring the circumstances in which refugees in protracted situations live outside of camps and pursue a sustainable existence within the host communities.

2.2 Housing Patterns of Urban Refugees

Ager et al. (2008) states that the effect that housing has on refugees' overall physical and emotional wellbeing, as well as on their ability to feel 'at home', is well established. The housing experience of many new migrants is also often one of instability. In the early months (and sometimes years) of residence, new migrants may have to move several times because of the temporary nature of their accommodation, short-term rental agreements, the changing circumstances of friends and families with whom they might be staying, or, in the case of people seeking asylum, a change in immigration status and thus type of support.

Philips (2006) states that evidence from local studies suggests that the housing conditions of both asylum seekers and refugees are often poor and that they occupy a relatively weak, marginal position when competing for decent, affordable accommodation. Research on the private rental sector, for example, points to high levels of overcrowding and poor conditions. These indicate that new migrants rely heavily upon the private rented and social housing sector, as well as friends and relatives. Local authorities are key players in the housing of new migrants because of their strategic role meanwhile, within the private rented sector; access to decent permanent housing is closely linked to the dynamics of the local housing market.

Affordability restricts housing options where the likelihood of poor housing outcomes (poor conditions, overcrowding, insecure tenancies etc.). Private rental accommodation used to house asylum seekers may fall well below acceptable standards. Evidence from the social housing sector suggests that new migrants often end up in deprived estates in low demand areas, characterized by poverty, community tensions and crime (Philips, 2006).

Although Philips (2006) study was carried out in Britain, the housing patterns and condition of refugees is not any different than that of urban refugees in Kampala. Refugees in Kampala occupy most of suburbs and slums around the city. Places like Katwe, Nakulabye, Nsambye are known for hosting mainly refugees of Congolese origin. Kisenye is known for hosting mainly Somali refugees and Kabalagala is known for hosting Ethiopians, Eritreans and South Sudanese. These same areas are also occupied by the poorer sections of the local community. As the demand for housing stock is increased by self-settled refugees and prices increase, poorer local people may be forced out.

In Peshawar, Pakistan, Ashraf (1988) found that a shortage of housing led to escalating rents and inequitable leasing conditions: Refugees adopted strategies to minimize costs, such as leasing property in groups and seeking accommodation in the villages away from the larger urban settlements. A building boom and out-migration ensued, as local residents capitalized on fast rising property values by leasing or selling to refugees. These impacts were noted at all settlement levels, even in villages, accommodation previously offered as a gesture of hospitality became commoditized.

Bernstein and Okello (2007) argues that the housing situation of urban refugees in Kampala is one of struggle many asylum seekers sleep out on the streets and in other public places, outside Old Kampala Police Station until they get support from NGO's dealing with urban refugees but even if this assistance come the amount is so small that it may not be enough to rent a room, and therefore refugees have to resort to "good Samaritans," characteristically religious people some of whom are refugees themselves, for assistance. While it is positive that individuals are willing to extend personal support to asylum seekers and refugees, once assistance is provided in the personal realm, its continuity and dependability are no longer guaranteed, and this may engender avenues for exploitation of vulnerable refugees and, in the absence of external monitoring, promote neglect and abuse.

I totally agree with both Bernstein and Okello (2007) and Ashraf (1988) who argued that housing in urban centers is one for struggle , the scarcity of houses has led to people struggling for the available ones despite some being in very poor state and in slummy areas as it was reported on the Daily Monitor newspaper of 23 August 2017

National Housing and Construction Company (NHCC), a government owned real estate developer, has said the housing deficit in Uganda is far from over. Uganda's housing deficit that currently stands at 2 million units continues to grow by 300,000 units per year (Eronie Kamukama, 2017)

This justifies this study because the issue of housing is one which needs all stakeholders to come on board to address it because housing is a key component in social integration.

There has been little or no research on how urban refugees settle in Kampala, what reasons motivate them to settle in a given area of Kampala and not the other? The quality and prices of the houses these refugees occupy and what is the price of rent compared to those of nationals who occupy the same houses. This research aims to close the research gap by finding out the driving force behind refugee's settling in a given area i.e. their choice and preference.

2.3 Linkages between Language and Integration

Language is a central component of the integration of immigrants into their host societies. The special significance of language in the context of integration is related to its multiple functionality. Esser (2006) states that Language is, firstly, a – more or less – valuable resource, through which other resources can be obtained and in which one can choose to invest (or not) and thus it is part of the actors' human capital. Secondly, it is a symbol, which can describe things, express internal states, convey requests and (through this) “define” situations, including the activation of stereotypes about the speaker and the potentially associated prejudices, for example relating to an accent.

Thirdly, it is a medium of communication and the transactions that proceed through it and therefore assumes the special function of the communicative securing of coordination and “understanding”. Ager and Strang (2008) is of the view that language difficulties may make it difficult for refugees to communicate with health care professionals or other service providers, therefore language is key in communication which is essential in the integration process. I total agree with both Esser (2006) and Ager et al (2008) on the role language plays in the social integration of refugees.

Against this general background, the acquisition of the language of the receiving country is first of all a central condition of all further social integration of immigrants outside the ethnic context. Educational success, placement on interesting positions, the up-take of contacts and the structuring of identities all clearly depend on language proficiency and affect it, in turn, at least in part (Esser 2006). Based on and beyond this, language is also an important component of the mechanisms, through which the system integration of (differentiated) societies proceeds. As part of resource endowment and human capital, it provides integrating interdependencies on the different markets and as a symbol that defines situations and activates cultural ideas or values it also provides collective identifications (Kabuya, 2008).

As a medium, it becomes significant to the extent that it reduces transactional costs and helps to increase the productivity of economic processes which benefits individuals directly and societal prosperity indirectly. The realization of income is the result from the interaction of supply and demand for productive labor services, which is controlled by linguistic skills, and the placements and occupational mobility based on this. According to Shields and Wheatley Price’s study on immigrants in Great Britain (2001 as cited in Esser, 2006) like income, employment opportunities are clearly influenced by local language skills.

Being able to speak the main language of the host community is, for example, consistently identified as central to the integration process. In the UK context, not being able to speak English is seen as a barrier to social interaction, economic integration and full participation (Home Office 2006 as cited in Ager et al. 2008). Recent promotion of access to English language classes has generally been welcomed, though the level of competence attainable through short programs of study is rather limited, with such provision severely inadequate for those experiencing problems acquiring the language (Sargeant et al, 1999).

Language and identity issues are connected with access to livelihoods in direct and more complex ways. In a study carried out in Ghana by Gina Porter et al. (2008), it was found that some of the older 'youth' seem to recognize that the language problem prevents them from making links to the Ghanaian community Even where language is not a barrier to understanding. Whereas this study was conducted in Ghana, the reason why refugees learn a particular language varies and integration is one of them. This study will be conducted in Kampala, with the aim of exploring language as a medium of social integration.

Little research has been carried out on the different effects of the various forms of language (i.e. understanding, speaking, reading, and writing) and the special significance of the mastery of written-language skills on local integration. However, the evidence in the few available studies (Kabuya 2008, Ager and Strang, 2004) is clear: understanding a language is a mini-requirement for local integration. Uganda has English as its official and Kiswahili as its national language, but these two languages has been over shadowed by the Luganda language which is widely spoken in Kampala, where the research will take place.

This research aims to find out the link between knowing Uganda and how it impacts on urban refugee social integration in Kampala. The issue of interaction, association, trade and commerce and belonging as tools of integration will be the focus of this study.

2.4 Coping Mechanisms Available to Refugees

Refugees in Kampala are engaged in a variety of coping strategies. While each individual's situation is different, it is well known that many refugees have experienced various forms of violence, including death of family members, physical violence, sexual assaults, shelling and other forms of torture (Gladden, 2012). While some refugees may have a mental health disorder or display symptoms of disorders due to their past experiences, all refugees must find some way to deal with the events that have caused them to lose, at minimum, their homes and countries.

2.4.1 Personality Variables

Refugees may utilize a variety of coping skills to deal with the loss of home, country and security. There is limited set of literature available regarding coping skills and behaviors specific to the urban refugee population. Some of the literature on refugees coping discusses what personality variables or traits assist refugees in coping with their past and present situations. Coping traits, according to Lazarus and Folkman (1984 as cited in Gladden, 2012) are the "properties of persons that dispose them to react in certain ways".

The personality traits or abilities that assist refugees in coping vary greatly from different researchers. Farwell (2001) discusses the Eritrean youth, who stated their abilities to be patient and have self-control were essential for them during their time in exile in Sudan. Another study noted that the refugees believed their strength and endurance allowed them to survive (Farwell, 2004). Similarly, in Bolea, Grant, Burgess and Plasa (2003 as cited in Gladden, 2012), having a

strong work ethic was seen as a strength that assisted the refugee children in coping. Although the work of Gladden concentrated on personal attributes of refugees as driver for social integration, this research aims to what are the other drivers of social integration if the personal attributes are a constant to all able bodied refugees.

2.4.2 Outlook and Personal Belief

One's beliefs often have a large effect on the ability to cope. Not all beliefs are positive coping resources, and some may actually hinder a person's ability to cope (Lazarus & Folkman, 1984 as cited in Gladden, 2012). For example, if one believes that their situation will never improve, the person may give up and could withdraw from others, not attend to basic needs, or even commit suicide.

Having strong positive beliefs, such as believing a situation is manageable or belief in a caring God can bring a person hope that allows them to better cope with a situation (Lazarus & Folkman, 1984). Religious beliefs often form the backbone of refugees' beliefs about their situations, their future and their ability to make meaning out of the events that have taken place in their lives. Several studies (Thomas, 2010, Amisi, 2006) have found that turning to religious faith was one of the major coping strategies of urban refugees.

There is a frequent overlap between meaning making and faith/ belief in God, as some literature shows refugees utilizing faith to make meaning out of their situation, especially the question of why they are still alive when others are not. In Goodman's (2004 as cited in Gladden, 2012) study of Sudanese youth and how they have coped with their past trauma and current situations, many of the participants utilized their belief in God to answer questions of why they are still alive.

Although there is a wide variety of personality traits discussed by the authors and little overlap between them, this area may benefit from further research to better determine which traits appear to assist refugees in coping most effectively. Additional knowledge in this area would assist those working with refugees in identifying negative and positive traits which could then be addressed in treatment: traits which lead to positive coping could be built upon, and traits which lead to negative coping could be given additional attention to limit the less desired affects.

2.4.3 Coping through Education

Many refugees, especially the younger generations, place a high value on education. This ties in strongly to the younger generations of refugees' future orientation, and places a strong emphasis on a hope for a better future. Having hope for the future, including through education, is a part of the cognitive reframing that takes place for some refugees. In these cases, the refugees are able to reframe their current situations in a manner that allows for some good to come out of their situation (Gladden, 2012).

Many urban refugees in Kampala have enrolled for English classes offered by agencies like Refugee Law Project to be able to learn English which they believe that it will give them a breakthrough and most likely a better job and association with the hosting community. This area of research is going to be further explored in order to determine how to best build hope for the future urban refugee populations based on what is important to that particular group (whether it is education, family reunification, returning to the country of origin, or some other area).

2.4.4 Health and Energy

It is difficult to cope with any difficult situation without having good health and energy. Lazarus and Folkman (1984) consider health and energy to be “among the most pervasive resources in

that they are relevant to coping in many, if not all, stressful encounters”. Without good health and energy, it becomes much more difficult to cope with difficult situations. At times, it becomes physically impossible to cope with difficult situations. Such as the conditions of the South Sudanese children walking across the country in search of safety, and some “died along the way. Children too tired, sick, or hungry to continue walking sat down, never to get up again” (Goodman, 2004 as cited in Gladden, 2012).

This example shows how the poor health and energy can cause failure of coping, and loss of life in extreme circumstances. Few studies noted a connection between refugees seeking assistance from the medical community for issues that are related to their mental health and coping with their situation. Geltman et al. (2005), note that there was a high rate of refugees seeking medical assistance for issues often related to somatization, such as headaches and chest pains. While health and energy is not often measured in studies regarding coping skills, this area deserves some attention in the research and practice, as without good health and energy it is unlikely that the refugee will be able to cope with their individual circumstances.

2.4.5 Social Support and the Environment

Social support from other people is essential to human survival in all situations, and can be particularly important in assisting people to cope during difficult situations. Social support from social networks, especially in the form of family and friends, is one of the most often discussed coping strategies in the literature (Gladden, 2012). For some, this social support from family, teachers and elders assist the person in being able to make sense of the situation (Farwell, 2004). For others, the social support given by peers helped the person to feel they were not alone, and they encouraged each other.

Luster et al. (2009) also stress the importance of peers in coping, stating that many of the Sudanese youth in their study had said that the support that had helped them the most was their friends. For many, the need to stay alive or continue struggling was based on the need to provide for their families.

The field of coping literature is growing, but there continues to be a need for further study. In the literature relating to urban refugees' coping strategies, there are several themes that are commonly found. The most common coping strategies which need more research are faith/religion, social support and reframing or finding meaning in the situation. Other common discussions will be around personality traits; education and hope for the future; the role of health and energy; and specific activities refugees engage in to cope with negative feelings, such as reading or sleeping.

I totally agree with Gladden, 2012, Folkman (1984), Farwell (2001), Thomas, 2010, Amisi, 2006 on their discussion on coping mechanism that enhance social integration, issues of personality variables, personal belief, education, health and social support are some of the mechanisms available to refugees, although this are not the only mechanisms available to refugees, this study found out from the refugees that religion and dealing with the past through prayers and seeking for medical assistance as the other ways refugees cope when they came in to a new area.

CHAPTER THREE

METHODOLOGY

Introduction

In this chapter, I describe the research design, study area and contexts as well as the techniques and procedures adopted for selecting the participants involved in the study. In addition, I describe the methods used in data collection and analysis. Finally, I discuss ethical considerations informing the study. Methodology is the systematic, theoretical analysis of the methods applied to a field of study. In other words it is a science of how research is to be carried out. The methodology answers question of how data was collected, analyzed, and ethical considerations.

3.1 Research Design

The study was guided by constructivist ontology, interpretivist epistemology and a qualitative methodology. Constructionism is based on the notion that social actors continually accomplish social phenomena and their meanings (Bryman, 2016).

As Rossman and Rollis (2003) argue, constructivism and interpretivism aid in understanding and interpreting multiple social realities basing on the subjective perspectives and meanings or interpretations that participants attach to them, as experienced in their everyday practice or lives. Consequently, a qualitative methodology was adopted to provide the overall framework of the study and this choice was guided by the flexibility of qualitative research particularly with methods of data collection such as semi-structured interviews which are generally more effective in understanding participants' experiences and perspectives (Holliday, 2010).

A qualitative research enables the researcher to investigate a variety of important factors pertaining to the research study, namely, (a) how and/or why questions are being asked, (b) the possible limitations with regard to the control the researcher has over events, and (c) to focus on contemporary phenomena within the real life contexts (Yin, 2011). A qualitative research design such as this allows for the use of flexible methods, such as in-depth interviews, the latter which are generally more effective in studying people's lived experiences (Miles & Huberman, 1994 as cited in Thomas, 2010).

Additionally, it encourages, at the very outset of the research process, the selection of information rich cases and making adjustments in the interview process, such as the use of additional probing questions to elicit more precise information and views, the latter that may arise during the data collection process. Qualitative research methods such as in-depth interviews I conducted enable collection of data that is not otherwise accessible through quantitative research methods, such as structured interviews.

3.2 Population of Study

Criteria for participation include; being an urban settled refugee above 18 years of age. Adults were solely recruited because it is expected that they are able to speak about their lives in Katwe, the challenges they face, and their methods of coping and integrating since arrival.

The population of study was refugees emanating from Democratic Republic of Congo, and they have lived in Katwe, Kampala for not less than five years. According to the UNHCR (2017) DRC has the highest number of refugees living in Kampala. Five years as the durability of stay is believed that is a long time and it's assumed that the refugees have socially integrated and hence can make a good population for the study.

The key informants of the study were staff of organizations working with refugees like Refugee Law Project which is an outreach project of the School of Law, Makerere University, it handles issues of urban refugees by providing direct services like legal aid, psychosocial support and sexual gender based violence prevention and response. The organization was formed in 1999 and it has provided assistance to almost 20,000 urban refugees since then and Hebrew Immigration Aid Services is one of the oldest agencies working on the resettlement of refugees. The Office of the Prime Minister (OPM) which is a government entity charged with managing refugees both in urban setting and the settlements.

These three organizations were selected because they work with urban refugees on issues of durable solutions i.e. local integration, voluntary repatriation and resettlement and it's believed they have the necessary understanding information which helped the study. This study population is included in the study because the staffs of those organizations are believed to be having professional knowledge on the dynamics of social integration and play a major role in the social integration of urban refugees.

3.3 Area of Study

The study will take place in Kampala City which is made up of five divisions, but this study will focus in Katwe found in Kampala Makindye Division. Katwe as a study area it was selected because according to it hosts the highest number of Congolese urban refugees (UNHCR, 2016 and Refugee Law Project, 2012). Katwe is known as one of the slums in Kampala with the poorest habitants and yet it's densely populated with both nationals and refugees who live side by side and struggle to make ends meet. The struggle for survival is intense and there is open competition for resources but also opportunities for those engaging in business regardless of

one's nationality. With such dynamics in that area, the researcher felt that Katwe should be a study area to explore how refugees and host communities coexist and socially integrate.

3.4 Sampling Procedure Selection

Sampling is one of the methods used to come up with a study population. Sampling is a selection of respondents chosen in such a way that they represent the total population as good as possible (Kothari 2004). This section will cover the sample size which will be drawn from the population of study and it will also cover the sampling techniques used to come up with the same size.

3.4.1 Sample Size

According to UNHCR Uganda Refugee Response Monthly Snapshot October 2017. The numbers of urban refugees living in Kampala stands at 99,000 of which 47, 814 are female and 52, 148 are male. These refugees are mainly from DRC, Burundi, Rwanda, Eretria and Ethiopia etc. Many of the refugees in urban centers and Kampala to be specific are of Congolese origin. For the purpose of this study, the ample population size was 40 adult Congolese refugees who have lived in Katwe for not less than five years. One person will be selected from each of the key informants organizations will to be part of the sample will be also part of the sample. In total 35 respondents will be used in this study. This sample size was selected because it gives the researcher more time to undertake an in-depth interview with each of the respondents. In qualitative study the focus is on quality unlike quantitative study which focuses on quantity.

3.4.2 Sampling Technique

In this study, two sampling techniques where adopted, convenience sampling and purposive sampling. These sampling techniques were undertaken because the cases to be studied included refugees and key informants who were individuals working with the selected organizations.

3.4.2.1 Convenience Sampling

Convenience sampling is a non-probability sampling technique where subjects are selected because of their convenient accessibility and proximity to the researcher (Farrokhi 2012). This method was because it allows the researcher to obtain basic data and trends regarding his study without the complications of using randomized sample. The sample selected in this study was Congolese refugees who have lived in Katwe Kampala for not less than five years. Because the researcher worked with Refugee Law Project that works with refugees, most of the respondents were selected when they visited the organization. The participation of sample was based on free will and there was no coercion by the researcher.

3.4.2.2 Purposive Sampling

Purposive sampling technique will be used in this study; Purposive sampling technique, also called judgment sampling, is the deliberate choice of an informant due to the qualities the informant possesses. It is a non-random technique that does not need underlying theories or a set number of informants. Simply put, the researcher decides what needs to be known and sets out to find people who can and are willing to provide the information by virtue of knowledge or experience (Tongco, 2007).

The key informants of this study were selected from organizations working with urban refugees mentioned in 3.2. Purposive sampling technique was used to select the respondents from these three organizations; Purposive sampling was used because it's believed that e employees of those organizations are experts on issues of social integration of refugees. These three organizations are selected because they work with urban refugees on issues of durable solutions i.e. local integration, voluntary repatriation and resettlement and it's believed they have the necessary understanding information which can help the study.

3.5 Data Collection

The researcher used two data collection methods i.e. semi-structured Interviews and Focus Groups. There are many definitions of interviews. An interview involves an interviewer reading questions to respondents and recording their answers back to them, it's a an interview is a verbal interchange, often face to face, though the telephone may be used, in which an interviewer tries to elicit information, beliefs or opinions from another person (Kumar, 2011).

The study employed data source triangulation technique involving both semi-structured and Focus Group Discussion in order to develop a comprehensive understanding of the phenomena under study.

3.5.1 Semi-structured Interview

The semi-structured in-depth interview was employed when collecting data from both the refugees who are the primary respondents and organizations working with urban refugees who are the key informants. The semi-structured in-depth interview was a face to face question and answer session using pre-set interview guide. Each selected primary respondents was interviewed using the same questions in the interview guide; this was recorded (with the permission of the participant) and later transcribed. Semi-structured in-depth interviews are ideal for obtaining the detailed perspective of those from different age groups, genders, and social statuses. Displacement is also a highly personal experience that may at times be challenging or painful to speak about. In the context of such sensitive topics, one-on-one interactions will enable the researcher to facilitate a trusting and open-environment within which participants are comfortable disclosing personal information in detail (Thomas, 2010).

Another set of questions was administered to the key informants different from the one administered to the primary respondents, this was in form of semi-structured in-depth interview guide and it was a face to face question and answer between the researcher and the respondent. This was selected to minimize the time one takes answering pre-set questions and also to have more deep session with the key informants on the dynamics of social integration and their role in the process.

3.5.2 Focus Group Discussion

The selected refugee sample was grouped in six (members) and there were two focus groups, one consisting of male and the other female drawn from the Congolese refugee communities who have lived in Katwe for five years and above. The researcher had a set of topics that was discussed in the focus groups. Focus Groups provide an optimal method for exploring an under-researched topic. The Focus Groups also provide a more genuine social interaction with minimal moderation, participants with shared experiences are able to discuss the challenges they face in social integration and the different ways of dealing with their circumstances (Gilbert, 2008 as cited in Thomas, 2010).

3.8 Data Analysis

Data analysis is a process of systematically organizing, integrating, and examining data (Neuman, 2014). During data analysis, classification and tabulation was used. The raw data was arranged into groups or classes on the basis of common characteristics and then editing and content analysis was done, by identifying the main themes that emerged from the descriptions given by respondents in answering the questions. Having identified the main themes, a code was assigned to each theme and counted how frequently each has occurred. As most of the questions are open ended, a number of interview schedules/questionnaires was picked randomly from the

total completed interview schedules or questionnaires received. An open ended question was selected from one of the schedules or questionnaires and responses written down on a sheet of paper. Similarly, from the same questionnaire/schedule another open-ended question was selected and responses given written down on a separate sheet, the response to each question was written on a separate sheet, this process was Continued until the responses are being repeated and there are no or very few new ones, that is, means a saturation point has been reached (Kumar, 2011). When the saturation point was reached, the responses were classified under the main themes of the study. The main themes were presented in a verbatim and also the number of times the theme has occurred will be counted and then a sample of the responses will be presented.

3.9 Ethical considerations

According to the Collins Dictionary (1979 cited in Kumar, 2011), ethical means in accordance with principles of conduct that are considered correct, especially those of a given profession or group. Informed consent was got from all the participants both primary and key informants. Before getting the informed consent, the participants were made adequately aware of the type of information needed from them, why the information is being sought, what purpose it will be put to, how they are expected to participate in the study, and how it will directly or indirectly affect them. This consent was voluntary and without pressure of any kind. The information shared by the participants will be confidential and incase of any sharing informed consent was sought from the participant. Names of the participants will also be kept confidential and alphabetical letters will be used instead of names.

3.10 Limitations and Delimitations of the study

Because of the nature of the study which was qualitative in nature;

- The study undertook a qualitative study with a case of Congolese refugees who had lived in Katwe for more than five years, this was limiting because integration starts from the very beginning a refugees settles in a new place. For the timeframe of five years was somehow limiting. The study also focused on Congolese refugees only because of the time nature of the study, this was limiting because to understand socially integration one needs to study the other nationalities living in the area to find out how they are socially integrating. The study also focused on coexistence, language, housing and coping mechanisms as the links to social integration this was somehow limiting because there are other dynamics of social integration like culture which was not tackled by this study.
- The study encountered a problem of the respondents requesting for assistance in form of rent and food from the interviewer and also over concentrating on the challenges they were facing in the country of asylum. Because the study was qualitative in nature and it requires hearing from the respondents, many of them were drifting away from what was been asked and responding to what they felt met their demands, this in a way affected the quality if their response and much of what they said was not relevant to the study.
- Setting up a focus group discussion was also a challenge because many refugees are busy during the day trying to make ends meet, hence bringing them together with no facilitation in terms of transport refund was quite a challenge to the study, those who managed to come where in a rush to go back and continue with their daily struggles of life and hence gave less time to discussion which affected the study.

- Another limitation to the study was the high expectation from the respondents mainly refugees who expected their problems to be solved by the researcher made the research to drag on for long. The researcher had to explain the reasons he was carrying out the research and the possible outcome but many respondents wanted tangible assistance.

Despite the above limitations, the study is still informative and it highlighted the dynamics of social integration of Congolese refugees in Katwe, Kampala, Uganda.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION OF THE FINDINGS

4.0: Introduction

The Government of Uganda came up with the Refugee Act 2006, highlighting the rights and obligation of refugees in Uganda. In articles 29 to 31 of the Refugee Act, this highlights the right of refugees in Uganda (Article 29), freedom of movement (Article 30) and Right to travel Document (Article 31). This study focused on those rights while refugees are coexisting with nationals in Kampala. This Chapter presents the finding to the research questions which was discussed in chapter 1.4 i.e. How do refugees and host communities coexist in Kampala?, What factors influence choice of housing location for urban refugees?, What is the link between language and social integration?, How do urban refugees cope in urban centers?. The responses to these questions are presented using qualitative method of data presentation. This chapter includes the finding and analysis of data collected using in-depth one on one interviews with refugees and a focus group discussion with refugees living in Kampala. The data presentation is informed of direct quotations taken from the interviews and it's presented in a verbatim manner.

Many of the refugees interviewed had some level of education ranging from primary education to university education and therefore they were informed about their surroundings and laws governing refugees in Uganda, they were much informed about their rights and obligations. When it comes to how they interact with the locals, although most of them knew Swahili and their local languages they have endeavored to learn the local languages spoken by the host communities and they were able to discuss the benefits and challenges of language in social integration.

Many of the primary respondents had lived in many places in Kampala, most of them had lived in more than four places i.e. Nsambye, Nasana, Najanakumbi and Mengo since the first arrived in Uganda and for this matter they had information of trying to integrate in all those locations and why they have settled in Katwe for now. Therefore many of the primary respondents were informed and ready to share mostly the challenges they are finding with social integration and also suggested what should be done to make social integration easier.

The key informants were from organizations working with refugees, most of the key informants interviewed had worked with urban refugees for over five years and they have been helping urban refugees socially integrate by providing them with legal, medical and psychological assistance. The experience and skills of the key informants was very important for the study, because they were able to share real life experience of what entails social integration.

The table below shows the categorization of respondents

Gender	Number and percentage of respondents	Education level			AGE	
		Primary	Secondary	University	18-35	36 Above
Male	20 (57%)	5 (25%)	12 (60%)	3(15%)	12 (60%)	8 (40%)
Female	15 (43%)	8 (53%)	5 (33%)	2 (14%)	10 (66%)	5(36%)
Total	35 (100%)	12 (34%)	17 (48%)	5 (18%)	22 (62%)	13 (38%)

4.1 Refugee and Host Community Coexistence

There are many elements which come to play when one talks of coexistence of refugees into the community. The issue of how many years a refugee has lived in an area, whether the refugee has registered with the local authorities, and the experience of living side to side with nationals not

forgetting the issue of whether they have received any assistance from the numerous NGO's and agencies providing assistance to them. The issue of social integration means that refugee has to live within a community which in most cases is not theirs and there is an element of give and take when it comes to learning a new language, culture and way of life. Both refugees and the nationals have to accommodate the others beliefs and customs if there is to be any form of social integration. This means that coexistence is at the base of any form of social integration, if one socially integrates then the process of local integration as a durable solution will be easy, but when a refugee fails to socially integrate in the community then the other two durable solutions i.e. voluntary repatriation and resettlement will be the only remaining durable solution available to the refugee.

4.1.1. Role played by Local Council One (LC 1) In Social Integration

The local council system was introduced in the late 1980's as the Resistance Council and after the coming of the 1995 Constitution which introduced the local government system it changed name to Local Council (LC). Despite that there has not been an election since 2001 for the position of the LC, they still play an important role in the villages where they take charge and everyone is supposed to register with them and that does not exclude refugees who stay in location under their jurisdiction. Whenever a refugee comes in an area, it's a requirement for him/her to register with the LC to be a member of that community and this is the genesis of the integration process. Although it's not a must for one to register, most of the time it's difficult to be accepted in the community if you're not recognized by the area LC 1. One of the respondents expressed his opinion as follows;

You cannot reside in a place where local leader's do not know you, so I did it, my experience I was shy and afraid, first time when I went to

register I thought the people were not friendly and they would send me to the camp, they were foreigners to me and that's why I feared (Interview with respondent A on 7 May 2018 in Katwe)

Due to this fear of being taken to the settlement and the wrong information given to refugees by either follow refugees or nationals, most refugees fear to register with the LC and end up being undocumented and hence making social integration complicated. The Refugee Act 2006, provides of rights of registration and provision of identification documents as one of the rights available to refugees (Article 29 (a) refugee act 2006). Therefore refugees are not aware of their rights and hence do not demand for it and end up ignoring and avoiding the whole process as it was with one respondent shared her reasons for not registering with the LC as follows;

I did not register with any authority because my fellow refugees told me that once you reveal to them that you are a refugee you're discriminated, and therefore I never went there, I feared to go to LC because of that (Interview with respondent B on 18 Feb 2018 in Katwe)

Although the process is that which comes with fear of being taken to the settlement mostly for those refugees who come straight to Kampala from their country of origin, but it's also a process which kick starts integration. For example when one has area LC identification, he/she is considered part of that community and s/he enjoys some form of community protection from un foreseen problems which are common in urban areas because s/he has a place to run to incase s/he gets a problem. Another participant said;

When you register with the LC1 they know you and when you get a problem they can testify about you. (Interview with respondent C on 8 May 2018 in Katwe)

The LC also play an important role when it comes to housing, for one to get where to stay in Kampala, one most first register with the area LC, for the landlord to allow s/he to stay in his/her house. Lack of a Local Council Identification Document (LC ID) makes getting a house almost impossible because that ID is a requirement of most of the landlord before they allow one to stay in their house. And for that reason if one fails to get a house to stay in, it means that s/he might not settle in that community and most likely not integrate because s/he will always on the move. Therefor a refugee to stay in some location it's always a requirement for them to register with the LC. Another respondent said;

I registered with the area LC, because when you're looking for a house, you must register, they need to know you. (Interview with respondent A on 7 May 2018 in Katwe)

Despite the good role played by the LC's in the social integration process of refugees in Katwe, some respondents highlighted some challenges which come with the process. Although the process of registration is supposed to be free according to the Local Government Act, some of the LC 1 Chairpersons charge refugees for the registration process. One participant said;

The first time I got a problem with the LC, when I went there to register, there were charges of five thousand for the ID and five thousand for registration and it ended up taking like ten thousand. (Interview with respondent C on 8 May 2018 in Katwe)

The issue of social integration of urban refugees in Kampala is one which is more likely when a refugee is registered with the area LC and s/he can freely participate in the matters affecting the community and can also share her experience with the rest of the community during the village meetings. By doing so the refugee is being part of the community and hence socially integrating. Many of the refugees who participated in the research agreed that the LC play a very important role in simple conflict resolution between the nationals and refugees and also between refugees and fellow refugees. Despite the challenges faced with the LC administration sometimes, the role played by them is key in the social integration process of refugees and the coexistence it comes with, because refugees become part of the village/community and they are entitled to all rights enjoyed by the other residents of that village/community. Côté (1996 cited in Kabede, 2010) notes that social identity can be ascribed, achieved and/or managed. He claims that in a late-modern society, social identity is usually 'managed,' i.e. it is not the inherited or ascribed status, nor is it the achieved status that matters, but the status that one 'maintains' through a process of reflexive and strategic fitting of oneself into a community of 'strangers' by meeting their approval through the creation of the right impressions (Côté 1996 cited in Kabede, 2010). I totally agree with the respondents that the issue of identity is essential in the integration process and both the refugees and key stakeholders should be informed of their rights and obligation of making it a reality, once that is not identifiable is not known.

4.1.2. The refugee host and social integration

When a refugee comes into Kampala, he or she is surrounded with new language, new culture and even new type of food. The refugee has to learn very fast to be able to fit into the host community no less s/he will be isolated. Most of the times it's the refugee who has to take the initiative to learn the new culture and language of the place s/he is hoping to settle and later

socially integrate, while on the other hand the host community is not taking any initiative to learn the language and culture of the refugees. During the focus group discussion one participant said;

When I was a newcomer it was not easy, I was facing some barriers like language and culture (Interview with respondent D on 17 April 2018 in Katwe)

The issue of language and culture was mentioned several times both during the in-depth interviews and the focus group discussions as one of the requirement for both coexistence and social integration. This is in totally agreement with Jacobsen (2001) who stated that the relationship between the local community and the refugees is important in social integration. The way people relate is by knowing the language of one another. In this study it was found out that nationals do not take the initiative to learn the languages of the refugees and its refugees who have to learn the languages of the host community. One of the respondents expressed his opinion as follows;

When you're in a country which is not yours you have to follow their culture and language, if you do so they you will be good with them but if you do not follow you will be bad with them. I can say stay is good because I followed their culture and language. They use to say if you reach where they play with the right foot you also have to play with that right foot. (Interview with respondent D on 8 May 2018 in Katwe)

Many refugees take them into themselves to learn new culture and language to be able to fit in to the community and also to be able to socially integrate. One participant said;

When I came to Uganda, I had language barrier, I was not able to speak Luganda which is used here and also I don't know very well English, it was not easy at the beginning, but I met few Congolese in Katwe who helped me to integrate slowly and helped to teach me few words in Luganda which enabled me to integrate. (Interview with respondent F on 7 May 2018 in Katwe)

Because of the failure or refusal of nationals to learn the languages and culture of refugees, many nationals still look at refugees as a burden that have come to compete with them for the scarce resources available and this might be because the nationals do not know who a refugee is and why they fled their countries or origin. One participant in the focus group narrated;

The experience when I came to Uganda, first of all these nationals some of them did not really like us as foreigners, they claim that we are the one which made rent to go up and making things to be expensive in the market. (Interview with respondent C on 8 May 2018 in Katwe)

Most of the time the relationship between refugees and nationals, is that of suspicion, both sides are not sure of what the other is thinking of. The refugees see nationals as people who do not like them while on the other hand the nationals see refugees as the cause of all the problems they are facing when it comes to rent, and the prices of goods and commodities. One respondent said;

It's not easy being a refugee because some of nationals do not understand why refugees are in Uganda, they keep on asking why refugees are here and why they cannot go back to their country, they say we are taking

away their jobs, we are using their resources. (Interview with respondent G on 7 May 2018 in Katwe)

Many refugees have not found easy to socially integrate in Katwe, mostly because of culture and language but also the living standard in Katwe is one which is not to the required standard. One respondent said;

When I came it was very hard for me to live, mostly in Katwe, this area is full of “Bayaye” (Con artists) and thieves and it’s a dangerous place in Kampala. I went there and the faces I saw was very dangerous as of people who use drugs, just next to the chairman there was something like a bar, and you would see a group of people enjoying drugs and that’s one of the things which intimidated me. (Interview with respondent E on 7 May 2018 in Katwe)

Katwe is one of the most dangerous slums in Kampala; this is because of its proximity to the central business district but also because of the quality of housing which is of low cost which is affordable to the refugees. However despite the challenges which come with Katwe, still some form of coexistence between the national and refugees have to take place. As on respondent said;

I think Uganda is a welcoming country, people are good, I have got friends, like me I go to a church which belongs to the nationals, I do not fellowship with my fellow Congolese’s.

But this coexistence does not come at once but its build over time, by learning languages and culture of each other but to also going to the same churches and working as a community. One respondent said during the focus group discussion;

To coexist with nationals nowadays is so good, the time I am talking to you right now I have even initiated a CBO, which has both refugees and Ugandans, we try to pray together every Sunday and we also have some IGA activities, we have organized and I think the integration is going on well.

Many urban refugees in Katwe have not found it easy to coexist with the nationals because of the difference in culture and language, but because of lack of many options, they had to readjust and adopt new language and culture but also while maintaining their own. The issue of competition is one element which characterizes coexistence between the nationals and the refugees. Many refugees have come to appreciate what Katwe offers and that is free integration with minimum or no restrictions and this has enabled both the nationals and refugees to live side to side for decades.

The study found out from many of the respondents that social integration and coexistence is only possible when one can easily communicate with the other. Issues of different cultures was a major hindrance to the integration process, despite all the challenges faced by urban refugees in Katwe, they are putting in an effort to try and fit in by learning the language and culture, starting up incoming generating ventures because Uganda is a welcoming country and anyone can fit in. therefore I conclude by alluding to the facts given by scholars like Jacobsen (2001) and Kibreab (1989) who argue that refugees are both a burden and an opportunity to the host community.

4.2: Location of Housing as an Element of Social Integration

One cannot talk of social integration without housing and accommodation, the key to any body's ability to socially integrate is based on the type of housing he or she is staying, the cost of the

house and the affordability and comfortability of the house in terms of rent and location. Many refugees come to Kampala not sure of where they will spend a night nor how much will that cost them. But because of the pulling factors available in urban centers they find themselves in Kampala. Most spend days sleeping next to NGO's working with refugees and UNHCR premises, while other opt for churches and police as their place of abode, while other are hosted by well-wishers and relatives who are already established and settled in Kampala. After staying in these temporary places for a period of one month to two months, many refugees tend to move on and start a private life in Kampala, the choice of the place they tend to go at most times is determined by the presence of other refugees of the same nationality, but also the cost of the housing and the distance to town and the possibility of doing business.

4.2.1 Why Katwe

The cost of housing is the number one pull factor on where a refugee decides to stay. Many of the places with cheap accommodation are found in slums in and around Kampala. These places are normally occupied by low income earners and they are highly populated with poor drainage system and high crime rate, this is supported by the work of Philips (2006) who argued that housing conditions of most of the refugees are in slum areas with poor hygiene and overcrowding. Many refugees who come to Kampala find themselves in Katwe which is one of those slums around Kampala city. One respondent said;

I choose Katwe, because it's a slum, it's not like those big places like Kololo where there are many fences and big houses. In Katwe we have small houses which fit to our levels of income, first if you go to rent the houses are cheaper, you can get a room for 70,000-80,000 which is affordable. (Interview with respondent A on 7 May 2018 in Katwe).

The cost of the housing not the state of the house is most of the time the driving force for a refugee to settle in a given place. Because these places are always occupied by many refugees it's easy for them to socially integrate with the host community who are also living in the same condition as their own. Many refugees are attracted to settle in Katwe because it's occupied by many refugees and thus they find it easy to socially integrate. One respondent said

When I came from DRC, the only place I was introduced to it was Katwe. When I came, my father had a friend and this friend was a driver of a truck and he was the one who introduced and connected us to one guy who was staying in Katwe. (Interview with respondent E on 7 May 2018 in Katwe)

Although the issue of referral is normally done by refugees who have stayed in Katwe or have relatives in that area, many are referred to Katwe because there are other Congolese in the same area and this is aimed at making social integration more viable. One participant said;

When I came to Uganda for the first time, some Congolese refugee directed me to Jerusalem church in Katwe which was for Congolese, I went because it was the first time to come here and the Pastor assisted me for three months and after that I had to rent for myself. (Interview with respondent D on May 2018 in Katwe)

Another respondent said;

When I came to Uganda, I did not know where to go, but from my fellow refugees they told me where to go. (Interview with respondent F on 27 Feb 2018 in Katwe)

The possibility of staying next to follow refugees is key to the integration process, but also the element of the cost of housing is one pulling factor which many of the respondents both in the focus group discussion and the in-depth one on one interview highlighted. During the focus group discussion one respondent said;

The reason why I am staying where I am staying now, number one because the place is cheap and also the people whom I am staying with are good people and I knew them before I come to Uganda, the house where I am staying now is self-contained and they are giving me for 130,000. (FGD 1 on 11 May 2018 in Old Kampala)

The affordability of the house comes with ones source of income and the size of family one has. Many respondents reported that the cost of between 50,000 to 200,000 for a single or double roomed house as affordable to them. One respondent said;

I am comfortable with the cost, because it's affordable according to my earning, in a month I pay 80,000 and to me I think it's affordable.
(Interview with respondent A on 7 May 2018 in Katwe)

During the focus group discussion one respondent said;

I am staying in an area which has houses which is cheaper; I can say that cheaper, I am staying in Katwe. That place you can get a double room at 150,000 and you can get the one which is on high price but according to your source of getting money. I think everyone has the choice where to stay according to his source of getting money. (Interview with respondent C on 7 May 2018 in Katwe)

Katwe also comes with a lot of business opportunities because of its proximity to town, during the interviews 90% of respondents said that they chose Katwe because it's next to town and it gives them chance to do their business of hawking goods because this is the business done by most of the refugees who were interviewed. This business has also helped them to socially integrate because they are in touch with many people from the persons they buy from the goods to the people they sell to the goods. One respondent said he chose Katwe because;

Another issue why I chose Katwe it was about business. In Katwe it's easy to run small business at our level, because at our level if you're a refugee you don't have enough capital, but if you have a small start-up capital you can start a small business and run it very well and start your life like that. (Interview with respondent G on 7 May 2018 in Katwe)

Katwe being next to the central business district is an attractive area for many refugees who stay in urban centers, the desire and need to make ends meet is high in urban centers because UNHCR and other NGO's working with refugees do less to support refugees with basics of life. This was confirmed by one of the key informants, who said;

My organization do not provide livelihood and basic support to urban refugees, the refugee law states that all refugees who stay in urban centers are self-reliant and they are supposed to work extra hard to take care of their needs. Any refugee who cannot take care of him or herself should go to the settlement where they are taken care of by UNHCR and OPM. (Key informant interview on 15 May 2018 at Refugee Law Project)

This confirms why most of refugees chose Katwe which is next to the business center of Kampala and near to the big shopping malls which are a beehive of business activities and also it doesn't require one to spend on transport when going to town to shop. One respondent said;

There were other factors which made me go and stay in Katwe i.e. like its near town, when you want to go to Owino market where you can buy cheap food, you can walk without boarding a taxi because even getting money for transport is another issue. (Interview with respondent E on 7 May 2018 in Katwe)

The cost of housing, easiness of integration and nearness to the central business district of Kampala are the reasons given by almost all respondents during the research. Social integration starts when someone finds where to stay which is affordable, its near to town and has opportunity for doing business, on top of that the presence of members from the same nationality also plays a big part in one's choice of where he or she decides to stay. Although the conditions of the houses inform of water, hygiene and sanitation is one which is of poor standard, many refugees who were interviewed find it far better than the conditions in the settlements. Therefore there is no way one can talk of social integration without talking of the place where the refugees chooses to stay. As Philips (2006) and Ager et al. (2008) puts it, the overall physical and emotional wellbeing and ability to feel at home is based on the condition and price of the house the refugee is staying in, this view was echoed by most of the respondents in both the in-depth interviews and focus group discussion who agreed that the cost of housing tends to go up mostly when there is an influx of refugees and yet the housing condition are never improving. I strongly agree with both Philips (2006) and Ager et al. (2008) and the respondents because Uganda has no policy on housing and there is little or no regulation of which type of housing should be

located where, houses are built in wetlands, water ways and road reserves, all this puts the life of the occupants on risk whenever it rains and their hard earned properties is always damaged. The situation of housing for both the nationals and the refugees is one which the government and other stakeholders need to put more emphasis on as it was echoed during the study.

4.3 The Link between Language and Social Integration

Refugees come from a foreign country with a foreign language which is new to the host community, but there is an urgency of communication. Many refugees come straight to Kampala with no idea of what awaits them. On reaching Kampala they realize many people do not know their language nor what they are saying and yet they need assistance in form of directions of where they can get assistance like police and NGO's working with refugees. But because of language barrier these refugees face a number of challenges on arrival, they fall in the hands of wrong elements who at times take all they have moved with, torture them and even sexually abuse them. Those who manage to find someone who understands their language or someone who comes from the same country as their own always settle in easily. Local language of the host community which is Luganda in this case and to some small extent English is key when it comes to social integration. There is no way someone can socially integrate with the host community when he or she cannot speak or understand the local language spoken in that area.

4.3.1 Local Language as a Determinate Of Social Integration

Kampala being in Buganda means that the language commonly used is Luganda. Luganda is the language used in markets and transport and for day to day communication. Many people who come in to Kampala always find themselves learning how to communicate in Luganda to be able to integrate and this is not any different of the refugees who come to the city. They have to quickly adopt the new language if they to be able to communicate and start work in Kampala.

During both the focus group discussion and in-depth interviews the respondents agreed that learning Luganda which is the local language commonly used in Kampala is very important. Esser (2006) puts language as a valuable resource which other resources of integration can be obtained, Language and social integration walk hand in hand and for one to call him or she as social integrated should be able to communicate with the host community. One respondent said;

When you talk about integrating, there is no way you will integrate even if it's was in the US and you came from France to US and you want to integrate in a place where they speak English it's hard for you integrate without knowing the language. (Interview with respondent C on 8 May 2018 in Katwe)

To him anybody who has moved from his country of origin should endeavor to learn the language of the place she or he is staying if there will be a possibility of socially integrating. Learning Luganda is not an end to itself but the benefits which comes with learning it. One respondent reported;

The language helps you to socially integrate and to have harmony, communication and peace with the host community. Experience taught me that the more times I spent not knowing the local languages commonly spoken in Katwe, I was isolated in the house, nowadays I can sit outside and talk with my neighbors. (Interview with respondent B on 18 Feb 2018 in Katwe)

Knowing Luganda also comes with other benefits which is important to social integration. When it comes to getting a job, buying merchandise in the market, looking for houses to rent and

knowing what is happening in the area where one stays in, one cannot run away from knowing the local language because this is important to social integration. One respondent said;

There was a time I was trying to get a job to wash for someone cloths but bargaining with them wasn't easy, they would give me just little money compared with what I have done, I couldn't bargain. Even going in the market, they set for you a particular price because you cannot bargain and you don't know what is going on. (Interview with respondent E on 8 May 2018 in Katwe)

According to this respondent, everything is hard if you do not know the local language. Another respondent said;

When you do not know the local language it's not easy to communicate, for example when you go to buy things in the market it will not be easy for you to feel comfortable and bargain the price of an item you want to buy. (Interview with respondent E on 7 May 2018 in Katwe)

Most of the respondents both in the focus group discussion and in-depth interview highlighted language as the major driver to social integration and peaceful coexistence. Language was found to be an essential element in social integration this is because it is connected with the access of livelihood and other services (Sargeant et al, 1999), the study United Kingdom Home Office carried in the United Kingdom which found out that failure to learn a local language is a barrier to social integration. During the study, all the respondents agreed that Ugandans are good people if you know their language. One respondent said;

Ugandan's are friendly when they know you know their language, but when you do not know their language they see you as a business making entity or an outsider. (Interview with respondent C on 8 May 2018 in Katwe)

Knowing the local language brings the refugee nearer to the nationals and vice-versa. Most of the time it's the refugee who have to learn a new language and culture to be able to fit in the society of the majority and Luganda is the unifying factor when it comes to any form of integration. One respondent said;

When you do not know the language, it will not be easy for you to communicate with people, to explain your ideas. You need to come out and know the languages and feel equal with the nationals and share with them as you would like to be shared with. (Interview with respondent A on 7 May 2018 in Katwe)

Many refugees go an extra mile to enroll for English and Luganda classes just to be able to fit in the community and socially integrate. There are many organizations like JRS and RLP which provide free language lessons to refugees who are willing to study no matter their age. One respondent said;

You cannot integrate somewhere when you don't know the language, I forced myself to learn English and I can also speak Luganda. Learning English, really I have appreciated it because I have improved my relationship with Ugandans. I can communicate easily and I have also got

a job as a Community Interpreter. (Interview with respondent E on 15 Feb. 2018 in Katwe)

During the key informant interview, the respondent from RLP agreed that learning English and Luganda is very important when it comes to social integration, not only with communication but with also employment.

My organization has been providing English for Adult lessons for the last 8 years. Many of the students we have trained have gone ahead to find jobs with varies NGO's working with refugees and other have been able to set up Associations and CBO's to help fellow refugees. Learning a new skill is very important when it comes to social integration mostly in urban centers. (Key informant interview on 15 May 2018 at Refugee Law Project)

For this matter therefore, no one can talk of social integration without talking of language. All the respondents agreed that despite the challenges which come with learning a new language mostly when you're of an advanced age, the pain of learning a local language and being able to communicate with others in the community is a sweet experience.

Although being able to speak or understand the language of the host community is important for social integration. Many respondents during the interview also highlighted that failure to learn or understand the local language of the host hinders social integration. The issues of price discrimination were someone who doesn't know how to speak the language is charged a higher price than the one who can speak the language. During both the focus group discussion and the

in-depth interview the respondents raised that issue and wondered why prices of rent, food and even transport is increased in case one cannot speak the local language. One respondent said;

When they find that you're not a national they want to make money out of you. You go there to buy something and its 2000 Uganda shillings they will tell you it's 5000 Uganda shillings. When you don't know the language they increase the price (Interview with respondent F on 27 Feb. 2018 in Katwe)

Not knowing the local language at times makes it very difficult for one to socially integrate and coexist with the host community. Communication is very important because it creates a situation of trust and belonging. One respondent said;

Not knowing a language is a very big barrier, because living in a host community where you do not speak the same language affects you a lot in terms of integration, because living in Uganda you need to know places, where to get services and buying things and all this you know through communication and the main language is Luganda, so if you do not know the language you can be cheated but also it limits you from getting information. (Interview with respondent G on 7 May 2018 in Katwe)

Language was highlighted as the major barrier to social integration during the study. Majority of the respondents experienced various challenges fitting into the host community when they were unable to speak the local language.

When you do not know the language it's a big barrier because you cannot do anything, when you go to hospital no one can listen to you, when you

go to market no one will listen to you, it's a big challenge because you cannot communicate. (Interview with respondent C on 8 May 2018 in Katwe)

To avoid the challenges that come with language barrier many refugees have taken upon them to learn the local language mostly Luganda to be able to fit in to the community but also to avoid being cheated while doing business. Congolese known of doing petty business of hawking merchandise in and around town, find learning the local language as very important for their survivor and integration.

I have realized that there is a great change, because when I came, I was really, like someone who was dislocated and I could not communicate with anyone and it was impossible to me to open up and talk to someone, later when time was going on and I started learning few words I started to communicate and approach them. (Interview with respondent A on 7 May 2018 in Katwe)

Another respondent said;

I never used to talk to Ugandans, I would keep quiet and be lonely or talk to fellow Congolese, but when I started learning few words in Luganda and English I started to talk to Ugandans and other nationals living here in Uganda (Interview with respondent E on 15 Feb. 2018 in Katwe).

Not knowing the local language is a big hindrance to the social integration of urban refugees. During the study there was a total agreement that one has to learn the local language of the host community if there is to be any social integration, without language there is no way someone can

claim to be integrated with the host community. When a question of what is the most important element of social integrations, one respondent said;

Language is the first thing in integration; you cannot integrate without knowing the local language. To understand the people you're staying with, you communicate with them, you express yourself, you explain your experience, what you like and dislike, once you cannot communicate integration is impossible. (Interview with respondent A on 7 May 2018 in Katwe)

For that reason therefore, during the study local language in this case Luganda is very important for those refugees living in Katwe, because Katwe is a business hub and host both the nationals and many other nationalities that are facing the same challenges of life and there for the need for communication is real if one is to manage life and socially integrate. Whoever comes in a new community should endeavor to learn the language of the host for the purpose of peaceful coexistence. The study carried out by the United Kingdom Home Officer (2008) in Britain found out that failure to learn the language being spoken by the nationals is barrier to social integration, this was evident in this study, many refugees agreed that there is no way somebody can talk of social integration without knowing the local language for this case Luganda. This study found out that language is the joining key link between all the links that make social integration possible although it is not the only link. Knowing the local language fastens relationship building, acceptance from the host community and involvement in the community and being able to participant in trade and commerce.

4.4: The Coping Mechanisms Available to Urban Refugees

Refugees come to Uganda with almost nothing, some of lost all their belongings, some have been tortured and raped while others have seen their beloved killed, coupled with these challenges they have to make ends meet and life to continue. Most times they are caught between a hard place and rock with no options but to struggle. To a refugee life is a day to day struggle, because of this lack of option refugees come up with several coping mechanisms which include praying, finding work, joining peer support groups and seek for professional services like counseling to help them heal from the rough experience they have passed through.

4.4.1 Praying as a Coping Mechanism

When refugees come to Kampala, most of the time the church is where they first settle in while trying to figure out what happens next. Most of these churches are born again or Pentecostal churches which are operated by refugees. Because of the rough experience many refugees pass through before and during flight from their countries of origin and also the challenges in the country of asylum, seeking for divine intervention is a healing process to them. Thomas (2010) and Amisi (2006) stated that religious believes often form the backbone of refugees beliefs about their situation, their future and their ability to make meaning out of events that have taken place in their lives, These churches do not only give spiritual healing but also help in providing livelihood support which is important in the healing process of refugees. One respondent said;

You know to survive you need to get involved in different activities like going to church; I always go to church and go to prayer groups to meet other people. If I am stressed I go to church and praise and worship and I come back and I am ok. (Interview with respondent H on 15 Feb. 2018 in Katwe)

The church plays a very important part in the lives of refugees who settle in Katwe, there are a number of churches spread out throughout Katwe. During the study many respondents stated that the church has played a very important role when it comes to their healing process. First because most of these churches is owned and led by refugees who have passed through the same experience, so the issue of experience sharing and peer talk which is normally undertaken in these churches is very important not just for healing but also for social integration. One respondent said;

I overcame my past experience by not being alone, I used to be where people are, and if I have stress and remembering those things that happened to my life, I go and discuss with people or look for counseling in different churches. (Interview with respondent E on 15 Feb. 2018 in Katwe)

The church and praying is always a remedy to refugee's problems, they believe that it's God who knows why they are here and its God who will help them come out of all the challenges they are facing, as human being we always believe that everything happens for a reason and its only God who knows that reason. The study justified both the work of Lazarus and Folkman (1984) and Amisi (2006) who put religion at the center of dealing with the past. Many respondents interviewed, when they first reached Kampala, were hosted in churches and that's where they started their integration from. Congolese are known for being too religious and they have set up very many Pentecostal churches in Katwe where they worship from, but also as an avenue of helping fellow refugees who are moving in to the city. Therefor religion is a very powerful tool of dealing with the past and preparing one for the day to day challenges and it provides hope for the future.

4.4.2 Seeking Psychological and Medical Support

No one is forced out of his or her country without experiencing some sought of challenges, these challenges range from torture, sexual abuse, killing of their loved ones, looting and destroying of their property and watching others being killed and sexually molested. Witnessing and surviving these challenges always leaves refugees highly traumatized which can affect their functionality and integration. But despite these challenges, refugees are always caught between a hard place and a rock; they have to deal with their past experience while trying to deal with the new challenges awaiting them in the country of asylum. For this matter therefor many refugees try to find a way of dealing with the past, some seek the guidance of God, others seek for counseling and psychological support from the varies organization which work with refugees in Kampala, these organization provide psychological support inform of counseling which always helps refugees to deal with the past, while handling the present and being hopeful for the future. Organizations like RLP, JRS and Inter-Aid provide counseling services to refugees free of charge and this has helped them cope with their past. One respondent said;

What helped me to cope psychologically and to accept the bad experience I went through in my home country D.R Congo, through these counseling sessions provided by different organizations, and helped me too much and I had to accept what I experienced. (Interview with respondent B on 18 Feb. 2018 in Katwe)

Many refugees believe that they have lost hope and they are useless, others blame themselves of what happened to them and their family members, others even question why they are still alive and why God is punishing them. They have many questions than answers and therefore the

counseling sessions come in handy to help them cope with the past and also to rediscover themselves. One respondent said;

As a person, personally I can say from the counseling sessions I had from the beginning I have come to realize that I can't change my life now, I can do something to stop thinking or reflexing on the things of the past, I listen to music and also play guitar infect, music is really of help, I like music too much. (Interview with respondent H on 15 Feb. 2018 in Katwe)

Another respondent said;

The assistance is a lot; first of all I will begin with counseling at RLP, HIAS, INTERAID, of all these the most who took this is RLP and HIAS, if I had 100% sessions, RLP made 60%, HIAS 20% and the others 20% of the counseling assistance I got. I made three years coming to RLP for counseling, it wasn't easy, I used to think of committing suicide, I used to think of living alone, I wanted RLP to pack me back to my country of origin so that can see those people who raped me and I kill them, my mind was on revenging. (Interview with respondent C on 8 May 2018 in Katwe).

Through these counseling refugees are always put in support groups where they can share their experiences and provide peer to peer support to each other, these groups comprise of refugees who have passed through the same experience back in their country of origin or in the country of asylum. During an interview with a key Infomart from RLP, she said

In RLP will provide counseling services to all refugees who need it, most of these refugees are referred to us by other organizations, but others also walk in to our organization. After the counseling sessions, refugees are put in to support groups which act as a continuation for healing, these support groups include Men of Hope Association (a support group of male survivors of sexual violence), Living with Hope (a support group of refugees living with HIV), Randevour (support group of the youths) etc. In these support groups peer to peer experience sharing act as a therapy for healing and hence social integration. (Key informant interview on 15 May 2018 at Refugee Law Project)

The notion of putting people who have experienced the same challenges and problems act as a means of healing and also kick starts the processing of social integration, many refugees who were interviewed acknowledged that if you share your experiences with someone who has faced the same, the speed of healing and coping with the past is high, because you know that you're not alone and there are other people out there who have passed through the same and they are still able to live and socially integrate. One respondent agreed with this and he said;

The support groups come up with activities which make us busy so that we can integrate with the host community. (Interview with respondent F on 27 May 2018, in Katwe).

Working with refugees in support groups has been one of the ways in which refugees have managed to deal with the past and also get prepared for the future. Therefore psychological support is very important in the healing of refugees and accepting what happened to them, in the

long run this plays an important role in social integration. Social integration when someone has not healed from the past is quite difficult. To move forward one has to deal with the past.

Conflict always comes with both physical and psychological trauma, many refugees are tortured and beaten by soldiers during conflict, many move with wounds, bullet wounds and big scars which act as a reminder of what happened to them. When they reach the country of asylum they have to deal with the wounds of war but at most they do not have even what to eat. During their early days in the country of asylum they have to deal with the new challenges they are facing in form of accommodation, food, and language barrier while also dealing with the past. The cost of treatment is always high and unaffordable to the refugees who have lost everything during the war and this is when organizations like RLP, Inter-Aid and ACTV come in to play to try and provide medical support to help with the healing in the short while and social integration in future. One respondent said;

I want to Inter-Aid for medical assistance because I was suffering from backache and other sickness and when I reached there I was serviced very well. (Interview with respondent A on 7 May 2018 in Katwe).

Almost all the refugees both in the focus group discussions and in-depth interviews said they have sought for assistance from different organizations working with refugees in Kampala. This is because these organizations provide free treatment. The process of social integration requires both physical and psychological wellbeing of the person, someone cannot social integrate if he or she is still suffering from the wounds of war, because this acts as a constant reminder of what happened to him or her. The treatment of wounds of war is very important when it comes to social integration this was echoed by scholars such as Gladden (2012), Folkman (1984), Farwell

(2001) and Thomas (2010) who argued that coping mechanisms enhance social integration, issues of personality variables, personal belief, education, health and social support are important in the integration process of refugees. Therefore one can argue that coping with the past is precursor to possible social integration as it was discussed in this study.

In conclusion, the study found out that learning and knowing the local language Luganda which is commonly used in Kampala plays a major role in social integration of refugees into the host community, but this does not happen in isolation, refugees need to settle where there are other people of their nationality, proximity to town and the avenues to do business. Refugees also need both psychological and medical support to be able to deal with the past experiences while focusing on the future. The cost of housing and location of the housing is also important in the social integration process as it was agreed by many of the respondents during the study. But all this does not happen without the involvement of the host community, starting with the LC's who play a very important role in registering the refugees and allowing them to settle in their location and the host community which constantly interact with them and make them feel at home. For any social integration to occur there should be a common language spoken and a common interest.

CHAPTER FIVE:

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

In this chapter, I draw conclusions from the presented summary of findings, conclusions and recommendation and suggestions for further reading. It is from these conclusions that specific recommendations were made to address these pertinent issues raised by the study.

5.1 Summary of Findings

The study finding revealed that the Local Council one plays a very important role in social integration of urban refugees; they help in linking the refugees into the host community and also giving refugees a source of belonging by providing them with village identification documents which allows them to freely do business and settle and hence in the long run this leads to social integration because both the national or host community have the same form of identification. The LC also plays a vital role in conflict resolution between refugees and follow refugees and also the host community. However despite the good work done by the LC's the issue of charging prices for the award of the identification documents was one which is a challenges to many refugees who are just coming to Uganda and having lost everything during the conflict and flight they can hardly afford what to eat and yet they are required to pay for the identification documents.

The study finding also revealed that language is the driving force when it comes to social integration. Refugees have to learn the local languages spoken by the majority of people in the place they are staying in if they are to socially integrate. Failure to learn the local language will lead to price discrimination where refugees are charged high prices compared to nationals just

because they cannot speak the local language. Knowing the local language helps in doing business and also leads to acceptance by the host community which in the long run will lead to social integration because one becomes part of the host community if she or he can speak the local language spoken by the majority of the people around him or her. However although learning the local language is key to social integration, many refugees find it hard to learn it because of the state of their health, both medically and physically, they take a lot of time moving from organization to organization seeking for support in terms of medical and livelihood to help them kick start life in Kampala. For those of advanced age learning a new language is difficult and hence they fail to socially integrate.

The study also sought to find out if the choice of where refugees decide to settle play any role in social integration. The result revealed that choice of where one stays is important in social integration, the places nearer to town is always adored by many refugees because this enables them to do business which enables them to take care of their families because there is little support provided to urban settled refugees. The choice of where a refugee stays is also determined by the cost of the housing, in this case Katwe is preferred by refugees because it has houses which are cheap and affordable to refugees.

The study also revealed that the presence of other refugees in an area is also a pulling factor to other refugees to settle in that given place. For this study which was undertaken in Katwe, many Congolese refugees found themselves in Katwe because other refugees are also staying there. However despite the pulling factors, Katwe is a slum area with poor hygiene and sanitation, it also has high rate of crime. These factors hinders social integration because refugees live in constant fear and in isolation because of fear to get involved or to be involved in what is taking place in the area. The life in Katwe is that of struggle, only the strong can survive.

The study also sought to find out how refugees cope with their past experiences while in Uganda, the study revealed that many refugees turn to churches and prayers places to seek the guidance of God, when one has lost hope God is always the answer. These churches don not only provide spiritual healing but also provide shelter, livelihood support and hope to those who have lost hope, all these are drivers to social integration. Other refugees also deal with their past experiences by seeking for both medical and psychological support from the many organizations working with refugees. Many refugees reach Uganda with wounds of war which affects their psychosocial wellbeing, one cannot socially integrate if she or he is still struggling with the past experiences of torture, rape and the loss of loved ones. Their early preoccupation when they reach Kampala is to try and heal from the past so that they can think of the future.

However despite the availability of the church and organizations proving counseling to refugees to help them cope with the past experiences which forced them flee; many refugees are faced with the same problems as those that made them flee their country of origin in the first place and therefore find social integration not easy but end up living in constant fear and regret.

5.2 Conclusions

It is imperative to observe that knowing the local language in this case Luganda is key to social integrate, because one cannot talk of social integrate when he or she cannot speak the Luganda in Kampala. But knowing the local language is not stand alone, refugees need identification for easy movement, they need to stay next to town to be able to carry out business to sustain their families, and they need to cope with the past experiences if they are to focus on the future which is social integration. Although social integration is looked at as a pillar to local integration, this study found out that there are key elements which have to be fulfilled if social integration is to take place; the interaction of the host community and the refugees is at the center of any form of

integration. Social Integration is also viable when the refugee is able to deal with the current challenges and also to overcome the past experiences, to move forward one has to deal with the past.

The study found out that refugees who have dealt with their past experiences tend to integrate faster compared to those who are still struggling with the past, therefore for integration to be complete, the past experiences should be put to bed. The study also found out that social integration is faster where refugees have their kinsmen's around them, this helps in preserving their culture and keeping them hopeful for a better tomorrow, the kinsmen work as shock absorbers to the challenges being faced and most time give them a start to life in the new place. Therefore social integration stands on four pillars, i.e. language, dealing with the past, kinsmen around, and being able to provide for the family and meet daily demands of life.

5.3 Recommendations

5.3.1 To the Government of Uganda

The Government of Uganda has put in place administrative levels starting from the LC1 to LC5 to help with the administrative of the areas in the village levels. It should also put an effort to regulate how they operate and also come up with a registration weaver for refugees, so that refugees can register for free without paying any money just as it's done in OPM. Identity is very important in the social integration process and it's also sense of belonging. The government should also organize elections for the LC one because it was last done in 2001, just as it is in the settlement where there are Refugee Welfare Committee (RWC), the same should be introduced in urban centers to help with dealing with problems affecting urban refugees.

5.3.2 To UNHCR and Other Refugee Aid Agencies

Both refugees and host community members wish for a peaceful co-existence. For this to effectively happen, international agencies operating in Kampala should create and implement strategies for incorporating the local community in the existing education, skills-building, medical and psychosocial projects in the refugee camp. They should research and introduce projects that address the concerns of the local community, particularly competition for jobs. So to designate a better part of their yearly spending towards projects that will nurture peaceful co-existence amongst the two groups. This should start from a participatory needs assessment where the two groups are involved right from identification of their needs, prioritizing them, planning, implementation and even evaluation of such a program. Most importantly, the refugee agencies should raise funds aimed at offering services that are at par with those that are directed to the refugees since this imbalance was cited as the main cause of the rifts between the two groups.

5.3.3 To the Donor Community

The donor community should re-examine its commitment to addressing the needs and concerns of refugees and the hosting community by recognizing that discriminative justice is a major cause of conflict. It should acknowledge the major impact of the refugees on the hosting community and come up with initiatives to reduce prevalence of violence. The services accessible to the refugees should be instituted to the host communities given the pressure the refugees are putting on the community's resources. Many refugees have access to some free services like legal and psychological funded by the donors, the host community should also benefit from these or there is supposed to be a percentage that goes to the community, this will enhance social coexistence between the refugees and host community and hence faster and timely social integration.

5.3.4 To the Host Community

Refugees do not live in vacuum but within the host community, In view of that it must be recognized that refugees cause both negative and positive effects on host nations and communities. The host community is a part on the social integration process; the host community should look at the refugees as partners not as competitors and should endeavor to learn the languages of the refugees to enable social integration to take place with ease. The host community should worship with the refugees in the same churches even if the churches are owned by refugees. The host should be part and partial of the refugee community because good coexistence leads to development and opportunity. Both the host and refugees should be involved in the leadership of the community they live in, although the laws do not allow refugees to participant in politics directly, refugees should be given seats in the local council to enable them share the views of other refugees.

5.3.5 To the Refugees

Social integration is not an event but a process, which should involve both the host and the refugees. The refugees should get involved in community policing and community service, these events will make them be part of the community and to be accepted by the host community. The refugees should also endeavor to learn the local language spoken but also to teach the host community their languages this can be achieved by forming association which have both host and refugees as members because there are members of the host communities who have also experienced the same problems as that of refugees.

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APPENDICES

Appendix I: Copy of interview guide for refugees

Bio Data

- 1. Gender
- 2. Country of origin.....
- 3. Current residence

Part A: How refugees and host communities coexistence in Katwe

- 1. How many years have you lived in Uganda?
- 2. Have you registered with the local authority (LC 1) of the area you're staying in now?

If no, why.....

If yes, what was your experience?

- 3. What is your experience of living side by side by locals/neighbors for the last five years?
(probe for experience sharing)
- 4. Have you received any assistance from refugee services organizations?

Part B: The housing patterns of urban refugees in Katwe

- 1. Why did you choose Katwe amongst others?
- 2. What is the living standard in Katwe?

3. What is the cost of rent of the house you are living in? Are you comfortable with the cost?
(probe for reasons for responses)

Part C: The link between language and social integration

1. Apart from your language, what local language do you speak?
2. How does knowing or not knowing a local language, affect your social relationship with the nationals?
3. Share your experiences of living in this areas in terms of communication with the nationals *(probe for how they go about learning and relating with locals)*

Part D: The coping mechanisms available to urban refugees

1. How does your past experiences affect your ability to socially integrate
2. What do you think are the views of the host community towards refugees in informal/formal employment?
3. What mechanisms have you put/ are in place to help you cope with your past experiences?
4. Any other information you would want to share with me on issues of social integration among refugees

Thank You So Much

Appendix 2: Interview guide for refugee agencies
Bio Data

1. Gender.....
2. Name of Organization.....
3. How long has your Organization operated in Kampala...
4. What are its objectives?

Part A: How refugees and host communities coexistence in Katwe

1. What specific services does your Organization offer to urban refugee community?
2. What are your views about the refugee-host relations?

Part B: The housing patterns of urban refugees in Katwe

1. What has your organization done to improve the housing conditions of urban refugees?

Part C: The link between language and social integration

1. What is the link between language and social integration among urban refugees?

Part D: The coping mechanisms available to urban refugees

1. How has your organization helped urban refugees to cope in Kampala?
2. According to your organization, what justifies refugee social integration?

3. Do you have any other information you wish to share with me on social integration of refugees in Kampala?

Thank You So Much

Appendix 3: Focus Group Discussion Interview Guide

Bio-data

1. Date
2. Number of members
3. Current residence
4. How do you and host communities coexist in Katwe?
5. What factors influenced your choice of housing when you first came to Kampala?
6. What is the link between you knowing a local language and social integration?
7. How have you copped with life in Katwe?
8. Do you have any other information you wish to share with me on social integration of refugees in Kampala?

Thank You So Much

Appendix 4: Consent Form

Social Integration of Refugees into the Host Communities: A Case of Congolese Refugees in

Katwe, Makindye Division, Kampala

Consent to take part in research study

I..... voluntarily agree to participate in this research study in fulfillment for award of a Masters in Arts in Governance and Human Rights of Uganda Martyrs University, Nkozi.

I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason and without there being any negative consequences. In addition, should I not wish to answer any particular question or questions, I am free to decline.

I understand that my responses will be kept strictly confidential. I understand that my name will not be linked with the research materials, and will not be identified or identifiable in the report or reports that result from the research.

I agree for this interview to be audio-recorded. I understand that the audio recording made of this interview will be used only for analysis and that extracts from the interview, from which I would not be personally identified, may be used in any conference presentation, report or journal article developed as a result of the research. I understand that no other use will be made of the recording without my written permission, and that no one outside the research team will be allowed access to the original recording.

I agree that my anonymised data will be kept for future research purposes such as publications related to this study after the completion of the study.

I agree to take part in this interview

Name of participant

Date

Signature

Name of researcher

Date

Signature

Map of Katwe

