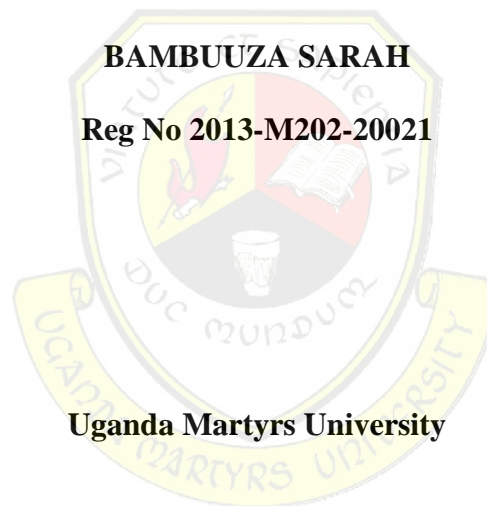


**IMPACT OF REFUGEE CULTURES ON COMMUNITY BASED ACTIVITIES IN
UGANDA**

A CASE STUDY: SOMALI REFUGEES IN KISENYI KAMPALA DISTRICT



October, 2016

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Reg No 2013-M202-20021

Uganda Martyrs University

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A CASE STUDY: SOMALI REFUGEES IN KISENYIKAMPALA DISTRICT

**A POST GRADUATE DISSERTATION PRESENTED TO
THE FACULTY OF HUMANITIES AND SOCIAL SCIENCES IN FULFILLMENT OF
THE REQUIREMENT FOR THE AWARD OF THE DEGREE MASTERS
IN REFUGEES AND MIGRATION STUDIES**

UGANDA MARTYRS UNIVERSITY

BAMBUUZA SARAH

2013-M202-20021

DEDICATION

This work is dedicated to my late father James Balemezi, dear mother Sarah Batesaki, Somali friend Muna Hirsi Farah, mentor Fr. Zachary Rweza, family members and guardian for their tireless efforts, and all their love, moral and financial support.

ACKNOWLEDGEMENT

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Special thanks to my beloved mother, for the foundations she has laid for me to get this education and to my dear guardian Rev Fr. Zachary Rweza, Musingo Edward, sisters and their families, my friends and acquaintances for upholding it and providing whatever I needed to complete this course. Thank you for all your time, prayers, love, support, encouragement and accepting the inconvenience with pure hearts. May God the almighty keep you healthy, strong and bless you abundantly. Thank you!

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LIST OF ABBREVIATIONS

ACHPR	African Charter on Human and Peoples Rights
FAO	Food Agriculture Organization of the United Nations
IDPs	Internally Displaced Persons
NGOs	Non- Government Organizations
NWFP	North West Frontier Province
O.A.U	Organization of African Union
OPM	Office of the Prime Minister
RAB	Refugee Appeals Board
REC	Refugee Eligibility Committee
SNM	Somali National Movement
SPRRA	Special Program for Refugee Affected Areas
UN	United Nations
UNDP	United Nations Development Program
UNHCR	United High Commissioner for Refugees

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ABSTRACT

The study explores the impact of refugee cultures on community based activities in Uganda.

The study is guided by the research objectives as follows: to examine the relationship between refugee culture and community based activities, to find out what has enabled refugees to retain their culture and to investigate the role of UNHCR and the government on the involment of refugees in community based activities.

The study was largely quantitative and qualitative to a small extent. The host community, United High Commission for Refugees and Office of The Prime Minister Department of Refugees officials were interviewed. Other data were collected by giving questionnaires and interview guides to the refugees, natives in kisenyi suburb and humanitarian workers giving services to the refugees in Uganda.

The findings of the study revealed that Cultural practices of the Somali people have impacted on the host community with more positive impact than the negative impact. The study noted socio – economic impact whereby opportunities have been opened to the host community, increased markets and improvement in health and education services since humanitarian agencies are offering quality health and education services free of charge and Somalis have also contributed to the macro-economic practices as they engage in most of the business activities in Kisenyi.

The study noted that the refugees and the host community were living peacefully though natives were not accepted to intermarry with refugees. It was affirmed that refugees are law abiding citizens thus living freely with natives.

The study concluded that although Somali Culture has positively impacted on the host community, more effort to be done by the United High Commission for Refugees and the host Government should ensure integration as one of the durable solutions to the refugee crisis: This will enable them assimilate and embrace the Cultural practices of the host communities.

CHAPTER ONE

1.0 Introduction

This chapter presents the background, statement of the problem, objectives of the study, research questions, Scope of the study, justification and significance of the study

1.1 Background of the Study

The question of refugees is not a new phenomenon at the international scene; many people have fled their countries due to various reasons such as avoiding persecution and seeking a better life in the name of “economic migrants” UNHCR, (2013). The term ‘refugee’ seems to have been coined in 1573 when it was used to describe Calvinists fleeing political repression in the Spanish controlled Netherlands to seek refuge with their co-religionists in France Bigot et.al, (1997). People move from their homeland and reside within foreign countries; large groups such as the waves of Somali immigrants in the late 1980s and early 1990s moved and settled within East Africa, the horn of Africa, as others sought refuge to United States of America (USA) and beyond, UNHCR, (2013).

At the global outlook of the refugee phenomenon, it is worth noting that as of June 2013 there were more than 45.2 million displaced people all over the world Miller, (2013). Of this figure, 15.4 million were refugees, with the Somali refugees constituting a fraction of 1,136,100 making them the second largest refugees group from a single country in the world after Afghanistan which had 2,585,600 by the end of the same year. Similarly, there were 937,000 asylum seekers and 28.8 million forced to flee within the borders of their own countries, all these in the name of “people of concern” as Miller Ibid (2013) states, by 2013, the crisis was reported to be at its worst since 1994.

Meanwhile in Africa, UNHCR reportedly cared for a total of 3.4 million refugees and asylum seekers by 2013, UNHCR, (2014), of these numbers, more than 1 million were Somali refugees alone. Specifically, in the year 2011, United Nations High Commission for Refugees registered Somalia as the production engine as well as the leading producer of refugees and forced migrants in sub-Saharan Africa, UNHCR, (2013). For instance, in the East and Horn of Africa; armed conflicts and persecution forced large and growing numbers of people to flee their homes in search for safety and protection. While it was expected that some refugees from Côte d'Ivoire and other internally displaced persons (IDPs) within that country would return to their homes in 2012, to the contrary, new displacements were expected in Somalia and South Sudan.

UNHCR emerged in the wake of World War II to help Europeans displaced by that conflict. The Office of the United Nations High Commissioner for Refugees was established on December 14, 1950 by the United Nations General Assembly with a three-year mandate to complete its work and then disband. The following year, on July 28, the United Nations Convention relating to the Status of Refugees - the legal foundation of helping refugees and the basic statute guiding UNHCR's work - was adopted.

The start of the 21st Century has seen UNHCR helping with major refugee crises in Africa, such as the Democratic Republic of the Congo, Somalia, and Asia, especially the 30-year-old Afghan refugee problem UNHCR, (2007). At the same time, UNHCR has been asked to use its expertise to also help many internally displaced by conflict. Less visibly, it has expanded its role in helping stateless people, a largely overlooked group of millions of people in danger of being denied basic rights because they do not have any citizenship. In some parts of the world, such as

Africa and Latin America, the original 1951 mandate has been strengthened by agreement on regional legal instruments Ibid,(2007).

Refugees have a collection of Basic international legal instruments and texts that are put forth as guiding tools to address their problems. This is because they are looked at as a vulnerable group of people who need special treatment being victims of human rights violations. Several international, regional, sub-regional and national instruments guarantee the protection of refugee rights in their countries of asylum. These include the 1951 Convention with a provision of Article 14, right to seek asylum is the basis for which refugees are catered for, International Covenant on Economic, Social and Cultural rights, Organization of African Union Convention, Universal Declaration of Human Rights (UNHR), African Charter on Human and People's rights (ACHPR) emphasizes Principle of equality and non-discrimination, Uganda Refugee Act, 2006 and Uganda constitution article on equality, non-discrimination and treating all people in dignity The bill of Rights, (2010).

According to the International Covenant on economic, Social and Cultural rights adopted and opened for signature, ratification and accession by the United General Assembly Resolution 2200A (XXI) of 16 December 1966, put in force 3 January 1976. Article 1 states that all peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development. In addition, Article 15 recommends state parties present to the present Covenant recognize the right of everyone to take part in cultural life, enjoy the benefits of scientific progress and its applications, benefit from protection of moral and material interests resulting from any scientific, literacy or artistic

production of which he is the author. Uganda being a signatory to this covenant is mandated to allow refugees to freely engage in Economic, social, political and Cultural rights.

The 1951 convention relating to the status of refugees is the key legal document in defining who a refugee is and their rights and the legal obligations of the hosting state. It removed the geographical and temporary limits. It came in existence on April 1954 after the world war, and it has been subjected to one amendment in form of the 1967 protocol which removed the geographical and temporary limits of the 1951 convention.

Betts (2013) urges that, states drew up the refugee convention in 1951 in the aftermath of Second World War to address the reality that some states fail to provide for the fundamental human rights of their citizens, yet since the creation of the refugee regime in 1950, the circumstances that shape flight have changed. Although many of the current academics and policy debates focus on 'new drivers of displacement' such as generalized violence, environmental change and food security the previous causes cannot be ignored.

The Somali conflict

The Somali armed clashes began as early as 1991 in the name of clan clashes, often as a result of political leaders manipulating clanisms for their own purposes contrary to what is believed that traditional clan elders are primary source of conflict mediation. Clan based customary law serves as a deterrent to armed violence and predation. Economic interests too have had an ambitious relationship with conflict in Somalia Kheinher, (2008).

However according to Menthas,(2005) between 1977 and 1991, the country endured three major conflicts. The first was the Ogadan war with Ethiopia in 1977-1978, which Somali forces

intervened in support of Somali rebel fighters in a bid to liberate the Somalis who hated region of Ogadan. The second was led by the Somali National Movement (SNM) for control over northwest Somalia that was formed in 1981. It is believed that during this time, the government forces committed atrocities against civilians an estimated 50,000 to 60,000 Somalis died, 40,000 forced to flee across Ethiopia borders as refugees and 400,000 internally displaced. Third Conflict before 1991 pitted embattled government forces against a growing number of clan based liberation movement in 1989 and 1990 Menthas, (2005).

Uganda's experience with refugee phenomena dates back to the pre-independence era in 1942, Uganda hosted 7000 Polish refugees (mainly women and children) in Nyabeya present day Masindi and Kojja present day Mukono district. As a producer of refugees, the expulsion of the Indians by Idi Amin government in the early 1970s marked the beginning of outflow of Ugandans to seek asylum elsewhere Office of the Prime Minister report, (2012).

Uganda hosts a multi ethnic group of refugees who include the Somalis, Rwandese, Congolese, Ethiopians, Kenyans, Sudanese, Eritreans and Burundians. These Co-exist with nationals in the host areas where they share infrastructure and services provided by government, UNHCR and World Food Programme. Today most of the refugees live in settlements which include Kyaka 1 and 2, Oruchinga, Kyangwali, Kiryandongo, Rhino camp and Nakivale which is home for most of the Somalis. A number of refugees in Uganda are under the protection of the Government of Uganda, both urban and settlement refugees.

A number of Somalis came to Uganda in the early 1970s.They are believed to have settled around Kisenyi a Kampala City suburb which is located in the capital city of the country. Uganda is one of the countries which constitute the East African Community. It is well known

for being an agricultural, commercial as well as an industrial country with an estimated total population of 37.5 million people in the 2014. It is well known as a tourist attraction centre which are currently the world's tourist destination for 2013 due to the natural gifts like the forests, mountains, national parks, lakes, rivers and too being a destination area for the tourists who want to see the equator (KCCA Report,2014).

Kisenyi is a residence for thousands of Somalis in Kampala who have been fleeing over two decades of violent conflicts in their country. They have created what they call “little Mogadishu” in Uganda their host Country. Kisenyi slum is home to most Somalis refugees and Ugandans of Somali origin. Somalis live in houses rented from the locals; they deal in business like retail shops, internet cafes, foodstuffs and music shops. Somalis have their own mosques and have a head quarter where their leaders and council of elders sit. They have their own leader's strict hierarchy dominated by a council of elderly men who seem to overbear every aspect of their lives. Somali women dress in hijabs and men dress casually with a few in kanzus and caps. However, they share community activities with the locals which include social, economic and political activities.

1.2 Statement of the problem

Somali Refugee problems have been in existence for over two decades and their presence is felt in East Africa and the world over. In Uganda particularly, this group of refugees started arriving in 1988 during the Somaliland war and intensified in 1991 when the government of Somalia then under President SiadBarre collapsed resulting into the statelessness of the country Gundel, (2002).

Despite the stay of Somali refugees in Uganda for over two decades and especially in Kisenyi (the suburb of Kampala) as Urban Refugees, this group of refugees has remained solitary and leading lives of total isolation without any clear commitment to their involvement in similar activities with the host community. They lead a life of seclusion, in that; they have separate mosques for worship, separate hotels/restaurants, shops and supermarkets; they predominantly speak their Somali language, with no intermarriages between them and the host community Wagabaza,(2013).

This situation brings to my understanding the reasons for the continued state of Kisenyi (slum) which would otherwise be improving through team work of the host community and Somali refugees. Thus this study is intended to assess the impact of refugee culture on community based activities in Kampala district (Kisenyi Suburb).

1.3 Objectives of the study

1.3.1 Main objective

The main objective of the study was to assess the impact of refugee culture on community based activities in Kampala district (Kisenyi Suburb).

1.3.2 Specific objectives

The specific objectives of the study were as follows:

- To examine the impact of refugee culture and community based activities in Kisenyi.
- To find out what has enabled refugees to retain their Culture.
- To investigate the role of UNHCR and the government in the involment of refugees in community based activities.

1.4 Major Question

- How has the refugee culture impacted on the community based activities in Kampala (Kisenyi suburb)?

1.4.1 Research questions

- What is the relationship between refugee culture and community based activities in Kisenyi?
- What has enabled refugees to retain their culture?
- What role does UNHCR and the government of Uganda play in the involvement of refugees in community based activities?

1.5 Scope of the study

1.5.1 Subject scope

The researcher mainly focused on the impact of refugee culture on community based activities in Kisenyi. The research was inclined to examining the relationship between refugee culture and community based activities in Kisenyi, factors that have enabled refugees to retain their Culture and the effectiveness of UNHCR and the government on the involvement of refugees in community based activities.

1.5.2 Geographical scope

The study was confined to Kisenyi I Parish found in Kampala, Uganda's capital city. It is a slum and is a home of about 80,000 people living in poverty. It is a home for majority of the urban somali refugees living in Kampala.

1.5.3 Time scope

The study covers the period between 2000 and 2013 because this period is long enough to enable the researcher to analyze the trends that have taken place and since then Uganda has been registering Somali refugees.

1.6 Significance of the study

The study findings are expected to be of great importance to different categories of people in different ways: -

The study helped to explore and understand the circumstances under which the refugees have retained their cultural practices like religion, language, and marital practices without assimilating with cultural practices of the host community.

The research shall be a source of information for various scholars who will be interested in examining the refugee culture practices after its report documentation. This can also attract aid providers in order to help the social, economic, political and cultural being of refugees as a right.

It is hoped that the study research will reduce and improve on the standard of living of refugees and the local people of Kisenyi, the research work will help reduce the poor community based activities, the findings will help in knowing the measures that can be put in place to improve on the community based activities of the refugees and local people.

1.7 Justification of the study

Refugees and their rights are two important aspects to look at when discussing their impact on the host community. Refugees have a right to engage in Social, Economic, Political and Cultural activities. However, the impact of refugees on the host community has not been looked into yet it is important because among the durable solutions of UNHCR is local integration which is

achieved through intermarriages, sharing of a common language to ease communication between the host community and the refugees and lastly religious practices where religion is looked at as a symbol of peace and harmony in society.

The study suggests ways of addressing issues concerning self-settled urban refugees in Kisenyi. UNHCR as an international agency responsible for the protection of refugees mainly focuses on rural refugees and being helped with different implementing partners in four major areas i.e. health, education, protection, food security and sports for effective involvement of refugees in community based activities. The study is to help in understanding the effectiveness of the mentioned body and government on the involvement urban refugees in community based activities.

1.8 Definition of key terms

1.8.1 Refugee

According to the Uganda Refugee Act (2006) a person is a refugee if owing to a well- founded fear of being persecuted for reasons of race, sex, religion, nationality, membership of a particular social group or political opinion, that person is outside the country of his or her nationality and is unable, or owing to that fear, is unwilling to return to or avail himself of the protection of that country relating to determination of refugee status. (1951 UNHCR Convention)

1.8.2 Human rights

These are fundamental rights that humans have by the fact of being human, and that neither created nor can be abrogated by any other government. Human rights are supported by several international convention and treaties such as the Universal Declaration of Human Rights 1948 in

Paris, these include among others; cultural, economic, political and social rights of which the Uganda Refugee Act, 2006 ratified.

1.8.3 Culture

Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitude, meaning, hierarchies, religion, notion of time, roles, spatial, relations, concepts of the universe and material objects and oppression required by a group of people in the course of generation through individuals and group string.

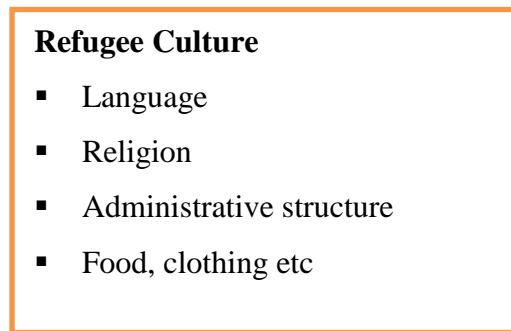
1.8.4 Community based activities

According to the UNHCR community based approach a ‘community’ can be described as a group of people that recognize itself or is recognized by outsiders as sharing common culture, religious or other social features and a common background and interests forming a collective identity with common goals. However, what is externally perceived as a community may in fact be an entity with many subgroups or communities, divided into clans or castes or by social class, language, religion and so on. A community might be inductive and protective of its members, but it might also take the form of increased social control with imposed norms, making it difficult for subgroups particularly minorities and marginalized groups, to express their opinion and claim their rights. In refugee and displacement setting where people are often very adverse, with different nationalities, religion, language, ethnicity and background, they may have a sense of belonging to a community. They may be involved in activities related to business, culture and livelihood.

1.9 Conceptual framework

Figure1: Conceptual framework

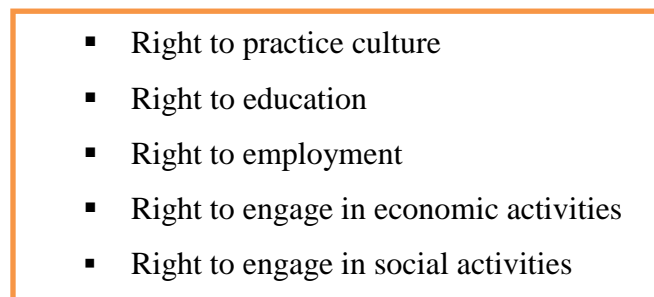
INDEPENDENT VARIABLE



DEPENDENT VARIABLE



INTERVENING VARIABLES



Source: Adopted and modified from Jabaeen (2009).

A conceptual framework shows a network of interlinked concepts that provide a comprehensive understanding of phenomena and it is made up of concepts that support one another (Jabaeen, 2009). It shows the link between the dependent and independent variables. The dependent variables situation and the intervening variables that is positioned to bring about the cause and desired change. According to the conceptual framework above, when refugees come to the host country, their culture, religion, administrative structure, food and clothing may not change but the economic, social and cultural practices of the host community may change so as to accommodate their presence. It also shows that community based activities can be affected by the presence of refugees in a community. Both refugees and host communities have rights to practice their culture, right to quality education, employment and to engage in economic and social activities. Therefore, a good relationship between refugees and locals will enable sharing of economic, social and cultural norms and beliefs in the community hence enhancing local integration which is one of the durable solutions to refugee problems.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews the literature related to refugee culture, its positive and negative impacts on community based activities, circumstances under which refugees have retained their culture and the effectiveness of UNHCR and the government in the involvement of refugees in community based activities.

2.1 Cultural Integration Theory

This study is informed by and grounded on Cultural Integration Theory which can be understood as follows;

According to kamitanji, (2008), Cultural integration theory postulates that cultural integration of a minority depends on how the host country is organized. This would in the end enhance the livelihoods and good survival of the refugees (Somali refugees in Kisenyi). As such, when integration is spontaneous, both the hosts and the migrants get into concord/harmony (Kamitanji, 2008). This study is thus in preference of wilful integration of the Somali refugees in Kisenyi which can result into community based activities that can trigger development in Kisenyi suburb.

Culture is an important aspect of this study thus the term culture denotes language, traditions, marital behaviors, feeding habits and material creations including the spiritual dynamics of people, as well as tensions of different opinions, struggle among competing persons within and outside it, and dynamic change Harvey, (2001). According to this definition, culture comprises

beliefs, and customs of a group of people that are transmitted from generation to generation by means of a language and other traditional practices. Each human society has its model of cultural life. It is characterized by its dynamism, it can change and adapt to a new social reality or diversity. Culture is thus different from acculturation which is a culture change. This study was however picked on only three aspects, namely; spiritual dynamics, marital practices and feeding habits of the Somali urban refugees in Kisenyi versus that of the host.

In reviewing the relevant literature of this study, the researcher constructed research questions which were modeled from the research objectives that were used to guide the process and direction of the review. This means that the review was thematic and therefore comprise of three sub themes as below in serial number; 2.2, 2.3 and 2.4.

2.2 Relationship between refugee culture and community based activities.

In recent decades, continual bloodshed, extreme poverty, and drought in Somalia have resulted in an exodus of Somalis into refugee camps and settlements in neighboring countries followed by humanitarian resettlement in other distant countries Hamada Hamids , (2014). In 2009, there was an estimated 18,560 Somali asylum seekers resettled as part of the United Nations High Commission for Refugees' resettlement effort worldwide including Australia, (UNHCR, Report, 2009).

Middle East Policy Council, (2002) reports that the vast majority of Somalis if not all are Muslims. In the case of Kisenyi, many indigenous people are Christians following the 19th century introduction of Christianity in Uganda Tinkasiimire, (2014) though with few Muslims of SPIDIQA sect different from the Somalis (Sunni - sect), Matovu, (2009). On this note, it must be

acknowledged that a shared religious identity among the Somali refugees is a powerful unifying factor within any specific Somali settled communities Sadouni, (2009), a shared spirit of brotherhood/sisterhood is one such factor that could promote integration but also advancement of community based activities. Mukhtar, (2010) also alluded to the same fact in the following words:

Somalis almost universally can be categorized by their strong adherence to Islam. Accordingly, the Islamic religion shapes many aspects of Somali culture. For example, there is strict separation of the sexes, and women, including sometimes prepubescent, girls for example are expected to cover their bodies, including hair, when in public, facial veiling is common, handshakes are appropriate only between men and fellow men or between women and fellow women and not the opposite sexes. Muslims prefer to wash with poured water after a “bowel movement”. Ritual cleaning of the body or ablution, especially before prayers, is dictated by Islam. Page 10

It is important to note that Somalis in Kisenyi are predominantly Muslims, and according to Islam, marriage or ‘Nikah’ is not only considered highly significant but it is dutiful and obligatory for every Muslim to marry or get married Roseanna, (2014). Although Somali refugees live all over the world and could live alongside non-Somalis peacefully, they are secluded and mixed marriage is a rarity or even not allowed. In this respect, Roseanna (2014) asserted that;

“it is a fact that Somalis who marry ‘non Somalis’ are breaking cultural and social norms... From the outset, there appears to be reluctance from the Somali community to embrace mixed marriages as normal and acceptable”. Page 22

Such a notion could impede any chance to integration between the Somalis and the host populations like the Somali urban refugees in Kisenyi and this can arguably lower the chances of the involvement of nationals and Somali refugees in similar economic activities.

Apparently, developing countries that continue to host refugees for protracted periods experience long-term economic, social, political, and environmental effects. From the moment of arrival, refugees may compete with local citizens for scarce resources such as water, food, housing, and medical services. Their presence increases the demands for education, health services, infrastructure such as water supply, sanitation, and transportation, and also in some cases, for natural resources such as grazing and firewood. The impact of the refugee presence is both positive and negative (UNHCR, 2004).

In recent decades, several studies have focused on the impact of refugees on the local economies of hosting countries (Whitaker, 1999; Alix-Garcia,2007). In Tanzania, an assessment was undertaken of the impact of Rwandan refugees on local agricultural prices between 1993 and 1998 (Alix-Garcia,2007). The study found a significant increase in the prices of some agricultural goods (for example cooking bananas, beans and milk) and a decrease in the price of aid-delivered goods (for example maize). As a result, many Tanzanian farmers who produced a surplus benefited from an increased demand for their agricultural products in local markets. Evidence suggested that on average, farmers doubled the size of their cultivated land and their production of bananas and beans during 1993-1996 (Whitaker,2002). The increase in the size of

the local markets also boosted business and trade activities conducted by both hosts and refugees. At the same time, welfare indicators such as electricity, televisions, and refrigerators increased in host population households near refugee camps (Whitaker,2002).

A recent impact evaluation of refugee camps in Daadab, Kenya, which hosts one of the largest refugee populations in the world, estimates that the total annual direct and indirect benefits of the camp operation for the local host community were around US\$ 82 million in 2009, and was projected to reach US\$ 100million in 2010 (Nordic Agency for Development and Ecology, 2010). Some of the funds for the camp operation are allocated to infrastructure investments that benefit the host community. The impact of the Daadab camps on the local host community are widely felt through trading opportunities and reduced food and commodity prices. Furthermore, refugee camps have developed major local markets with considerable purchasing power in relation to pastoral products such as milk and livestock. However, despite these positive indicators, the presence of refugees is also associated with the depletion of firewood and building materials as well as competition for grazing land in the immediate vicinity of the camps (Nordic Agency for Development and Ecology, 2010).

Refugees impact on skills and knowledge of the host populace that can be utilized for the benefit of local people. In this regard, the multiple ways in which refugees pursue their livelihoods can make significant contributions to the local economy for instance in Amman, Jordan, well-educated Iraqi refugees staff hospitals and universities contribute know-how to local businesses (Crisp et al, 2009). Similarly, there is access to transnational resources provided by other refugees and co-nationals living abroad, including remittances and social networks (Jacobsen, 2002).

A study of Somali refugees and remittances explains how cash transfers to refugees have impacts on receiving communities (Horst and Van Hear, 2002). Individual remittances that often go to displaced families and relatives are used to meet basic livelihood needs. Similarly, research on the Somali Diaspora in Canada points out how informal banking systems have facilitated cash transfers to Somali refugees in Ethiopia, Kenya, and Yemen (Hamza,2006). These resources have contributed not only to the improvement of living conditions at the household level, but also to those in refugee camps, especially in terms of housing, water provision, and telephone services. However, it is important to mention that in general remittances can also enhance inequalities since they are unevenly distributed and poorer households may not have relatives in the Diaspora.

It is argued that just like in any other communities around the world, refugee women play a particular role both within the family and outside; they are responsible for preparing food, collecting water and cooking fuel, caring for children, the sick and elderly Bigot et.al, (1997). The traditional caring role of women for the family in an environment where these are not readily available makes them more vulnerable to abuse and sexual assaults (Ibid,1997).

2.3 Circumstances which have enabled refugees to retain their culture in host countries

The Somali urban refugees in Kisenyi are not of any exception from the same cultural practices and feelings of brotherhood in Islam. Such practices make them so distinct from the host populace which is predominantly christian (Tinkasiimire,2014) though with some few Muslims of different sects (Matovu, 2009) from that of the Somalis most specifically in Kisenyi.

Adding to religion, in Australia, Somalis are noticeable by their skin color, tall and slender physique, and narrow facial features, which uniquely identify them out rightly Journal of Muslim Mental Health, (2014). Such are not any unique in Kisenyi as compared to the predominantly Ugandan Bantu who are mainly Baganda who are short, stout with flat noses. Somali women here are known to wear hijab, variations of the jilbab (long-sleeve, ankle-length garment worn by some Muslim women), and colorful Somali creations like the garbasaar or a Western style of religious dress with its smaller head piece, the masar (Akou, 2004). Such attributes exposes the Somalis and make them very distinctive to bring about the tendency of discrimination against them in the areas where they get settled.

Somali men on their part tend to wear conservative Western dress and are sometimes religiously identifiable because of the use of a type of hat called the kufi (Akou, 2004). In short, Somali men and women are distinctly visible as Muslims, and are thus vulnerable to marginalization according to discriminatory trends relating to skin color and religion, Valentine and (Sporton, 2009) This may lead to failure of integration between them and the host populations.

According to Umar (2010), in Sweden, the efforts by the Somalis to settle and get integrated or 'settle in' within Swedish society was reportedly challenging due to their divergence from the prevailing 'norms', particularly in relation to culture and religion. These 'differences' reflect the intensity that Somalis attach to family bonds, patriarchal gender patterns and their adherence to Islam (the religion most Somalis adhere to). Somalis subscribe to Islam, a religion that is seen as a 'threat' to Swedish secularism (which is fiercely secular). Indeed, Islam is a major source of contention that has great implications for the integration of Somalis and Sweden. In particular, the lack of demarcation between Somali cultural practices (equated to state) and Islam (religion)

on one hand, and the apparent relative deep degree of religiosity among Somalis in the backdrop of a highly secular Swedish environment, made interaction with members of the host society almost impossible to facilitate wilful integration.

Kunz (1981) argues that refugees' orientation to their country of origin also has a significant impact of resettlement. Cultural change that occurs as a result of contact between groups of people from different cultures rarely falls neatly into a single category. Change may occur differently for different ethnic groups as well as different sub groups within a single ethnic group. Eisenstadt(1954) cited in Valtonen (1994) has identified four stages of adaption by refugees to their adopted culture. These are

- Learning language, norms, roles and customs
- Learning to handle new roles and situations
- Development of a new identity and status image and
- Switching over from participation in institutions of one's own ethnic group to participation in the institutions of the host country.

Moussa (1993) found that Ethiopian and Eritrean refugees in North America, the acquisition of employment, preferably of comparable status of their previous employment at home, were very important. So were being self-supporting, not being a burden on others, and succeeding by their own efforts (McSpadden, 1999). These facts were particularly important for them, who were used to high status in a very patriarchal society, and who suffered most from the loss of status associated with being a refugee. Tensions can also arise when women find it easier than men to obtain work; young people begin to adopt Western Cultural values, when women become isolated at home and elderly lose status.

In a study of Indo-Chinese refugees in Newzealand, Pernice, (1989), found that discrimination experienced by refugees in their daily lives was a crucial factor associated with high levels of anxiety and depression. Such discrimination was related to perceptions of competition for jobs, resentment of the reputation of Indo-Chinese for working hard over long hours, lack of English languages and skills; and the xenophobia sometimes associated with economic down turn. In an earlier study of Indocinese refugees in Australia, Bomanande Edwards (1984) also found that many felt a sensitivity to and alienation from the Australian Community with much difficulty in establishing friendship and with doubt and insecurities about themselves. Many refugees suffered from Psychometric complaints especially headache, gastrointestinal upset and insomnia. The authors described an undercurrent of anger against Australian's lack of sympathy and understanding with their situations.

2.4 Effectiveness of UNHCR and the government of Uganda in the involvement of refugees in community based activities

UNHCR's overriding priority in ensuring protection to refugees is respect for the principle of non-refoulement and treatment in accordance with basic human rights and refugee law standards. The rights of refugees to physical security and the enjoyment of other fundamental human rights, lie at the core of UNHCR's international protection mandate, which is summarized in the Preamble to the 1951 Convention: "to assure refugees the widest possible exercise of ...fundamental rights and freedoms" which are normally secured for the individual by his other government (Rushatsi et.al,2006). UNHCR's legal protection tools are the international and regional human rights and refugee law instruments that define the basic standards for the treatment of refugees, as well as domestic law which transposes such standards to a national

level. Non-legal protection tools include capacity building and training activities designed to assist governments in meeting their protection obligations and provide guidance on how to identify and effectively respond to protection gaps (Rushatsi et.al, 2006).

It is important to involve the refugees in the provision of assistance and allow the community to share the responsibility of caring for itself and its vulnerable members. This minimizes dependency and encourages self-reliance. The approach used during the emergency period will determine the whole pattern of behavioral response of refugees towards external assistance (UNHCR, 1999).

The notion of dependency is frequently used by the staff of UNHCR and NGOs working with refugees as an explanation for the refugees' lack of co-operation or excessive demands of assistance. People who have been refugees for a long time are perceived as having lost their 'natural' means of coping and reliant on the aid agencies to provide all their needs. They do not take the initiative and do not take responsibility for the care of the poorest people within their midst. Communal action is only undertaken with the support of aid agencies, and those who participate are likely to demand payment for their labor. Moreover, rather than working, they exploit the system to obtain extra ration cards and other resources from aid agencies.

The study carried out in Tanzania revealed that the refugees in Lumasi camp were widely regarded as more difficult because a large proportion had been 'spoiled' by living in camps for displaced people inside Rwanda for some time before fleeing to Tanzania (Pottier,1996). Angolan refugees who only arrived in Zambia at the end of 1999 were described as dependent by one aid worker, because they complained bitterly about the payments (incentives) offered by UNHCR for their labor in building up the services in the settlement. This underlying assumption

that refugees are prone to dependency is a major weakness in the way that community services have been conceptualized. There is no research to back up the claim that the approach in the emergency will set up a pattern of behavioral response in the way suggested in UNHCR's guidelines. There is a growing body of research that rejects the idea of the dependency syndrome and sees the observed behavior as a greater reflection on the aid agencies than the refugees (Pottier, 1996).

Many scholars have noted that refugees (like any other people) are highly skilled at adapting to the circumstances and making the best advantage of their situation (Kibreab, 1993; Waldron, 1988). When faced with a set of external interventions that can provide them with benefits, they will receive what they can. If provision is based on need then people will present themselves as needy, and when providers are foreigners, it is particularly easy to make the appropriate presentation. However, in taking advantage of the situation refugees are not exhibiting dependency so much as a great capacity for changing their livelihood strategies to their circumstances. They have to appear dependent to receive resources, but this does not mean they have forgotten how to survive by themselves.

Humanitarian aid becomes a component of refugees' resource base, which they manage to promote their interests, but it is not necessarily, and possibly rarely, the major part. Many groups of refugees have been observed to make strenuous efforts to avoid being dependent on humanitarian aid and to preserve their limited autonomy and control over their lives. Sometimes this may take the form of avoiding going to official settlements (Hansen, 1982) or subverting the aid on offer to match their own interests and priorities (Waldron, 1988). Refugees go to great lengths to preserve their lifestyle and earn extra incomes where they can (Kibreab, 1993).

The emphasis on building on refugees resources and encouraging self-reliance means that 'handouts' become a dirty word for community services agencies- as it often is for development programmes. However, faced with the desperate conditions that refugees may face, especially on first arriving in a country of asylum, an input of material resources is required to ensure that all the refugees are able to meet their basic need. In Zambia, refugees did not have enough to support their neighbors. A community development approach cannot address these basic problems, unless it can deliver appropriate material support. Unfortunately, in Zambia these resources were not forthcoming from UNHCR, which cited its concern about undermining self-reliance (Bakewell, 2002).

The community services guidelines and UNHCR's community development approach rest on the idea that people will work together for their community to improve conditions, whether by building schools, teaching adult literacy, or overseeing the operation of grinding mills. However, as noted above, given the value that people put on their time, it is difficult to expect particular individuals to dedicate time to such community work as volunteers with no personal gain.

The problem become more acute when the activity is directed towards assisting others in the neighborhood who are facing particular difficulties-whether helping people build houses, supporting foster families, or collecting firewood for people who cannot get it for themselves. Such support may be available within a well-established community but it is limited. It is even less likely to be forthcoming among new arrivals when people are staying among strangers and everybody is starting from scratch to establish themselves in a camp. Under such conditions, refugees struggle to look as far as their extended family, let alone to take care of others.

However, refugees, or any other population for that matter, do not divide their lives up so neatly. Community services is expected to work across the sectors and often act as a referral point directing refugees to available resources and identifying areas of need to be tackled by other sectors. This is very difficult to put into practice as it relies on a degree of co-operation and co-ordination, which is rarely found among agencies working in refugee camps. Each sector has its own expertise and encroachments from others, which suggest where it should work or how it should engage with the community, are not welcome. Put bluntly, to put the community services principles into practice in the field would require a shift of power between UNHCR departments and NGOs, which is unlikely in the extreme (CASA Consulting, 2002).

UNHCR's policy documents and guidelines are emphatic about the need for refugees' participation in all areas of its programmes. The introduction to its Handbook for Emergencies (1999) states, that UNHCR is committed to the principle of participation by consulting refugees on decisions that affect their lives and It is important to encourage refugees' participation at all stages of planning and implementation' UNHCR, (1999). Unfortunately, it is difficult to see these principles being worked out in the field. For example, in Western Zambia, when UNHCR planned to open a new site for housing recently arrived refugees it did not consult with them about the design and planning for the new extension. It appears to regard it as a technical matter and the refugees were simply been informed of what was happening; the refugees' involvement would start when they moved to the site. On enquiring about this lack of participation, a rather embarrassed member of UNHCR's field staff acknowledged that they had not thought of encouraging refugees' participation at the planning stage.

Bigot et.al, (1997) argued that the level of refugee participation in project activities determines the success or failure of a project. If agencies fail to involve refugees, they are denying them the possibility of developing their own strategies for dealing with the situation. They further argued that refugee involvement should start at the beginning of operations, during the initial assessments within the identification of key people for involvement in key programs.

Kumin et.al, (2012) argued that over the years UNHCR has been driving for behind the numerous attempts to link refugee solutions to broader development programs with varying degrees of success. The Executive Committee's 2009 conclusion on protracted refugee situations once again argued humanitarian and development actors to pursue effective partnerships in the implementation of durable solutions. The committee also encouraged states, UNHCR and other partners to pursue proactive measures to reduce refugee dependency and enhance their protection and dignity. The establishment in 2010 by the World Bank of a 'Global Program on Forced Displacement' is an important step forward. The program aims to improve the bank's contribution to an 'enhanced development response to forced displacements that supports economically and socially sustainable solutions'.

In 2010, UNHCR launched a new attempt to bridge the relief-development gap, unlock solutions for the displaced and provide them with livelihood support. The Transition Solutions Initiative (TSI), developed by UNHCR and UNDP along with the World Bank is based on the recognition that displacement challenges cannot be addressed by humanitarian actors alone. The TSI is aimed at integrating the needs of the refugees, returnees and IDPs into broader reconstruction and development planning. It addresses these needs through community level actions that also benefit local populations-people hosting refugees and IDPs as well as communities to which they

return. A TSI pilot program is underway in Colombia and Eastern Sudan. A key element of the TSI is the promotion of education of education and training, to enable refugees and returnees to become self-reliant and contribute to their communities (Ibid, 2012).

In conclusion, the above chapter has presented a clear description of Somali people in general. According to the literature majority of refugees and nationals live in poverty and lack the means to improve their social economic situations however, while Ugandan nationals face the same problems as refugees , refugees are more disadvantaged because they have no clear legal status, ignorant about their rights, language barrier, discrimination, access to education and employment hence prompting them to move to other parts of the world for safety, protection and greener pastures

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter presents the approaches that helped the researcher when carrying out the study. This section is categorized as follows: the research design, area of study, the study population, sample size, sampling techniques, data collection methods, data collection instruments, quality control, measurement of variables, analysis and presentation, ethical issues and study limitation.

3.1 Research design

The researcher employed a case study design. This is because the case design helps to give a detailed examination of one setting, or a single subject, a single depository of documents or one particular event (Amin, 2005). The study employed both qualitative and quantitative techniques that helped in the data collection process. The qualitative methods focused on collecting in depth information from the experts and respondents from parish chairperson, counselors, local chairpersons, Natives, leaders of Somali refugees, OPM officials and UNHCR representatives. while the quantitative methods focused on describing the questionnaires with the view of developing tables and graphs to explain it further.

The study was largely qualitative research methodology and to a small extent quantitative (Silverman, 2001), characterized the use of qualitative research with intention to explore peoples' lives and history. Qualitative research distinct itself from quantitative in the sense that it usually emphasize words rather than quantifications when collecting and analyzing data .This made it easier to understand and present the findings of the research topic through theoretical interpretations from the refugees, host community and the relevant authorities in refugee matters

3.2 Area of study

The study was conducted in Kisenyi 2. It constitutes of 11 zones namely; church area, Mbiro, Kibwa, Lubiri Triangle, Kiganda, Kasaato, Market view, Kawempe, Kiguli and Nook. This place was chosen for the study because most of the Somali refugees are settled here hence suitable for the study.

3.3 Study population

The study population consisted of 200 respondents and was drawn from Kisenyi 2 and respondents which included; the parish chairperson, counselors, local chairperson Kisenyi 2, natives, Somali refugees and Office of the Prime Minister officials and UNHCR representatives for urban refugees. The mentioned representatives are identified because they have a broad knowledge about the research questions and objectives.

3.4 Sampling procedures

Sampling is the process of selecting elements from a population such that the sample elements selected represent the population Amin, (2005).

According to Lawrence .W. Nueman (2004), simple random sampling refers to a process that generates a mathematically random result, that is; the selection process operates in a truly random method. The use of random sampling was to ensure everyone in the sample area and target audience had an equal chance to be selected.

Office of the Prime Minister Officers had called upon Somali Refugees to collect their identity cards and it was during this exercise that the researcher selected the respondents

3.4.1 Sample size

According to the sample size of 65 representatives, the researcher used simple random sampling and purposive sampling and 1 Parish Chairperson, 1 Counselor, 4 Local chairpersons, 10 Natives, 27 Somali refugees, 5 UNHCR representatives and 5 OPM officials were the sources of the data presented. The study was based on a sample size of 56 respondents that was drawn from a population of 200. The sample size was determined by using the Morgan and Krejcie table which asserts that where a total population is 65, a sample size of 56. APPENDIC IV

Table 1: The sample size of the respondents

Category of respondents	Numbers	Sampling techniques
Parish chairperson	1	Purposive
Counselor	1	Purposive
Local chairpersons	4	Purposive
Natives	10	Simple random
Somali refugees	27	Purposive
UNHCR representatives	5	Purposive
OPM officials	5	Purposive
Total	53	

3.4.2 Sampling techniques

The sampling techniques are processes for selecting suitable sample, or representative part of population for the purpose of determining characteristics of the whole population (Amin, 2005)

Sample selection used probability sampling technique especially simple random sampling and purposive sampling. Simple random sampling was used because the study intends to select a

representative without bias from the accessible population (Oso and Onen, 2005). This ensured that each member of the target population had an equal and independent chance of being included in the sample. It involved selection of people who took part in research. The following sampling procedures were used:

Purposive sampling involved selecting a certain number of respondents basing on the nature of the office. This method was appropriate because it enabled selection of informed persons who possess vital data that is comprehensive enough to allow gaining a better insight into problem. In the study respondents were contacted in person, and thus the researcher got first-hand information from them.

Random sampling method involved selecting respondents from the study population. In this way every respondent was given an equal chance of being included in the sample. This method selected the officials from the respondents.

3.5 Data collection sources

Two sources of data were used for purposes of research. These were primary data and secondary data sources.

3.5.1 Primary Data

According to Amin (2005), primary data is that kind of data that has been gathered for the first time, it has never been reported anywhere. Primary data was gathered using questionnaires and interviews with respondents of Kisenyi a Kampala suburb where the Somali refugees are found.

3.5.2 Secondary data

Amin (2005) defines secondary data as that kind of data that is available, already reported by some other scholars. Secondary data included policy documents and abstracts of the various

scholars relating to the topic of discussion in question. Secondary data for this study was gotten from sources like libraries, online information, text books, and newspapers. This was because it was readily available and easier to comprehend, as it comprised of extensively researched work.

3.6 Data collection instruments

3.6.1 Questionnaire

A questionnaire is a reformulated written set of questions to which respondents record their answers, usually within rather closely defined alternatives. Questionnaire was used based on five points like scale ranging from 1= strongly disagree to 5= strongly agree because this helps to measure the variables under study in terms of the views, opinions, perceptions and feelings of the respondents. The questionnaire was equally used because the information had to be collected from a large sample in a short period of time (Sekaran,2003).The questionnaire was addressed to management and staff members which consisted of both open and close ended questions administered to respondents.

3.6.2 Interview guide

The researcher also administered interviews. An interview is a dialogue between an interviewer and interviewee. It is an organized conversation aimed at gathering data about a particular topic. This was because this is a method that helped the researcher to collect in depth information about the study about impact of refugee culture on community based activities in Uganda. In this case, the interviews during this research were structured and were specifically administered to respondents in the parish chairperson, counselors, local chairperson Kisenyi 2, natives, and Somali refugees, Office of the Prime Minister Officials and UNHCR representatives.

3.7 Quality Control Methods

3.7.1 Validity

Validity refers to truthfulness of findings or extent to which the instrument is relevant in measuring what it is supposed to be measured (Amin, 2005). To ensure the content validity of the study instruments used in this study questions are already approved research tools with the help of the supervisor for scrutiny, clarity and removal of ambiguity. After her comments and discussion with me, the tools were adjusted accordingly.

And externally it refers to extent to which the results of a given study can be attributed or generalized to entire population. In other words, the sample used in the research must be a representative of the whole population. The selection of the sample used in this study was done in accordance with guidelines for estimating the sample size.

3.7.2 Reliability

Reliability is dependability or trustworthiness and in the context of a measuring instrument, it is the degree to which the instrument consistently measures whatever is measuring (Amin, 2005). For qualitative data, reliability of the instruments was ensured through discussing with authorities, colleagues, and participants about the instruments intended to measure and asking them whether the instruments designed would capture the required data. The reliability of the instruments and data was established following a pre-test procedure of the instruments before their use with actual research respondents.

3.8 Measurement of variables

The researcher used previous researches for purposes of interviews and helping to develop interview guides and questionnaires which were both opened and self-administered where

respondents selected a suitable number on the five point Likert scale ranging from strongly disagree as response 1 to strongly agree as response 5. According to Mugenda (1999) and Amin (2003) the Likert scale is able to measure perception, attitudes, values and behaviors of individuals towards a given phenomenon. This assisted the respondents to rate their perceptions accordingly.

3.9 Data management and Analysis

The field data was managed, analyzed and presented using both qualitative and quantitative methods.

3.9.1 Qualitative data

The researcher used the interview guide and to gain an understanding of underlying reasons, opinions, and motivations. It provides insights into the current phenomenon. The data was analyzed using content analysis and theme analysis whereby responses would be grouped into themes, interpreted and presented together with descriptive statistics of quantitative data.

3.9.2 Quatitative data

Quantitative approach of data analysis was used to analyze data. After data collection and gathering, it was examined to detect errors, omissions, contradicting and unreasonable information to assess the impact of refugee culture on community based activities in Uganda.

This was done to ensure accuracy, consistency, uniformity and meaningful information for analysis. Quantitative data from the questionnaire was coded and entered into the computer for computation of descriptive statistics. The Statistical Package for Social Scientists (SPSS

16.0) and Microsoft Excel were used to run descriptive statistics such as frequency and percentages to present the quantitative data in form of tables and graphs based on the major research questions.

3.10. Ethical Considerations

The researcher got an introductory letter and a valid identification card from Faculty of humanities and social sciences, Uganda Martyrs University Nkozi. Then researcher proceeded to get permission from Office of Prime Minister which was granted before reporting to various stakeholders involved in the study.

After permission was granted, the researchers proceeded to administer the questionnaires. The questionnaires were delivered by hand. To guarantee confidentiality of information provided, envelopes were attached to the questionnaires and participants were instructed to put completed questionnaires into envelopes and seal them. This precaution was to ensure that the responses were privy only to the researcher.

An interview guide was also used, this comprised of specific questions which were asked to the respondents which enabled the researcher to attain specific information which was compared.

Sensitive information or issues were not to be explored unless the researcher requests the respondents to provide the information and used exclusively for achieving a Master's Degree. All the necessary protocols were observed and all the respondents were thanked for their participation in the study.

3.11 Limitations of the study

The researcher was faced with time constraint to carry adequate research within required time. Since the research required a lot of time to collect the data from the field, analyzing and

processing of data was involved this was difficult to compile. But the short time used by researcher was maximally used when the researcher employed both qualitative and quantitative techniques.

The researcher had a small sample for the study which provided some biased information; some errors presented and were also not representative of the entire population. But aware of the limitation of small sample size which had high level of error in the study this was minimized by using a multi-method of collecting data to reduce error such as questionnaire, interviewing guides to avoid biased information.

Human errors and biasness are other limiting factors of this study. This is because some data's were obtained through discussions and interviews therefore there is the possibility of human error of omitting some vital information. Respondent may have also exaggerated important information in order to give their organization a positive credit for fear of what seem invasions into the organization's privacy. This was handled by assuring the respondents that the research and information given was for purely academic purposes.

Language barrier was also another shortcoming from the side of researcher where Somalis refugees who spoke Somali language and Kiswahili language which was difficult for the researcher to extract information from the respondents. However, the researcher got a research assistant to help her translate to Kiswahili which many understood so that both the researcher and respondents understood themselves.

CHAPTER FOUR

PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS

4.0 Introduction

The study findings and analysis are presented in this chapter. The purpose of the study is to assess the impact of refugee culture on community based activities in Mengo, Kisenyi Kampala district. The analysis is based on the data collected using questionnaires and interview guides which were answered by the staff/management of UNCHR and OPM, Natives, refugees, and leaders or representatives of both refugees and natives.

The presentation of findings is arranged in accordance with the questionnaire and interview guides. Questionnaires and interview guides were designed for the study which were responded to by the Managers/Staff and representatives from refugees and natives. This meant that 53 the questionnaires were responded to and returned while 3 questionnaires were unrecoverable giving a response rate of 94.6% during the study.

4.1 Background Information of respondents

In this section, the researcher aimed at establishing the personal characteristics of the respondents to the study. These included information like; Respondent type, gender, marital status, nationality status, education level, religious denomination and ethnicity of the refugees.

The following were the results;

4.2.1 Respondent Type

Frequency tabulation was used by the researcher to present the respondent type of the respondents. This is as shown in the table 2 below:

Table 2: Respondent Type of respondents

Response rate	Frequency	Percent	Valid Percent	Cumulative Percent
Native	25	47.2	47.2	47.2
Migrant	28	52.8	52.8	100.0
Total	53	100.0	100.0	

Source: primary data (2015)

Figure 2: showing respondents' type

The results in table 2 revealed that the majority of the respondents were migrants who participated in the study. Migrants were 53% whereas 47% were natives respondents.

4.2.2 Gender characteristics of respondents

Frequency tabulation was used by the researcher to present the gender distribution of the respondents. This is as shown in the table below:

Table 3: Gender characteristics of the Respondents

Gender		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	33	62.3	62.3	62.3
	Male	20	37.7	37.7	100.0
	Total	53	100.0	100.0	

Source: Primary data (2015)

Figure 3: showing the gender of the respondents

The results in table 3 revealed that the majority of the respondents were female who participated in the study. Female were 62% whereas 38% were male respondents. This implies that there was no gender bias in the study. This intended to show a clear representation of both sexes in the community.

4.2.3 Marital status

The study also captured data on the marital status of respondents and it is as in the table below:

Table 4: showing marital status of the respondents

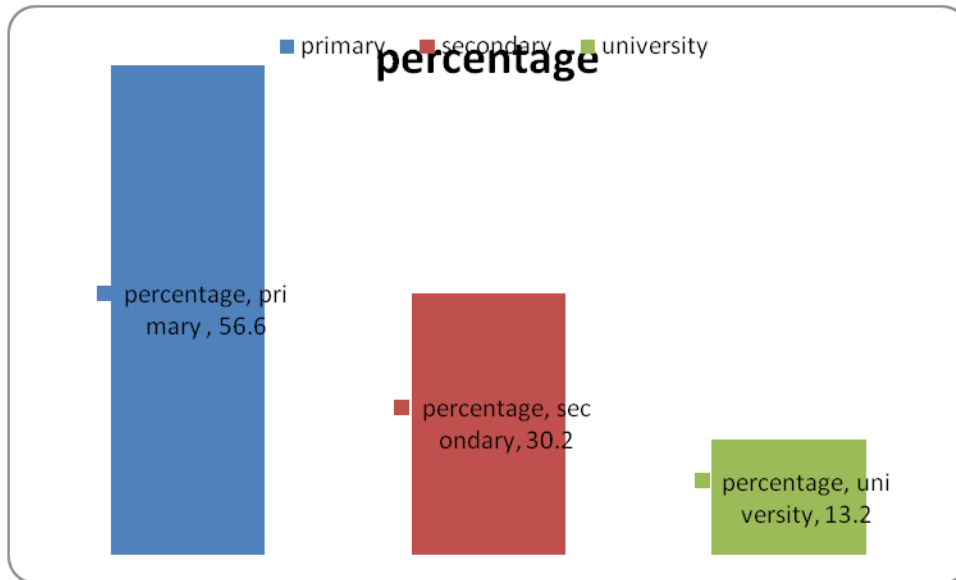
Marital status	Frequency	Percent	Valid Percent	Cumulative Percent
Single	30	56.6	56.6	56.6
Married	16	30.2	30.2	30.2
Widowed	07	13.2	13.2	100.0
Total	53	100.0	100.0	

Source: primary data (2015)

The results in table 4 above revealed that the majority of the respondents were single who participated in the study. Single were 56.6%, 30.2% of the respondents were married respondents and 13.2% of the respondents were widowed.

4.2.4 Education level

In order to be sure of the quality of the information given, the respondents were requested to give their level of education and the response is portrayed below



Source: primary data (2015)

The results in table 5 above revealed that the majority of the respondents were primary holders who participated in the study. Primary holders constituted 56.6%, 30.2% of the respondents were secondary holders of education and 13.2% of the respondents were university graduates.

4.2.5 Religious denomination

In order to be sure of the quality of the information given, the respondents were requested to give their religious denomination and the response is portrayed below

Table 5: showing religious denomination of the respondents

Religion	Frequency	Percent	Valid Percent	Cumulative Percent

Protestant	10	18.8	18.8	18.8
Muslim	38	71.6	71.6	71.6
catholic	05	9.4	9.4	100.0
Total	53	100.0	100.0	

Source: primary data (2015)

Figure 6: Showing the respondent's religion

From table 5 above, it is noted that the religious denominations of respondents include: Protestants, Muslims and Catholics.

The results show that Muslims formed a majority of the study respondents with 71.6%, Protestant constituted 18.8% of the respondents and Catholic constituted 9.4% of the total respondents. The respondents said they have easily managed to maintain their religion because most of Ugandan Muslim communities they associate with are Suuni who practice the same religious rituals like the Somalis. However it was noted that most Somalis go for Juma at Twahid Mosque in KIsenyi while Ugandans go to Old Kampala Mosque which explains more on how they have maintained their culture

4.2.6 Ethnicity of the respondents

The study also captured data on the ethnicity of the respondents and it is as in the table below:

Table 6: showing ethnicity of the respondents

Ethnicity	Frequency	Percent	Valid Percent	Cumulative Percent
Darod	5	9.4	9.4	9.4
Hawiye	15	28.3	28.3	37.7
Digil and Midhif	8	15.1	15.1	52.8
Dir	4	7.5	7.5	60.3
Others	21	39.6	39.6	100
Total	53	100.0	100.0	

Source: primary data (2015)

The results in above revealed that the majority of the respondents were others who included Bantu and Madhiban of those that participated in the study. Others were 39.6%, 28.3% of the respondents were Hawiye, Digil and Mahif were 15.1% of the respondents, Derod were 9.4% of the respondents and 7.5% of the respondents were Dir in the study.

4.3. The relationship between refugee culture and community based activities

4.2.1 Economic relationship

In order to determine the opinions and attitudes that respondents had towards the relationship between refugee culture and community based activities economically as a set of questions were asked and the questionnaire which was used to generate data was designed on a five-point Likert scale with different levels of agreement for each statement that is, 1-Strongly agree, 2- Agree, 3- Not sure, 4-disagree and 5-Strongly Disagree. The findings were shown in frequencies as below:

Table 7: Migrant influxes can have macro-economic impacts on the host country

Respondents were asked to indicate the extent to whether migrants' influxes can have macro-economic impacts on the host country. The findings as presented in table 8; show that majority of respondents had strongly agreed with 52%, 37.7% of the respondents had agreed, 5.7% were (uncertain) not sure and 3.7% represented those who disagreed. The findings therefore concluded that migrants' influxes can have macro-economic impacts on the host country due to majority percentage that agreed.

In an interview with migrants, they indicated that they were engaged in truck driving, retail businesses like; shops, selling vegetables and other food stuffs, gas station attendants, interpreters, voluntary work and mechanics. Some of them study in schools and universities everyday as well as playing football. This confirms the study of GoM et al., (1990) whose report indicates that the impact of refugees on the national public expenditure in Malawi during the 1990s concluded that significant direct and indirect expenditure related to refugees affected the scale of the government's capital investment in the social and infrastructure sectors. Direct and indirect costs of refugee influxes on public expenditure were estimated at US\$ 9.4 million for 1988 and U\$ 8.4 million for 1989.

Similarly, a recent impact evaluation of refugee camps in Daadab, Kenya (Nordic Agency for Development and Ecology, 2010), which hosts one of the largest refugee populations in the world, estimates that the total annual direct and indirect benefits of the camp operation for the local host community were around US\$ 82 million in 2009, and is projected to reach US\$ 100 million in 2010. Some of the funds for the camp operation are allocated to infrastructure investments that benefit the host community and this is in agreement with respondents' views in the study.

4.3.2. Social relationship

Table 8: Somali people's presence in Kisenyi has had social impacts on the ethnic balance of hosting community

Respondents were asked to indicate the extent to which Somali people's presence in Kisenyi has had social impacts on the ethnic balance of hosting community. The findings as presented in table 9; show that majority of respondents had strongly agreed with 56.6 %, 35.8% of the respondents had agreed and 3.7% of the respondents both were not sure and disagreed respectively. The findings therefore indicate that the majority of respondents agreed that Somali people's presence in Kisenyi has had social impacts on the ethnic balance of hosting community. According to the findings from interviews, most respondents acknowledged that internal security of the community since arrival of the refugees has been bad or not stable *“face a lot of problems like a lot of fighting in the community, lack of protection, many robberies, rampant pick pockets, it is not safe to move at night both locals and migrants, and lastly locals are in fear”* ever since the arrival of migrants there has been a negative impact on the ethnic balance of hosting community.

4.3.3 Cultural relationship

Table 9: The Cultural impact of migrants on the people in Kisenyi may occur simply because of their presence

Socio-cultural impact of migrants on the people in Kisenyi may occur simply because of their presence. Findings indicated that majority of respondents had agreed with 62.4%, 30.2% of the respondents strongly agreed, 5.7% of the respondents both represented those were not sure and 1.8% of the respondents represented those who disagreed. The findings therefore indicate that

the majority of respondents agreed that there is cultural impact of migrants on the people in Kisenyi may occur simply because of their percentage.

In an interview with locals (natives) on complaints and reports about the activities of the refugees, most of them had no complaints but a few of them raised complaints like they are not friendly to the local people do not like working with local people, they are rigid, value their people and do not socialize, involve themselves in drug abuse, involve themselves in theft at night and make a lot of noise within the community. Some of them are of the view that natives (locals) do insult them by calling them “Al’shabab” in the community which annoys them.

This confirms what Pini (2008) said on the socio-cultural impact of refugees on the host community may occur simply because of their presence. Thus, if traditional animosities exist between cultural or ethnic groups, it may cause problems when one group becomes exposed to another that has been forced to become refugees. For example, in the late 1990s the mere presence of Kosovo-Albanian refugees in Macedonia generated tensions between ethnic Albanians and Serbs in Macedonia.

Table 10: Traditional differences between cultural or ethnic groups may cause problems

Respondents were asked to indicate the extent to which traditional differences existed between cultural or ethnic groups, which could cause problems. The findings as presented in table 11; show that majority of respondents had agreed with 54.7%, 37.7% of the respondents had strongly agreed, 7.5% disagreed while 1.8% represented those who were (uncertain) not sure. The findings therefore indicate that the majority of respondents agreed that traditional differences existed between cultural or ethnic groups, which could cause conflicts and discrimination. A Somali respondent gave an examples of traditional differences that stand out between them and the Muslim host communality, he said *“In Somali culture the first born child is named Mohamed so as to get blessings in family and after 40 days we slaughter animals and the community elders gather to bless the born and thank Allah for the 40 days he has lived”*

This further explains that refugee presence in hosting countries has potential social impacts on the ethnic balance of hosting areas, social conflict, and delivery of social services. The cultural impact of refugees on the host community may occur simply because of their presence. . For example, in the late 1990s the mere presence of Kosovo-Albanian refugees in Macedonia generated tensions between ethnic Albanians and Serbs in Macedonia (Pini, 2008). And this seems to be in agreement with the respondents’ findings.

Table 11: During the entire period, relations between refugees and the host population in Kisenyi is largely peaceful

Findings indicated that majority of respondents had agreed with 60.4%, 22.6% of the respondents had disagreed, 15.1% of the respondents had strongly agreed while 1.8% of the respondents were (uncertain) not sure. The findings therefore indicate that the majority of respondents agreed that during the entire period, relations between refugees and the host population in Kisenyi is largely peaceful.

Interview further explained the relations between refugees and host population in Kisenyi whether peaceful, most of the natives were peaceful staying with fellow Somalis because they felt comfortable with them, one of refugee exclaimed “*that i love having them around which makes him feel like am back in Somalia.*” A respondent mentioned that he was happy to them around and feels like he has brothers and sisters. One local business woman said the relations were okay with the local though was worried about them being idol and many which could cause tension among the locals in future.

Their response seems to be in disagreement with UNHCR (2007) which states that when refugees are from the same cultural and linguistic group as the local population, there are greater opportunities for peaceful co-existence and interaction among them (UNHCR, 2007). The same has been the case with the massive influx of Somali refugees into the Dadaab area in Kenya, which is inhabited by people sharing the same culture and language, and which is often related by clan or tribes to the refugee population.

Table 12: Refugee status offers an opportunity for education, health and basic livelihood and participation in the community based activities

The findings show majority of respondents had strongly agreed with 56.6%, 28.3% of the respondents had agreed, 7.5% of the respondents were (uncertain) not sure, 5.6% disagreed while 1.8% strongly disagreed. The findings therefore indicate that the majority of respondents agreed that Refugee status offers an opportunity for education, health and basic livelihood and participation in the community based activities.

In the interview findings, most of the Somalis acknowledged that their refugee status offered them an opportunity for education especially their children and relatives who were willing to go back to school. Somalis observed that the Ugandan education system is similar to the Ugandan except for the language they also noted that they have opportunities of acquiring education sponsorship from different organization one Mohamed Hirsi Farah said “ *I completed my bachelors degree in Social Sciences at Makerere University last year. I used to pay as a national because OPM gives us recommendation letters to government institutions to pay as nationals and my brother is now in Senior Four at Old Kampala secondary school being sponsored by Windle Trust*” They got medication from especially KCCA health centre in Kisenyi as well as other hospitals around, shared worship places like; mosques and churches, markets, and jobs

The respondents therefore seem to be in agreement with the study of Maystadt and Verwim (2009) who illustrates that when refugees arrive, those among the host population who have access to resources, education, or power are better positioned to benefit from the refugee presence, while those who lack these resources in the local context become further marginalized Similarly, Betts (2009) stated that refugees are frequently viewed as benefitting from privileged

access to resources unavailable to the local host population. In this regard, refugee status offers an opportunity for education, literacy, vocational training, health, sanitation, and basic livelihood. However, when social services provided through international funding also target host communities, the likelihood that the local population will have a positive view of refugees increases significantly. And this is in agreement with respondents' findings.

Livelihood opportunities in refugee situations

Respondents were asked to indicate the extent to which Issues of gender-based violence have also been examined in the context of livelihood opportunities in situations of displacement. The findings as indicated in table 14; show that majority of respondents had agreed with 75.5%, 13.2% of the respondents were not sure while both 5.7% represented those who had strongly agreed and disagreed respectively. Issues of gender-based violence have also been examined in the context of livelihood opportunities in situations of displacement. Some studies show that gender relations within households are affected by the increasing participation of women in income-generating activities, which affects not only the distribution of resources within households, but also traditional roles of family structures (Women's Refugee Commission, 2009).

Table 14: The majority of Somali people in Kisenyi face serious challenges to access employment opportunities

The findings as presented in table 15; show that majority of respondents had strongly agreed with 62.3% while 37.7% represented those who. The findings indicated that majority of the respondents agreed that the majority of Somali people in Kisenyi face serious challenges to access employment opportunities for example as professional teachers, Engineers and doctors.

An interview with a respondent who works with Somali Women Volunteers said that most women work as shop keepers, selling vegetables while men work as mechanics, guards and truck drivers, fuel attendants, restaurants, cashiers at supermarkets. Some of them were of the view that it's difficult for refugees to access employment opportunities among the locals due to language problems. This corroborates with Morris (2010) observation where the majority of male Somali refugees in Sanaa in Yemen faced serious challenges to access employment opportunities in the city and depended on incomes earned by female family members. In a traditionally patriarchal society, this dependency situation can lead to psycho-social disorders, distress, and domestic violence.

Large influxes of migrants in Kisenyi have also been associated with environmental impacts on land, water, natural resources

The findings show that majority of respondents had agreed with 49.1%, 28.3% of the respondents had strongly agreed, 16.9% of the respondents were not sure, 3.7% disagreed and 1.8% of the respondents strongly disagreed. The findings therefore indicated how respondents affirmed that large influxes of migrants in Kisenyi has also been associated with environmental impacts on land, water, natural resources due to majority percentage that agreed.

The respondents therefore seem to be in agreement with the study of (Jacobsen, 1997; UNHCR, 1998; FAO, 2005) who observed that the presence of large influxes of refugees has also been associated with environmental impacts on land, water, natural resources, and slum growth. Various studies provide examples of different types of environmental impacts related to the influx of refugees and their long-term presence.

4.4 Factors that have enabled refugees to retain their Culture.

In order to determine the opinions and attitudes that respondents had towards the refugees that has enabled them to retain their culture, a set of questions were asked and the questionnaire which was used to generate data was designed on a five-point Likert scale with different levels of agreement for each statement that is, 1-Strongly agree, 2- Agree, 3-Not sure, 4-disagree and 5-

The study findings show that majority of respondents who were both natives and Somali said no with 93.5% and 7.5% of the respondents said yes. The findings therefore conclude that they it is largely unacceptable to inter-marry with a refugee due to majority percentage that (disagreed) responded no.

According to the interview with locals and Somalis they mentioned that it was difficult to find intermarriage and thus they were minimal in the area. And this makes the Somalis retain their culture because of their rigidity and pride among the locals thus respondents' finding being consistent in the study.

Table 17: I have accepted a refugee as my religious leader

Extent	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	40	75.5	75.5	75.5
No	13	24.5	24.5	100.0
Total	53	100.0	100.0	

Source: primary data (2015)

The study findings as indicated in table 18; show that majority of respondents said yes with 75.5% while 24.5% of the respondents said no. The findings therefore conclude that majority of the respondents have accepted a refugee as their religious leader. The questionnaires were administered to locals and refugees. This was to establish how locals and refugees relate in terms of religious practices as most refugees fled Somali because the long lasting war due to difference in their ethnicity and religion.

Table 18: Refugees are fellow human beings that need to be respected and protected

Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	51	96.2	96.2	96.2
No	02	3.8	3.8	100.0
Total	53	100.0	100.0	

Source: primary data (2015)

The study findings in table 19; show that majority of respondents said yes with 96.2% while 3.8% of the respondents said no. The findings therefore conclude that majority of the refugees are fellow human beings that need to be respected and protected due the percentage. It also indicated that the locals have accepted Somalis as part of their community.

According to interview meeting with local chairperson and Somali leaders, they agreed that refugees were treated like human beings that need to be respected and protected though they

emphasized that refugees do not move at night to reduce local people from injuring them for lack of identification.

Table 19: I have attended social functions organized by refugees in Kisenyi

Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	41	77.4	77.4	77.4
No	12	22.6	22.6	100.0
Total	53	100.0	100.0	

Source: primary data (2015)

The Table 20 shows that majority of respondents said yes with 77.4% while 22.6% of the respondents said no. The findings therefore conclude that majority of the respondents have attended social functions organized by refugees in Kisenyi.

Table20: Refugees have owned property in Kisenyi village

Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	46	86.8	86.8	86.8
No	7	13.2	13.2	100.0

Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	46	86.8	86.8	86.8
No	7	13.2	13.2	100.0
Total	53	100.0	100.0	

Source: primary data (2015)

Respondents were asked to indicate the extent to which refugees have owned property in Kisenyi village. The findings as presented in table 21; show that majority of respondents had said yes 86.8%, and 13.2% of the respondents had replied no. The findings therefore conclude that majority of the respondents said yes that refugees have owned property in Kisenyi village due to percentage.

In an interview with the refugees, they confirmed that some refugees owned property in Kisenyi village like supermarkets, restaurants, retail businesses and these was gotten from savings of their businesses that had accumulated them to buy property. This is consistent with the finding of the respondents in the study. This has enabled economic sustainability.

Table 21: Refugees are law abiding overall perception on cultural issues

Response	Frequency	Percent	Valid Percent	Cumulative Percent
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Yes	50	94.3	94.3	94.3
No	3	5.7	5.7	100.0
Total	53	100.0	100.0	

Source: primary data (2015)

Respondents were asked to indicate the extent to which refugees are law abiding overall perception on cultural issues. The findings as presented in table 22; show that majority of respondents said yes with 94.3% and 5.7% of the respondents replied no. The findings concluded that refugees are law abiding overall perception on cultural issues due to majority percentage that (agreed) yes.

According to the interview with Somalis leaders and interpreters indicated that they are law abiding people on cultural because some of the cultural practices do have similarity like dancing, Islamic practices, educating children, and Madarasa classes for Quran lessons.

Table 22: Refugees in Kisenyi have emerged as good community leaders

Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	48	90.6	90.6	90.6
No	5	9.4	9.4	100.0
Total	53	100.0	100.0	

Source: primary data (2015)

Respondents were asked to indicate the extent to which refugees in Kisenyi have emerged as good community leaders. The findings in table 23; show that majority of respondents said yes with 90.6% and 9.4% of the respondents said no. The findings conclude that refugees in Kisenyi have emerged as good community due to majority percentage that agreed.

According to the interview, 'one of the Somalis leaders pointed out that they have nurtured good leaders from their own and have also stated that they have enjoyed the good leadership of their leaders in the camp who has helped them to access services from the government and its agencies. With such intimation this directly showed that they can be good leaders having led their people well so they show such leadership skills in places of Worship among other places and this is in agreement with respondents' finding in the study.

4.5 The effectiveness of UNHCR and the Government on involvement of refugees in community based activities

In order to determine the opinions and attitudes that respondents had towards the effectiveness of UNHCR and the Government on involvement of refugees in community based activities, a set of questions were asked and the questionnaire which was used to generate data was designed on a five-point Likert scale with different levels of agreement for each statement that is, 1-Strongly agree, 2- Agree, 3-Not sure, 4-disagree and 5-Strongly Disagree.

Somali people have been allowed as members of community arbitration committee

Respondents were asked to indicate the extent to which Somali people have been allowed as members of community arbitration committee. The findings as presented in table 24; show that majority of respondents had agreed with 67.9%, 15.1% of the respondents strongly agreed, 11.3% were not sure and 5.7% of the respondents disagreed. The findings conclude that Somali people have been allowed as members of community arbitration committee due to majority percentage that agreed.

According to an interview, a Somali elder agreed to this saying that as refugees they are allowed to identify community leaders amongst themselves who work hand in hand with the natives which makes them feel represented at any level in the community

It is important to involve the refugees in the provision of assistance and allow the community to share the responsibility of caring for itself and its vulnerable members. This minimizes dependency and encourages self-reliance. The approach used during the emergency period will determine the whole pattern of behavioral response of refugees towards external assistance (UNHCR, 1999). UNHCR and OPM must be involved in ensuring refugee's safety and protection at all times especially in Kisenyi where there is a high crime rate.

Table 24: Migrants have been accepted as local unit committee chairman

Extent	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	3	5.7	5.7	5.7
Agree	14	26.4	26.4	32.1
Not sure	20	37.7	37.7	69.8
Strongly disagree	2	3.8	3.8	73.6
Disagree	14	26.4	26.4	100.0
Total	33	100.0	100.0	

Source: primary data (2015)

Table 24 above, shows the extent to which migrants have been accepted as local unit committee chairman. Findings indicated that majority of respondents were not sure with 37.7%, 26.4% of respondents both agreed and disagreed, 5.7% of the respondents had strongly agreed and 2% of the respondents had strongly disagreed. The findings therefore indicate that the majority of respondents were not sure that migrants have been accepted as local unit committee chairman due to percentage.

According to an interview, Somali refugees were aware that they are not allowed to engage in any political activity which makes them ignorant about involment in leadership activities

Table 25: Migrants have been accepted to integrate into other parts of Uganda

Extent	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	32	60.4	60.4	60.4
Agree	21	39.6	33.6	100.0
Total	53	100	100.0	

Source: primary data (2015)

Table 25 above, shows the extent to which migrants have been accepted to integrate into other parts of Uganda. Findings indicated that majority of respondents were strongly agree with 60.4% and 39.6% of respondents agreed. The findings therefore indicate that the majority of respondents agreed that migrants have been accepted to integrate into other parts of Uganda due to percentage. According to the finding most migrants have stayed in Kisenyi for a very long time and engage in similar activities with nationals and share the same public resources as refugees have a right to enjoy the same resources as nationals hence enhancing the aspect of integration as a durable solution to the refugee problem.

Table 26: Somalis have been assisted by government to access all resources accessed by nationals in Kisenyi

Extent	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	32	60.4	60.4	60.4
Agree	18	34	34	94.4
Not sure	3	5.6	5.6	100.0
Total	33	100.0	100.0	

Source: primary data (2015)

Findings above show that 60.4% of the respondents had strongly agreed, 34% of the respondents agreed while 5.6% were (uncertain) not sure. The findings therefore indicate that the majority of respondents agreed that Somalis have been assisted by government to access all resources accessed by nationals in Kisenyi due to percentage.

In an interview with social worker, pointed out that Somalis have been able to access all resources accessed by nationals in Kisenyi by government through Office of Prime Minister and its partners for example UNHCR and Inter aid. For example they report to interAid for medical assistance for minor cases, where there is need for serious medical intervention, refugees are given referral letters to Mulago hospital where they seek free medical assistance on presenting their refugee identity card or asylum seeker certificate.

Table 27: Environment impact assessment has been done by NGOs before migrants' settlement in Kisenyi

Extent	Frequency	Percent	Valid Percent	Cumulative Percent
Agree	10	18.9	18.9	18.3
Not sure	31	58.5	58.5	76.8
Disagree	12	22.6	22.6	100.0
Total	53	100.0	100.0	

Source: primary data (2015)

As viewed from table 27 above, findings indicated that majority of respondents were (uncertain)not sure, 22.6% of the respondents disagreed and 18.9% of the respondents had agreed. The findings therefore indicate that the majority of respondents were not sure that environment impact assessment has been done by NGOs before migrants' settlement in Kisenyi. This is so because most urban refugees do not have much access to land as compared to rural refugees who are given land by the government of Uganda for cultivation and small scale farming to ensure self reliance.

Table 28: Migrants have been in position to understand their rights as people of concern in Uganda and UNHCR

Extent		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	11	20.8	20.8	20.8
	Agree	32	60.4	60.4	81.2
	Not sure	7	13.2	13.2	94.4
	Disagree	3	5.7	5.7	100.0
	Total	33	100.0	100.0	

Source: primary data (2015)

Results presented in table 28 shows that show that majority of respondents had agreed with 60.4%, 20.8% of the respondents had strongly agreed, 13.2% of the respondents were not sure and 5.7% represent those who disagreed. The findings therefore indicate that the majority of respondents agreed that migrants have been in position to understand their rights as people of concern in Uganda and UNHCR. In an interview with one of the top staff at OPM, he indicated that the cordial relationship that exists between government's offices (OPM) and other agencies like; UNHCR, Inter Aid among others have accounted for the increased knowledge of their rights by refugees as people of concern in Uganda. UNHCR and OPM through their community based approach conduct training among refugee communities to create awareness on the asylum process and the rights refugees are entitled to after being granted refugees status. It should be

noted that refugees have similar rights as the nationals apart from engaging in political affairs of Uganda, they cannot vote for be voted for.

Table 29: Somalis are being involved in activities that enable local migration, self-reliance and sustainability as a durable solution for UNHCR

Extent	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	9	17	17	17
Agree	27	50.9	50.9	67.9
Not sure	10	18.9	18.9	86.8
Disagree	7	13.2	13.2	100.0
Total	53	100.0	100.0	

Source: primary data (2015)

As study results in table 29 shows the extent to which Somalis are being involved in activities that enable local migration, self-reliance and sustainability as a durable solution for UNHCR. Findings indicated that majority of respondents had agreed with 50.9%, 18.9% of the respondents were not sure, 17% of the respondents strongly agreed and 13.2% of the respondents disagreed. The findings therefore indicate that the majority of respondents agreed that Somalis are being involved in activities that enable local migration, self-reliance and sustainability as a durable solution for UNHCR.

In an interview with one of the junior staff, she indicated that some Somalis are being involved in activities like teaching them local languages for example Luganda and little English but most importantly is the sharing of facilities like schools and health facilities as local integration, Self-reliance was also offered in form of teaching them business skills like beginning small businesses, and sustainability was in form of registering them as refugees, provide information on procedures, provision of protection with assistance of Police in the camps and educating them on their rights.

This confirms what according to the study(Hansen, 1982; Waldron, 1988) who observed that Humanitarian aid becomes a component of refugees' resource base, which they manage to promote their interests, but it is not necessarily, and possibly rarely, the major part. Many groups of refugees have been observed to make strenuous efforts to avoid being dependent on humanitarian aid and to preserve their limited autonomy and control over their lives. Sometimes this may take the form of avoiding going to official settlements or subverting the aid on offer to match their own interests and priorities.

Table 30: The UNHCR community based approach is applicable to both urban and camp refugees

Extent	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	5	9.4	9.42	9.4
Agree	26	49.1	49.1	58.5
Not sure	1	1.9	1.9	60.4
Disagree	21	39.6	39.6	100.0
Total	53	100.0	100.0	

Source: Primary data (2015)

As presented in table 30 above; shows the extent to which the UNHCR community based approach is applicable to both urban and camp refugees. Findings indicated that majority of respondents had agreed with 49.1%, 39.6% of the respondents disagreed, 9.4% of the respondents and 1.9% were (uncertain) not sure. The findings therefore indicate that the majority of respondents agreed that the UNHCR community based approach is applicable to both urban and camp refugees.

In an interview with one of the top management staff of UNHCR, indicated that the organization's community based approach is applicable in the case of urban refugees in Kisenyi though some of the Somali Women volunteers were of the view that, yes it was applicable but for those in camps and not very active on urban refugees.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter presents the summary, conclusions and recommendations on the impact of refugee culture on community based activities in Mengo-Kisenyi, Kampala district basing on the findings from the study. The findings, conclusions and recommendations were is to assess the impact of refugee culture on community based activities in Mengo-Kisenyi, Kampala district in terms of the relationship between refugee culture and community based activities in Kisenyi, what has enabled refugees to retain their Culture and the effectiveness of UNHCR and the government on the involment of refugees in community based activities.

The data was analyzed in form of figures and tables which were used to test the relationship between the independent variable (impact of refugee culture) and the dependent variable (community based activities)

5.1 Summary of findings

5.1.1 The relationship between refugee culture and community based activities in Kisenyi

From the findings, the results revealed that majority of respondents agreed that migrants' influxes can have macro-economic impacts on the host country. Most of the respondents agreed that Somali people's presence in Kisenyi has had social impacts on the ethnic balance of hosting community. Most of the respondents agreed that the socio-cultural impact of migrants on the people in Kisenyi may occur simply because of their presence. Majority of respondents agreed that traditional differences existed between cultural or ethnic groups, which could cause problems. The findings indicated that the majority of respondents agreed that during the entire

period, relations between refugees and the host population in Kisenyi is largely peaceful. Most of the respondents agreed that Refugee status offers and opportunity for education, health and basic livelihood and participation in the community based activities. Majority expressed that issues of gender-based violence have also been examined in the context of livelihood opportunities in situations of displacement. Majority of the respondents agreed that the majority of Somali people in Kisenyi face serious challenges to access employment opportunities and indicated how majority of respondents affirmed that large influxes of migrants in Kisenyi have also been associated with environmental impacts on land, water, natural resources.

5.1.2 To find out what has enabled refugees to retain their Culture

From the findings, the results revealed that majority of the respondents that refugees were not accepted to inter-marry with a refugee, majority of the respondents accepted a refugee as their religious leader, majority of the refugees are fellow human beings that need to be respected and protected, majority of the respondents have attended social functions organized by refugees in Kisenyi, most of the respondents said yes that refugees have owned property in Kisenyi village, most of the respondents affirmed that refugees are law abiding overall perception on cultural issues and most of the respondents agreed that refugees in Kisenyi have emerged as good community.

5.1.3 The effectiveness of UNHCR and the government on the involvement of refugees in community based activities.

From the findings, revealed that majority of the respondents agreed that Somali people have been allowed as members of community arbitration committee, most of respondents indicated that they (uncertain) not sure migrants have been accepted as local unit committee chairman, most of the respondents agreed that migrants have been accepted to integrate into other parts of Uganda,

majority of respondents agreed that Somalis have been abled by government to access all resources accessed by nationals in Kisenyi, most of the respondents were (uncertain) not sure that environment impact assessment has been done by NGOs before migrants' settlement in Kisenyi, majority of respondents agreed that migrants have been in position to understand their rights as people of concern in Uganda and UNHCR, most of the respondents agreed that Somalis are being involved in activities that enable local migration, self-reliance and sustainability as a durable solution for UNCHCR, and majority of respondents agreed that the UNHCR community based approach is applicable to both urban and camp refugees.

5.2 Conclusions

5.2.1 The result of this study concluded that migrants' influx had a significant influence on macro- economic on the host country where it spends more money, resources and this leads to conflicts among host people and refugees in the Kisenyi, refugees have also faced challenges of being employed by natives where they fail to meet the requirements of jobs. The study has indicated that large influxes of migrants in Kisenyi have also been associated with environmental impacts on land, water, natural resources.

5.2.2 From the findings, the study has concluded that the intermarriage is minimal among natives and Somali. Respect is accorded to the Somalis by natives and they make good leaders in the community. Its highly noticed that when this is observed and frequently exercised can lead to migrants to retain their culture but when not respected and there is insecurity, intermarriages, criminals then will then on the host's culture.

5.2.3 From the finding, the study UNCHR and government have made it possible for them to be part of the community. This has been done by being accepted in other parts of the country, allowed to members of community arbitration, access to the resources, right to understand their

rights and local integration and sustainability which has made them get involved in community based activities in Kisenyi.

5.3 Recommendations

From the research findings, the following recommendations are made:

- I. The leaders of Somalis, local leaders, government and its agencies should develop and organize constant seminars and workshops to train and educate refugees on mechanisms for mitigation of traditional differences that exist between host communities and refugees which could create tension between the two parties. This tension can be reduced by promoting farming activities, road construction, and income-generating activities in surrounding areas and this through increasing of international funding to target host communities which will likely lead a positive view of refugees' increases significantly.
- II. The refugees and locals should be sensitized about the importance of land protection. This can be done by working hand in hand with Kampala Capital City Authority and National Environment Management authority members since they are responsible for environment in Kampala and Uganda respectively. From the finding the biggest percentage of refugees had no idea of the aspect of environment protection yet there has been an increase in climatic changes worldwide due to land degradation hence causing displacement.
- III. Development activities should be emphasized to address the issues of unemployment among urban refugees living in kisenyi. This can be done by empowering Somali youths with vocational skills such as building, carpentry, craft making and mending to ensure self reliance and improvement of their livelihood. The government and UNHCR should also ensure free and easy access to higher education as most of the refugees can easily access basic education

5.4 Areas for further study

From the findings, it is revealed that the cultures of the refugees have played a significant role in community based activities which have enhanced their relations with the host communities and presented refugees with socio-economic opportunities similar to those enjoyed by the hosts such as access to wealth, jobs, housing, education, power, and privilege that are structural drivers for social integration of minority groups such as refugees. Amidst these, it still remains unknown as to why in most Somali refugees in host communities have failed to integrate yet socio-cultural perspectives such as structuralism emphasize social integration of minority groups. Therefore further research is required in the area of social integration of refugees in urban areas where there is a multi-diverse structural opportunities.

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APPENDIX I: RESEARCH QUESTIONNAIRE

QUESTIONNAIRE FOR THE REFUGEES AND HOSTS OF KISENYI PARISH IN KAMPALA DISTRICT

Dear respondent,

I am Bambuuza Sarah a final year student in Masters of Refugees and Migration Studies, Uganda Martyrs University. My research topic is: **Impact of refugee culture on community based activities: The case of Somali refugees in Kisenyi 2, Kampala district.** The research is for academic purposes only and any information given will be treated with utmost confidentiality and will be only revealed to those in authority and academic field. Your positive response will be highly appreciated.

Please tick appropriately

SECTION 1: Background information of the respondents

1. Respondent type

a) Native

b) Migrant

2. Sex

(a) Female

(b) Male

3. Marital status

(a) Single

(b) Married

(c) Divorced

(d) Widowed

4. Nationality of spouse

a) Migrant

b) Ugandan

5. Level of Education

(a) None

(b) Primary

(c) Secondary

(d) University

6. Religious denomination

(a) Catholic

- (b) Protestant
- (c) Muslim
- (d) Others specify

7. **Ethnicity**

- (a) Isaack
- (b) Darod
- (c) Hawiye
- (d) Digil and midhif
- (e) Dir
- (f) Others specify

SECTION (B)

THE FOLLOWING QUESTIONS ASK ABOUT THE RELATIONSHIP BETWEEN REFUGEE CULTURE AND COMMUNITY BASED ACTIVITIES SOCIALLY, ECOMICALLYAND CULTURALLY

Please answer truthfully. Please select one answer per statement by placing a cross in the appropriate box on the scale of 1 to 5 where; 1=strongly disagree (SD), 2= Disagree (D), 3= Not sure (NS), 4=Agree (A), 5=strongly agree (SA).

	STATEMENTS	SD	D	NS	A	SA
1	Migrants influxes can have macro-economic impacts on the host country economy					
2	Somali people's presence in Kisenyi has had social impacts on the ethnic balance of					

	hosting community.					
3	The socio-cultural impact of migrants on the people in Kisenyi may occur simply because of their presence					
4	If traditional differences exist between cultural or ethnic groups, it may cause problems					
5	During the entire period, relations between refugees and the host population in Kisenyi is largely peaceful.					
6	Refugee status offers an opportunity for education, health, and basic livelihood and participation in the community based activities					
7	Issues of gender-based violence have also been examined in the Context of livelihood opportunities in situations of displacement.					
8	The majority of Somali people in Kisenyi face serious challenges to access employment opportunities					
9	Large influxes of migrants in Kisenyi has also been associated with environmental					

	impacts on land, water, natural resources					
--	---	--	--	--	--	--

Section C: The following questions ask about what has enabled migrants to retain their culture

	Statements	Yes	No
1.	I have inter-married with a refugee		
2.	I have accepted a refugee as my religious leader		
3.	Refugees are fellow human beings that need to be respected and protected		
4.	I have attended social functions organized by refugees in Kisenyi		
5.	Refugees have owned property in Kisenyi village		
6.	Refugees are law abiding overall perception on cultural issues		
7.	Refugees in Kisenyi have emerged as good community leaders.		

The following questions refer to the effectiveness of UNHCR and the Government on involvement of refugees in community based activities

Please answer truthfully. Please select one answer per statement by placing a cross in the appropriate box on the scale of 1 to 5 where; 1=strongly disagree (SD), 2= Disagree (D), 3= Not sure (NS), 4=Agree (A), 5=strongly agree (SA)

	Statements	SD	D	NS	A	SA
--	-------------------	-----------	----------	-----------	----------	-----------

8.	Somali people have been allowed as members of community arbitration committee					
9.	Migrants have been accepted as local unit committee chairman					
10.	Migrants have been accepted to integrate into other parts of Uganda					
11.	Somalis have been abled by government to access all resources accessed by nationals in Kisenyi					
12.	Environmental impact assessment has been done by NGOs before migrants settlement in Kisenyi					
13.	Migrants have been in position to understand their Rights as people of concern in Uganda and UNHCR					
14.	Somalis are being involved in activities that enable local integration, self-reliance and sustainability as a durable solution for UNHCR					
15.	The UNHCR community based approach is applicable to both urban and camp refugees					

APPENDIX II: INTERVIEW GUIDE

Dear respondent,

I am Bambuuza Sarah a final year student in Masters of Refugees and Migration Studies, Uganda Martyrs University. My research topic is: **Impact of refugee culture on community based activities: The case of Somali refugees in Kisenyi 1, Kampala district.** The research is for academic purposes only and any information given will be treated with utmost confidentiality and will be only revealed to those in authority and academic field. Your positive response will be highly appreciated.

Section A: Personal Information

Date of interviewGender.....

Age (*optional*).....Residence

Level of education

Occupation

Organization

Section A: Origin Of Informant

1. How long have you lived here and what do you do for a living?

.....

2. What other sources of income do you have?

.....

3. You live here with Somali refugees, what can you say about their presence?

.....

Section B: To examine the relationship between refugee culture and community based activities

4. What in general can you say about the internal security of the community since the arrival of the refugees?

.....

5. What main activities are the Somali refugees engaged in, to your knowledge?

.....

6. What are the complaints or reports you hear about the activities of the refugees?

.....

7. Who own the right to these local resources?

.....
8. Apart from domestic use, what do you use some of these resources for?

.....

9. To what extent to the best of your knowledge, has the refugee presence influenced the availability, access and use of local resources here?

.....

10. What facilities and services are available in this community?

.....

11 Do you share the same facilities and services with refugees?

.....

12 What kinds of work are refugees engaged in?

.....

13 Are there any inter-marriages between refugees and hosts population?

.....

14 What are the contributions of the refugees to this to your society?

.....

15. What can you please say about food prices in the community?

.....

16. What really happens during food price fluctuations?

.....

17. Do you have health facilities in these your communities?

.....

18. Do you share the health facilities with refugees?

.....

19. What are the common ailments in the communities and have these decreased or increased as a result of the refugees' presence?

.....

Section C: To find out what has enabled refugees to retain their Culture

11. Do you feel free exercising your Culture?

.....

12. You are surrounded by people from different Cultures, how are you able to communicate?

.....

13. How is inter-marriage being handled by the Somali people?

.....

14. Why are Somali people always on the move?

.....

15. What are some of the Cultural practices among the Somali people?

.....

16. Do you know any Cultural practices that are similar to those of the Somali people?

.....

17. Uganda has strict policies on gender balance, what do you think about this?

.....

Section D: To investigate the effectiveness of UNHCR and the government on the involment of refugees in community based activities.

Note: Please, ignore inapplicable questions

1. When was this organization established?

.....

2. What has been some of the functions of this organization with regards to forced refugees?

.....

3. In which ways do you assist these refugees when they arrive here?

.....

4. Do you factor in the potential impact that the presence of these refugees might have on the host communities?

.....

5. Do you partner with other agencies in your operations in addressing refugee issues?

.....

6. What are the challenges that you encounter in the course of your operations?

.....

7. What is your view on refugee management in general in Uganda and particularly in Kisenyi ?

.....

8. Is the UNHCR community based approach applicable in the case of urban refugees in Kisenyi ?

.....

APPENDIX IV: KREJCIE AND MORGAN TABLE

TABLE FOR DETERMINING SAMPLE SIZE FROM A GIVEN POPULATION

N	S	N	S	N	S	N	S	N	S
10	10	100	80	280	162	800	260	2800	338
15	14	110	86	290	165	850	265	3000	341
20	19	120	92	300	169	900	269	3500	246
25	24	130	97	320	175	950	274	4000	351
30	28	140	103	340	181	1000	278	4500	351
35	32	150	108	360	186	1100	285	5000	357
40	36	160	113	380	181	1200	291	6000	361
45	40	180	118	400	196	1300	297	7000	364
50	44	190	123	420	201	1400	302	8000	367
55	48	200	127	440	205	1500	306	9000	368
60	52	210	132	460	210	1600	310	10000	373
65	56	220	136	480	214	1700	313	15000	375
70	59	230	140	500	217	1800	317	20000	377

75	63	240	144	550	225	1900	320	30000	379
80	66	250	148	600	234	2000	322	40000	380
85	70	260	152	650	242	2200	327	50000	381
90	73	270	155	700	248	2400	331	75000	382
95	76	270	159	750	256	2600	335	100000	384

“N” is population size

“S” is sample size.



making a difference

Office of the Dean
Faculty of Humanities and Social Sciences
29th July 2014

Your ref.:
Our ref.:

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

Re: Research Work Assistance

Greetings from Uganda Martyrs University.
This is to introduce to you SAMBUZA SARAH who is a student of this University. As part of the requirements for the award of the Master of Refugee and Migration Studies of the University, the student is required to carry out field research for the submission of a Project paper.

I therefore kindly request your assistance in permitting and facilitating the student in this survey.

Any assistance rendered to him/her will be highly appreciated.

Thank you in advance.

Yours sincerely,

Namusi

for Dr. Sr. Speranza Namusisi
Dean
Faculty of Humanities and Social Sciences





THE REPUBLIC OF UGANDA



OFFICE OF THE PRIME MINISTER

PLOT 9-11 APOLLO KAGGWA ROAD. P.O. BOX 341, KAMPALA, UGANDA

TELEPHONES: General Line 0417 770500, Web: www.opm.go.ug, E-mail: ps@opm.go.ug

In any correspondence on this subject, please quote No: **OPM/R/7**

21st October 2014

Ms. Sarah Bambuuzza
c/o Uganda Martyrs University

REQUEST TO COLLECT DATA FROM SOMALI REFUGEES IN KISENYI

Reference is made to your letter dated 20th September 2014, in regard to the above mentioned subject matter.

Permission has been granted to you to collect data from the Somali Refugees in Kisenyi, for your academic research.



David Apollo Kazungu
For: **PERMANENT SECRETARY**

Copy: Dr. Sr. Speranza Namusisi
Dean Faculty of Humanities and Social Sciences
Nkozi University

