

**FACTORS INFLUENCING INTEGRATION OF REFUGEES
INTO THE LOCAL COMMUNITY IN DADAAB, GARISSA
COUNTY, KENYA.**

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DECLARATION

This project report is my original work, and has not been presented for award of Degree in any other University.

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DEDICATION

I dedicate this Project to the refugees being hosted in this country, specifically refugees in Dagahaley camp in Dadaab refugee camp, Garissa County. This research focused on investigating the factors that influence integration of refugees into local community in Dadaab. I do hope that this research adds input in solving some of the issues faced by refugees seeking integration into local community in Dadaab as a permanent solution to their refugee status.

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ABBREVIATIONS AND ACRONYMS

DRA	Department For Refugee Affairs
FGD	Focus Group Discussions
GOK	Government Of Kenya
IDP's	Internally Displaced Persons
LDCs	Least Developed Countries
MIRP	Ministry Of State For Immigration And Registration Of Persons
NGO	Non Governmental Organization
OAU	Organization Of African Union
PTA	Parent Teacher Association
RCK	Refugee Consortium Of Kenya
RSD	Refugee Status Determination
SES	Social Economic Status
SPSS	Statistical Package for the Social Sciences
UAMs	Un Accompanied Minors
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNHCR	United Nation High Commissioner For Refugees

ABSTRACT

For refugees and internally displaced persons forced to flee their homes, there are only three durable solutions: voluntary return, resettlement and local integration. Ideally, local integration affords refugees and IDPs opportunities to protect their fundamental rights, to participate fully in the economic, social and cultural life of the local community and to enjoy a basic standard of living. Those who flee persecution and conflict often lose everything. Providing them with an opportunity to access education, employment, training and social services, builds their capacity to return home, if conditions allow, and rebuild their communities (Jesuit Refugee Services, 2006). In Kenya, a country that today is home to more than 625,250 refugees according to (UNHCR, 2014), there has been significant attention on the plight of refugees living in overcrowded camps such as Dadaab in the north east of the country. Yet there has been little focus on the growing number of refugees living in its urban centres. Related literature review on several factors which influence the process of integration namely: family support systems, knowledge of local language, socio-cultural factors and government support systems makes up part of the research. The research employed descriptive survey design and both qualitative and quantitative survey designs with the data collected using key-in-depth interviews and focus group discussions (FGD's). The quantitative data from the study was summarized and analysed using the Statistical Package for the Social Sciences (SPSS) where tables were generated to assist the researcher answer the research questions. Other information derived from key informers and FGD's was content analyzed using qualitative method. The main findings of the study was that a higher percentage of refugees are those that came into the country after the enactment of the Kenya refugee act 2006 which gave provisions for integration into local communities compared to those who came into the country prior to that. This however has not influenced the choice of the majority of refugees on a permanent solution to their situation as refugees since a greater number of the refugees prefer going back to their country of origin compared to integrating into local communities. It became apparent that there is no clear opinion on if life outside the camps for refugees is something to pursue. This was apparent even though a sizeable number of refugees seemed to know that of refugees who had integrated. The study established that family support systems which include emotional support, financial support, separation and family role, play a key role in the process of integration though emotional support did not come out strongly as a major factor. The study established that language influences local integration of refugees into local communities in Dadaab showing communication is a key ingredient for any refugee seeking integration. Social-cultural factors influence local integration of refugees into local communities in Dadaab since sharing the same beliefs as the local community, importance of family ties, sharing the same clan, inter-marriage-ability with the local community and sharing the same religion with the local community proved to be key ingredients of the refugee community as well as the local community. The study established that government support systems play the greatest role in facilitating local integration of refugees into local communities. It was noted that the legislation that legalized refugee integration was ambiguous and not clear enough for any refugee to follow. Even though the refugees felt satisfied with the security the government provided at the camp level, had their rights protected, the financial provision was insufficient to pursue integration. There is an elaborate framework under which DRA and other NGO's utilize in catering for the needs of refugees in the camps. However when it comes to the question of integration into the local community there are bottle necks in that both the government through DRA and other NGO's are lacking in policy which informs resource allocation and facilitation.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

For several decades Africa has witnessed many armed and violent conflicts which have forced millions of people out of their homelands into neighbouring countries and beyond (Beck, 2009). For the greater part, many African governments have opted to treat refugees as a transient and exceptional phenomenon and accordingly devised encampment as the appropriate regime or strategy of managing and containing refugees as they seemingly wait for repatriation. The encampment regime is the chosen way of managing refugees because it confines refugees to designated areas thus reducing competition for resources between refugees and locals, it facilitates control and containment of refugees who are viewed not only as victims but also agents of insecurity, and it facilitates easy identification of refugees for repatriation which host governments consider the solution.

The continued existence of refugees in Africa is aggravated by a combination of new conflicts erupting and generating new refugee influxes and failure to find lasting solutions to old conflicts. As a result, conflicts such as those in Rwanda, Burundi, Sudan and Somalia have been characterised by intermittent escalation and de-escalation of hostilities and violence such that peace that could prompt refugees to repatriate has remained elusive for decades. The protracted nature of these conflicts has rendered specific nationalities refugees for generations. The longer the conflicts have prevailed in the African geopolitical space, the more complex the conflicts and the refugee crises have become. The complexities and protracted nature of the refugee phenomenon in contemporary Africa has prompted increasing numbers of refugees to self-settle in both rural and urban areas as they seek to forestall the unsavoury prospect of spending decades or even a lifetime in refugee camps. As refugees self-settle among local populations, this creates possibilities of integration which remains eschewed as a durable solution to the plight of refugees in Africa.

United Nations High Commissioner for Refugees (UNHCR), which manages the Dadaab complex, set up the first camps there between October 1991 and June 1992. This followed a civil war in Somalia that in 1991 had culminated in the fall of Mogadishu and overthrow of the central government. After Afghans and Palestinians, Somalis constitute the world's third-largest refugee population (UNHCR, 2014).

The original intention was for the three Dadaab camps to host up to 90,000 people, However today they host more than 625,250 refugees (UNHCR, 2014), including some 10,000 third-generation refugees born in Dadaab to refugee parents who were also born there. Twenty years after the first Somali refugees fled the crisis that ousted President Siad Barre, thousands of people continue to pour across the border from Somalia into north-eastern Kenya into the largest refugee complex in the world (The Guardian, 2011). UNHCR, together with the Government of Kenya and working with other aid agencies has provided protection, shelter and humanitarian assistance, often under difficult and complex circumstances. Chronic overcrowding, risk of disease, and seasonal floods are among the challenges. A third of this refugee population left Somalia in 2011 in the face of crippling conditions of drought, famine, and violence.

The 20 years that have passed since the camps opened also underline the need for peace in Somalia, an end to the violence there, and the possibility of refugees being able to return home. Though Somalis constitute the largest protracted and unfolding refugee crisis, they are not a priority for anyone and do not garner the political attention necessary to change the situation, There's no sense of urgency. Instead, there's a sense that Somalia's a disaster and that's it. The political imperative is counterterrorism, and nobody seems to care about an entire generation that has known nothing but war (The Guardian, 2011). Two decades after the first refugees settled in and around Dadaab, the camps continue to operate on an emergency basis. Part of the problem is that the Dadaab camps and the hundreds of thousands of refugees they house are caught in the middle of a complex institutional problem: when should emergency relief end and development assistance begin? For those in the field, this is sometimes called the "relief-to-development" gap.

A report from (Refugees International, 2010) on the challenges of long-term investment in the Kenyan refugee camps noted that: "Half of the year UNHCR is scrambling to provide enough water to refugees, and the other half of the year UNHCR is responding to the raging floods that emerge from the rainy season." The humanitarian funding structure is simply not set up to deal with people who have been living in crisis for 20 years. At the same time, the entire development industry is simply not responsive to what they consider a humanitarian situation. Three years ago, the UN refugee agency declared the Dadaab complex full, and it continues to lobby Kenyan authorities for access to new land to extend it. For now, new arrivals set up camp where they can, gathering on the outskirts of the complex.

There are challenges refugees face while trying to integrate locally which are complemented in greater respect by their rights and freedoms in exile, rather than obstructs voluntary return (Jesuit Refugee Services, 2006). Ideally, local integration affords refugees and IDPs opportunities to protect their fundamental rights, to participate fully in the economic, social and cultural life of the host society and to enjoy a basic standard of living. Those who flee persecution and conflict often lose everything. Providing them with an opportunity to access education, employment, training and social services, builds their capacity to return home, if conditions allow, and rebuild their communities. Notwithstanding this, the return of significant numbers of forcibly displaced persons, frequently entrepreneurs, seriously reduces the output of local host economies, as happened in Zambia this year. It is, therefore, vital that both displaced and host communities are assisted to acquire the skills of the other, enhancing the view of refugees as assets rather than liabilities. Yet, barriers to integration are not just institutional or legal; it is the ignorance of the other factors which drives the discrimination of refugees.

Practitioners and academics both have offered many several possible factors for integration according to (Lambo, 2012). The following outline classifies these explanations according to category, as identified and termed by the author. Political factors generally function on the national level, and concern tactical security and cross-country relations. Political factors would be prevalent when host governments are influenced by global opinion, interaction with sending countries, and geo-strategic issues. Security factors respond to the domestic concerns of the host country aiming to protect its citizens from what it perceives to be dangerous outsiders, whether as rebel insurgents or as criminals. Legal factors relate to the status of the refugee in the host country. Determined by the host government, UNHCR, contracting agencies, or some combination thereof, legal factors can be presumed to prevail when official legal status and high levels of integration go hand in hand. Economic factors view refugees in terms of the market – as either a convenient pool of labour or a threat to domestic employment, as either a drain on resources or a boost to demand. Social factors are comprised of ethnicity, language, religion, and a history of trade and labour migration across communities. Evidence of social factors' prominence would be when refugees who are socially similar (ethnically, linguistically, and religiously) to the local host community are able to integrate. The following four factors can be classified as physical factors:

- Geographic factors concern the physical ability of refugees to cross the border easily without being detected, whether in small or large groups. When the border is porous and refugees can

meld with the local population unnoticed, geography plays a role in local integration. Temporal factors are potential determinants of integration and function on two levels: The arrival time defines the time period in history when the conflict and subsequent refugee influx occurred. The duration of the refugee stay describes how long the refugees remained in the host country. The size of the refugee population, both relative to the sending country population and as a measure of how quickly the refugees arrived (as a flood or a trickle) is a potential contributing factor to how the host government views, and accordingly treats, refugees. Finally, individual refugee action can moderate the effects of all preceding factors. When a refugee integrates despite political, economic, social, or physical factors that suggest that s/he shouldn't, the power of the individual refugee is a factor in determining her or his integration level.

1.2 Statement of the Problem

A significant number of protracted refugees from Somalia, Ethiopia, South Sudan, the Democratic Republic of Congo, and Rwanda do not live in the designated camps. They are in Kenya's major and smaller towns and are engaged in some form of livelihood generating activities, of course against the encampment policy of the government of Kenya. According to (UNHCR, 2014), the refugee population stands at 625,250 being populations in the camps and the urban centres. There are currently 56,000 asylum seekers and refugees registered with UNHCR in Nairobi and other urban centres in Kenya. According to a survey by the Refugee Consortium of Kenya (RCK) in 2005, even refugees in possession of UNHCR issued documentation or other identity cards face harassment by the police. They are often unaware of refugee issues and are reluctant to accept identity cards not issued by the Kenyan authorities. Up until 2006, there was no legislation governing the treatment of refugees in Kenya. After the enactment of The Refugees Act 2006, it was expected that the obstacles preventing refugees from integrating locally would be reduced. (Jesuit Refugee Services, 2006)

As much as there's legislation on local integration, there hasn't been any reported number of refugees being integrated into the local communities with refugees who entered the camps at their establishments still remaining in the camps as other groups joining them up to 2014. And though there is no statistical data available to substantiate the claims, this conclusion can be derived from the fact that even Kenyan Somalis have had difficulties in recent years in obtaining identification papers and face discrimination when officials attempt to determine

citizenship (Sara, Samir, & Pantuliano, 2010). Although the Refugee Act sets out the legal framework governing refugees and establishes the institutions and procedures to implement it, in practice there is inadequate capacity and will to ensure its effective implementation (Sara, Samir, & Pantuliano, 2010). The DRA has a limited number of staff, many of whom are just starting to gain operational experience in dealing with refugee issues. More broadly, there is no national refugee and asylum policy to assist with the implementation of the Refugee Act, and there is some confusion about the government's official position. According to the 'encampment policy', the government expects refugees to stay in camps to facilitate their protection and assistance needs and to safeguard national security. However, while the Refugee Act implicitly accepts this policy by outlining the procedure for appointing Refugee Camp Officers, it does not state which categories of refugees should reside in camps, or which areas should be designated for such settlements. Therefore, the study aimed at establishing the reasons as to why even after the legislation of 2006, there has still been no significant numbers of refugees being integrated into the local communities.

1.3 Purpose of the Study

The purpose of the study was to establish the factors that influence integration of refugees into local community in Dadaab and the extent to which these factors play towards integration of refugees into local community in Dadaab.

1.4 Objectives of the Study

The objectives of the study were -

- i. To establish the extent to which family support systems influences integration of refugees into local community in Dadaab.
- ii. To find out if knowledge of the local language influences integration of refugees into local community in Dadaab.
- iii. To establish whether social-cultural factors influences integration of refugees into local community in Dadaab.
- iv. To determine the role of government support systems in facilitating integration of refugees into local community in Dadaab.

1.5 Research Questions

- i. How family support systems do influences integration of refugees into local community in Dadaab?
- ii. How knowledge of the local language does influences integration of refugees into local community in Dadaab?
- iii. To what extent does social-cultural factors influences integration of refugees into local community in Dadaab?
- iv. What is the role of government support systems in facilitating integration of refugees into local community in Dadaab?

1.6 Basic Assumption of the Study

The study was done based on the assumptions that there are refugees who have been integrated legally into local community in Dadaab, there is statistical data from the Government and UNHCR on integration and the respondents answered the questions truthfully, correctly and honestly.

1.7 Significance of the Study

According to (UNHCR, 2009), local integration in the country of first asylum is one of the three “durable solutions”. For the period after the enactment of The Refugees Act 2006, which allows for local integration, there has not been any recorded numbers of refugees being integrated into the local community in Dadaab. The study therefore sought to find out factors that influence refugee integration in local community in Dadaab. For any refugee seeking integration into local community there are internal and external factors that influence the process of integration. The process of integration is dependent on both the phenomenon touching directly on a refugee, their environment and also the policy framework established by government and other key players in refugee operations. The study sought to put all these factors in perspective and thus eliminate any tendency to put focus on certain factors while neglecting others. The information obtained from this study may be used by various humanitarian organizations as well as government agencies involved in refugee affairs. The information presented by the findings of this study should enable the government relook at the policy framework that facilitates the integration of refugees into local community as enshrined in the refugee act of 2006. It can be used to inform the need to improve record keeping of integration of refugees into local communities not only in Dadaab but also in other

localities where refugees may seek integration. The study also highlighted the gap occasioned by the ambiguity of the refugee act in facilitating integration of refugees into local community in Dadaab and thus informs the need to reformulate it to make it clear and applicable for all refugees seeking integration.

The information gathered also reveals the gap in policy for humanitarian agencies in working with refugees seeking integration and those who have already sought integration. By coming up with policy for working with refugees who have integrated or seeking integration, which will mean interactions at the government, level, inter agency and most importance resource allocation. The humanitarian organizations might use the information gathered from this study as a monitoring evaluation data source and help improve their institutional capacity and performance. The information provided here acts as a feedback from the refugees who are interested in seeking integration into local community in Dadaab and therefore may help the humanitarian organization to adjust the services offered.

1.8 Limitations of the study

The study was limited by statistical data on refugee integration and thus exclusively depended on narrative reports. The study also assumed that the sample selected was a representative of the total population of refugees in Dagahaley refugee camp. Therefore the views of the sample selected were used as the general feeling of the refugee population in Dagahaley refugee camp. It was also assumed that the refugees and key informants gave truth responses to the questions raised during the research.

1.9 Delimitations of the Study

The study was carried out in Dagahaley Refugee Camp in Dadaab, Garrisa County and focused on the Somali refugees. Generalization of the factors that influence the integration of refugees into local community in Dadaab was done with caution since the Dadaab complex is made up of three major camps all with differing environmental and demographic characteristics.

1.10 Significant Terms as Used in the Study

Family Support Systems Families are systems of interconnected and interdependent individuals, none of whom can be understood in isolation from the system. Individuals cannot be understood in isolation from one another, but rather as a part of their family, as the family

is an emotional unit. A family system functions because it is a unit, and every family member plays a critical, if not unique, role in the system. As such, it is not possible that one member of the system can change without causing a ripple effect of change throughout the family system.

Integration is an actor instance of combining into an integral whole, an actor instance of integrating a racial, religious, or ethnic group.

Language a body of words and the systems for their use common to a people who are of the same community or nation, the same geographical area, or the same cultural tradition, communication by voice in the distinctively human manner, using arbitrary sounds in conventional ways with conventional meanings; speech, the system of linguistic signs or symbols considered in the abstract, any set or system of such symbols as used in a more or less uniform fashion by a number of people, who are thus enabled to communicate intelligibly with one another, any system of formalized symbols, signs, sounds, gestures, or the like used or conceived as a means of communicating thought, emotion.

Local Community is a general concept that encompasses all of the people who inhabit a defined geographical entity, ranging from a continent, a country, a region, a town, village or historic site. Members of the local community have responsibilities that include governing the place and can be regarded as those who have or continue to define its particular cultural identity, lifestyle and diversity. They contribute to the conservation of its heritage and interact with visitors.

Refugee is a person who is outside his or her country of nationality or of last habitual residence and faces in his or her own country “persecution or a well-founded fear of persecution on account of race, religion, nationality, social group, or political opinion.

Social-cultural is a cultural concept that is created by individuals of a social system, and their interactions with other individuals. This is the external frame of reference in the context of culture and can also be referred to as group culture. It encompasses the languages used, the exchange of culture through communicative events and shared experiences.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter provides review of the literature on factors influencing the integration of refugees in local community in Dadaab i.e. family support systems, language, social cultural factors and acceptance by the local community. It also seeks to establish the extent to which the process of acquisition of citizenship and desire of the refugee to be integrated influences the rate of integration. The conceptual framework marks the end of the chapter.

2.2 The Influence of Family Support Systems on Integration of Refugees into Local Community

Families are systems of interconnected and interdependent individuals, none of whom can be understood in isolation from the system. Individuals cannot be understood in isolation from one another, but rather as a part of their family, as the family is an emotional unit. A family system functions because it is a unit, and every family member plays a critical, if not unique, role in the system. As such, it is not possible that one member of the system can change without causing a ripple effect of change throughout the family system.

2.2.1 Social Support System Role in Integration of Refugees into Local Community

According to (Butler, 2014) when we speak of a social support system we mean a network of people – friends, family, and peers – that we can turn to for emotional and practical support. At school, fellow students and supportive staff and faculty may provide assistance as well, and as we move into our professional careers, our colleagues may also be sources of support which is fortunate given how much time we spend with them. A social support network is different from a support group in which people facing common issues share their concerns on a regular basis and which may be peer or professionally led or free-form, though both can be very important in times of stress. Although the right to seek and enjoy asylum in another country is an individual human right, the individual refugee should not be seen in isolation from his or her family (UN General Assembly, 1948). The role of the family as the central unit of human society is entrenched in virtually all cultures and traditions, including the modern, universal legal ‘culture’ of human rights. The drafters of the 1951 Convention Relating to the Status of Refugees linked a protection regime remised on the individual’s fear

of persecution to the refugee's family in a strongly worded recommendation in the Final Act of the diplomatic conference that adopted the Convention (UN General Assembly, 1951).

2.2.2 Emotional support Role in Integration of Refugees into Local Community

Protection at its most basic level derives from and builds on the material and psychological support that family members can give to one another. The trauma and deprivation of persecution and flight make this support particularly critical for refugees. Refugees repeatedly demonstrate remarkable powers of resilience in adversity, but the solitary refugee must of necessity rely more heavily on external providers of assistance and protection. The self-help efforts of the refugee family multiply the efforts of external actors, as recognized by UNHCR's Executive Committee, in calling for 'programmes to promote the self-sufficiency of adult [refugee] family members so as to enhance their capacity to support dependent family members'(UN General Assembly, 1951).

The most fundamental functions of physical care (particularly to the young, old, and sick), protection, and emotional support take place within the family unit. The weaker public institutions of social protection are, the more reliant individuals are on family structures. While many families fall short of idealized notions of functioning in the best interests of each of their members, involuntary separation from the family creates particular vulnerabilities. When other institutions of society break down or are unavailable, as is so often the case in refugee situations, the family assumes a greater than usual importance. Refugees who are alone are more vulnerable to exploitation and attack, and may find themselves forced into servitude or prostitution in order to survive. Protection of the refugee family is thus a primary means to protect individual refugees (Kate & Kathleen, 2001). (Kucera, 2001) outlines that many refugees suffer from loneliness, due to the loss of their social networks. Social isolation is felt the strongest by persons who flee alone. Feelings of loneliness also occur, however, for persons who come with their families and in particular for older persons.

2.2.3 Financial support Role in Integration of Refugees into Local Community

The function of the family as a channel of distribution of resources from primary earners or producers to care-givers and dependents is commonly replicated in the methods of providing assistance to refugees. The household remains the most basic cell in the distribution network for food and other goods provided by international and national relief agencies. Isolated individuals may have difficulty gaining access to basic necessities. Organizations that provide

assistance seek to reunite families for humanitarian reasons, but also find that it makes the task of distributing assistance easier. Both within the context of organized assistance programs and outside them, the family is for many refugees the most reliable means of assistance, spreading its resources along channels of mutual obligation that may include even quite distant relatives (Kate & Kathleen, 2001). Refugees who are unable to find work in Nairobi tend to rely on better-off members of their community for support, particularly food and accommodation. Somali refugees in Komarock, Githurai and Kayole often ask for community contributions when they are out of money, or go to the mosque to ask fellow Somalis for help.

Some unaccompanied Ethiopian and Somali refugee minors UAMs often move from house to house to obtain food and shelter. Congolese and Sudanese UAMs appear to have established community arrangements whereby refugees of the same age and gender take care of each other. Whilst new arrivals can usually rely on the support of their community, refugees from minority groups or of mixed ethnicity (e.g. Ethiopian-Eritrean or Tutsi-Hutu) can be isolated and enjoy limited support (Wagacha & Guiney, 2008). A significant proportion of refugees receive overseas remittances, a third (36%), according to RCK (Refugee Consortium of Kenya, 2008). Many refugees in Eastleigh have at some point received money from relatives overseas. In many cases families rely on husbands, brothers or adult children to send remittances, primarily from Europe and North America, but also from Australia, South Africa, the Gulf and the Middle East. Somalis and Ethiopians tend to receive money through the hawala system. Remittances can arrive on a regular, often monthly, basis, or they can be more ad hoc, both in size and frequency (Sara, Samir, & Pantuliano, 2010).

2.2.4 Separation of Family Members in Relation to Integration of Refugees into Local Community

One of the challenges families experience in their quest to integrate according to (Victoria Immigrant & Refugee Centre society, 2014) is the loss of Social Support System where Family ties and deep friendships are frequently severed. Immigrants often lack social resources to draw upon to support them through new experiences and difficulties in a new country. Feelings of loneliness and isolation are quite common as newcomers grapple with a new environment and settlement issues. “It has long been acknowledged that reunification with family members is a key part of a successful refugee resettlement experience. When refugees arrive in a new country, with all the opportunities it may present, their thoughts are

often most strongly committed to the family members left behind in difficult circumstances (Changemakers Refugee Forum INC, 2009). It is difficult for refugees to rebuild their lives without the support of their families. For children (especially separated children) but also for refugees in general who have found safety and protection in Europe, one of the most pressing issues is concern for their family (European Council on Refugees and Exiles, 2005). This preoccupation, and the time and energy committed to seeking reunification, can be a substantial barrier to progress occurring in other areas of resettlement. Often concern for family overseas impacts negatively on mental and physical health, and compromises the person's ability to focus on language development, education, and employment. The strongly felt burden of responsibility often also means that of the little income received by the person in New Zealand, a significant amount is set aside and either sent to family overseas or directed at costly immigration processes." (Changemakers Refugee Forum INC, 2009).

Refugee Minors face yet another major challenge as some refugee children and young people have been separated from their parents and come to Australia as unaccompanied refugee minors. These young people are granted permanent residency on humanitarian grounds or are placed on a Temporary Protection Visa and may live with a distant relative or a carer when they first arrive. Until the age of 18 or until their circumstances change, such as being reunited with their parents or taking out Australian citizenship, these young people are eligible for support services. However, they face extraordinary challenges in adapting to their new environment without parental support at a time in life when developmental changes can often be challenging enough (Jesuit Refugee Services, 2006). Resettled refugees who are separated from family members are unable to devote their full energies to learning the new language, seeking employment and establishing themselves in the new community. Depending on their circumstances, they will be: preoccupied with locating lost family members, desperately trying to find out whether they are dead or alive; deeply concerned for the well-being of relatives who are in precarious situations in the country of origin or the country of first asylum; devoting a large part of their income to supporting family members overseas; unable to make any long-term plans, believing they must not do so until the family can make them together(Changemakers Refugee Forum INC, 2009).

A further consequence of the dislocation according to (Menye, 2012)is manifested in the usurpation of the traditional functions of the household. The dislocation causes the dysfunctionality of the family as reflected in the inability to utilise decision-making authority

given to women in traditional agrarian economics such as control of certain crops and resources, which may no longer exist in the new environment. More importantly is the fact that, forced migration has inadvertently thrust sudden changes on the rural economy and the family. This is because there is no opportunity for gradual adaptations to develop and agricultural production stops completely. The families who survive the crisis and become members of the refugee community must establish their new households in an alien setting without the comfort and resources of the rural economy they left behind. For instance nomadic and pastoral people are typical forced to abandon livestock raising because they no longer have access to range lands. For many refugee families, this causes identity crisis as well as economic hardship. Also during the crisis, households and family members are often separated; women are forced to flee without their husbands, who are usually left behind. In northern Uganda, for example, Sudanese woman refugees are left alone to manage households without their husbands. Previously dependent on farming in Sudan, these women are left alone with no alternative sources of support.

2.2.5 Responsibilities held in a Family and the Role in Integration of Refugees into Local Community

A challenge that arises in most refugee setups is Role Reversal where Children come to have power over their non-English speaking parents and grandparents as they learn English and control the communication from school and with the surrounding English-speaking community (Victoria Immigrant & Refugee Centre society, 2014). They communicate to parents what they want their parents to know and hear. Grandparents may find their traditional authority questioned by their children and challenged by their grandchildren. They often feel useless, lonely, isolated. They find themselves totally dependent on their children with few meaningful activities to engage in (Victoria Immigrant & Refugee Centre society, 2014). Parenting Dilemmas also arise where there is conflict between family needs and individual needs. This is strict authoritarian discipline of traditional societies versus our more democratic consultative model; pressure to maintain the old ethnic culture at home opposing the school peer pressure facing the children to be accepted. The authority of parents is challenged and parents are often torn between old values of grandparents and their children's wishes (Victoria Immigrant & Refugee Centre society, 2014). Generation - Communication Gap is another challenge. As the children begin to assimilate in their new society, many lose fluency in their ethnic language while the adults fail to learn English. There is no longer

effective communication between children, parents and grandparents. Often a feeling of distance develops as children become better educated than their parents. Some children become ashamed of their family and heritage (Victoria Immigrant & Refugee Centre society, 2014).

Many families experience inter-generational conflict. There is an expectation from parents that their children will adopt the traditional values and roles of their country of origin while young people face pressure from their friends to adopt "Australian" values and roles. Young people can feel torn between these two expectations (Refugee Resettlement Advisory Council, 2014). Families may fear that their children will lose their traditional culture and values. Just like other families with teenagers there is often a clash between a parent's concern for the safety of their child and the need of a young person to develop their own identity and reach independence. Parents may be inclined to limit their children's autonomy because they do not trust Australian social values. (University of Tasmania, 2014). Some young people will strongly connect and maintain the culture, language and values of their parents. Alternatively some young people will strongly connect with mainstream "Australian" culture and will not retain the culture, language and values of their parents. Other young people will adopt aspects of both cultures and adopt a bicultural identity. It is believed that this third option contributes to a greater long term success for young people.

2.3 The Influence of Language on Integration of Refugees into Local Community

The nature and role of language in society is often completely misunderstood probably following from the irresponsible declarations of some African writers and intellectuals to the extent that any language can be used to effectively express African culture (Bodomo, 1999). But an important element of language, however is that, it is also culture-specific: each language is systematically different from others in the sense that it has a particular way of arranging the signs that encode meaning, and of communicating the world to its speaker. In that sense then every language is an efficient tool for encoding the peculiarities of the particular environment in which a people live. A particularly strong view of this aspect of language has been articulated by two linguists and philosophers, Sapir and Whorf, and has come to be known as the Sapir-Whorf Hypothesis:

"Human beings do not live in the objective world alone or alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their

society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the 'real world' is to a large extent unconsciously built up on the language habits of the group. We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation" (Sapir, 1929).

Since languages relate first and foremost to particular cultures, each individual language seems to represent the speakers of the culture it encodes. This is the basis of the tight relationship between language and ethnicity in many parts of the world. In this sense then language has a symbolic function. From the above realities about language we see that language is a granary, a repository of the world-view of its speakers, it is this particular language that best contains and expresses the indigenous belief systems - socio-cultural, political, economic and technological - of any society (Bodomo, 1999). Language is a medium of communication, mirrors one's identity and is an integral part of culture. Ngugi Wa Thiong'o referred to language as the soul of culture (Thiong'o, 1986) Put differently a person's language is a vehicle of their particular culture. Mumpande contends cogently that

"This is clearly shown in proverbs and riddles. The former, for example, have dual meanings: a literal meaning and a metaphoric or cultural significance. When literally translated into another language, a proverb frequently loses its meaning and flavor" (Mumpande, 2006).

He further graphically argues that 'a community without a language is like a person without a soul.' Makoni and Trudell made a finding that in sub-Saharan Africa, certainly, language functions as one of the most obvious markers of culture (Makoni & Tradell, 2006). In the same vein, Webb and Kembo-Sure further note that in Africa, 'people are often identified culturally primarily (and even solely) on the basis of the language they speak' (Webb & Kembo, 2000). Hence in this discourse linguistic diversity becomes symbolic of cultural diversity, and the maintenance or revitalization of language signals ongoing or renewed validity of the culture associated with that language (Keebe, 2003).

Secondly, language is a means of expression and allows a person to participate in community activities. It can be used as a medium of fostering a democratic culture. In this sense, language policy plays a vital role in the process of democratic transition. (Grin & Daftary,

2003). Thirdly, languages are also valuable as collective human accomplishments and on-going manifestations of human creativity and originality. This is buttressed by UNESCO's argument for language preservation that the world's languages represent an extraordinary wealth of human creativity. They contain and express the total 'pool of ideas' nurtured over time through heritage, local traditions and customs communicated through local languages (UNESCO, 2007). Fourthly, language can also be a source of power, social mobility and opportunities (Williams & Snipper, 1990). The linguistic situation of a country's society usually reflects its power structure, as language is an effective instrument of societal control. Language death seldom occurs in community of wealth and privilege, but rather to the dispossessed and disempowered' (Makoni & Tradell, 2006). This normally leads to situations where majority or minority community within African states become vociferous in support of their own identity and desire to ensure that their language, customs and traditions are not lost. Fifth, language has served both as a reason (or pretext) for brutal conflict, and as a touchstone of tolerance. Language can serve, in all spheres of social life, to bring people together or to divide them. Language rights can serve to unite societies, whereas violations of language rights can trigger and inflame conflict (Bodomo, 1999).

2.3.1 Importance of learning local language in Integration of Refugees into Local Community

(Jobstmann, 2002) points out that only good mastery of the language enables to orient oneself in a country and is an essential precondition for communication with the population. Related to this is a better understanding by and for the receiving society. Lack of language knowledge results in reduced contact with the outside world and limits the communication to members of the country of origin. This leads to the inability to articulate needs and concerns towards representatives of authorities and members of the receiving society. In extreme cases, this can lead to isolation. Learning the language of the receiving country enables refugees to access important information and to social contacts with the local population (Haleh, 2013). Moreover, mutual insecurities, frustrations and mistrust may be reduced. Language competences represent for refugees one of the most important instruments to secure their livelihood (search for employment and housing) and broaden the influence of control they have over their own lives. Only with language acquisition may participation in public life and dealing with the new environment become possible (Kucera, 2001). Similarly according to (Stolzlechner, 2007), to experience and understand the new culture as well as to be able to

orient oneself in the new environment, it is necessary to engage with and acquire the local language. The ability to communicate in English enables older refugees to avoid dependence on younger family members and to be more self-confident in accessing learning opportunities, public services, and transport and community activities. It also reduces isolation as interaction with other people, such as neighbours, becomes easier. Gaining an ability to use English is fundamental in enabling a refugee or asylum seeker to operate independently and to begin to integrate into UK society. Older asylum seekers and refugees may lack enough basic English language to even discuss their situation with providers, request the help they need, or understand the information provided for them (NIACE, 2009).

2.4 The Influence of Social-Cultural Factors on Integration of Refugees into Local Community

The social and cultural dimension of integration has been the bone of contention with debates focusing on adoption of hosts' culture and retention of own culture. As (Castles, Maja, Ellie, & Steven, 2005) observe, the term integration is used in two different ways. Firstly, integration is used in a normative way which implies a one-way process by which refugees adopt the dominant culture. Secondly, integration refers to a two-way process by which both refugees and host populations adapt to each other. Many scholars emphasise refugees' ability to retain their cultural identities and co-exist with local populations with the presence of refugees in particular and their status as such not being the source of conflicts between the refugees and local populations. Refugees being absorbed and becoming culturally indistinguishable from local populations which is what assimilation entails carries connotations of permanence and is resisted by refugees, locals and the host government(Beck, 2009).

2.4.1 Beliefs Role in Integration of Refugees into Local Community

Settlement into a new country is a long journey and an endless process involving both adaptation and acceptance. It usually takes years to adapt into the new living environment. Many immigrants gradually rebuild their life and become very successful in the new country. Yet, some of them, particularly older people, keep struggling for the rest of their lives because they do not have the skills, experience, and flexibility to cope with major changes. To be accepted into the new society, normally newcomers have to change their thinking, behaviour, habits, social norms, and their former way of life. There is generally little or no preparation for the challenges an immigrant faces with respect to their traditional value

system. Both adult and children immigrants face cultural challenges: the adults through daily interactions and the children through the school system. (Victoria Immigrant & Refugee Centre society, 2014). As the children begin to assimilate in their new society, many lose fluency in their ethnic language while the adults fail to learn English. There is no longer effective communication between children, parents and grandparents. Often a feeling of distance develops as children become better educated than their parents. Some children become ashamed of their family and heritage (Victoria Immigrant & Refugee Centre society, 2014).

A large proportion of the Somali population are nomadic-pastoralists with a long history of mobility and involvement in ancient trading links and routes that have historically extended across the region that covers Somalia, Kenya, Ethiopia, and the Arab world. Mobility has therefore played a major role in forming the identity of 'the Somali' (Lambo, 2012). Traditionally, nomadic pastoralist movements have mainly depended on clan and kinship lines that extend across the Horn of Africa as well as on taking their camels and other livestock to cooler ground. The harsh and semi-desert landscape of much of Somalia and the wider region has encouraged, if not forced, the continuous movement of families and clans in order to find greener pastures for themselves and their animals. It is worth noting that mobility is not restricted to nomadic pastoralists: sedentary cultivators have also employed it as a survival strategy, particularly in difficult times (Horst, 2006). It can be argued that the identity of the Somali nomadic pastoralist has never truly been linked to a fixed locality but rather to a vast region. The link between place and identity as is prioritised in sedentary thinking, therefore, cannot be applied to the Somali nomadic pastoralist, as his or her identity derives from membership of a particular clan (that extends across vast areas) rather than to a specific place that is geographically fixed. Mobility and the constant scouting for new places to temporarily set up home (Horst, 2006) has in itself become the essence of their identity. The following sub-sections will explore these ideas with specific reference to the Somali refugees interviewed in Eastleigh. In a research done by (Lambo, 2012), it was found that the presence of so many Somalis in a relatively small geographic space has ultimately resulted in a collective preservation of Somali identity. By living and socialising predominantly in this Somali community, Somalis have not been forced to adapt to a different social inclination or way of life as would normally occur when an individual or group move to a foreign country. Furthermore, as will later be discussed in the paper, the notion of the Somali as 'the other' has aided in the preservation and reinforcement of a Somali identity among Somalis. The

study had anticipated being faced with challenging and ambiguous accounts of how one's identity had changed whilst in exile. However, everyone interviewed asserted that their identity had not changed since having fled Somalia. It soon became clear that their sense of identity was linked to the existence of a social network within a Somali community and not by the fact that they were or were not in Somalia. The fact that the second-generation Somali refugees in Kenya identify themselves as Somali and not Kenyan is testament to this argument. With regards to those interviewed, their Somali identity was formed and reinforced due to their place within a strong Somali community and not by their presence in a specific place or land. Being born into a Somali family and raised in a Somali community was enough for them to identify themselves as Somalis.

It is clear that Somali societal norms carryover into life in Eastleigh. One participant in an interview carried out by (Mie-Na Lee, 2012) believes that Somalis in my community trust each other so much, and this has a lot to do with culture. One of the most positive norms is that of money pooling, discussed in a later chapter. One participant explained that in Somali this is called "*ayuta*" and this system is very important. Those participating give to one person to start what they want. In sum, a group of women each individually contribute small shares of money into a group "pot" and each group member will receive this pot of money on a rotating basis. Participants indicate that positive consequences of this activity include trust building with peers and community members, assistance in buying basic provision, or providing small sums of capital to support small business.

2.4.2 Family Ties Role in Integration of Refugees into Local Community

Refugee families, more so than many others, are likely to be melded from the remnants of 'real' families. The trauma of persecution and flight, the frequency of family separation, and the exigencies of life in exile create many families of choice or circumstance (Kate & Kathleen, 2001). Refugee status is conferred at the level of the individual. Yet the experiences of Nuer refugee migrants demonstrate the ways in which actions of individuals were undertaken on behalf of family groups. Indeed, it was often only through the pooling of family resources that individuals were able to access third-country resettlement opportunities. In one case, for instance, a Nuer family pooled all the blankets they had just been given by UNHCR and sold them; the eldest living son was selected to undertake a perilous journey from the refugee camp in Ethiopia to a camp in Kenya that was known to be offering resettlement slots (Shandy, 2003).

Maintaining ties to family members is an important reason for temporary return migration to East Africa. Many of these visits revolve around visiting elders. More than nine out of ten Sudanese in the US are under the age of 40. In fact, the Nuer referred to as "elders" in the US are in their mid-forties. For some who return to East Africa for visits, some motivation appears to be to maintain a stake in family wealth. But far more often it is described as an emotional connection with loved ones, particularly those such as grandmothers who have no desire to migrate to the US (Shandy, 2003). Family ties and deep friendships are frequently severed. Immigrants often lack social resources to draw upon to support them through new experiences and difficulties in a new country. Feelings of loneliness and isolation are quite common as newcomers grapple with a new environment and settlement issues (Victoria Immigrant & Refugee Centre society, 2014).

2.4.3 Clanism Role in Integration of Refugees into Local Community

Culture is not a static concept where one person can only feel allegiance to one country can speak only one language or understand only one culture. If a refugee is only accepted as fully integrated when he/she has absorbed all the aspects of a cultural identity typically associated with nationals of the host society, integration becomes impossible as this would mean ignoring all aspects of their original culture (European Council on Refugees and Exiles, 2005). If refugees are from the same cultural and linguistic group as the local population, there is often identification with and sympathy for their situation. There are many examples of refugees being given shelter in local people's houses. Over 400,000 refugees have been housed with family or friends in the Federal Republic of Yugoslavia. Different ethnicity, however, can be a basis for problems. Traditional animosities may exist between groups. Even if it is not the case, failures in communication and understanding caused by language and/or culture can form serious barriers. In some cases, the presence of one (ethnic) group of refugees may affect ethnic balances within the local population and exacerbate conflicts (UNHCR, 1997). Conflicts among individuals hailing from different clans within the Somali community present in the camps, as well as between Somalis and refugees from other countries were also reported by many of the refugees interviewed by Amnesty International (Amnesty International, 2010).

2.4.4 Marriage Role in Integration of Refugees into Local Community

The dislocation has equally affected the traditional, marriage arrangement. Indeed, research among refugee communities in Ethiopia has revealed problems among both Sudanese and

Somali populations because of the breakdown of traditional marriage arrangement. Also when Nuer and Dinka Sudanese men were unable to afford cattle for traditional payment of bride's family they began to abduct their brides illegally. This kind of kidnapping among Sudanese refugees in Ethiopia has resulted in conflict among families and disruption in the refugee community. This is because the normal payments for bride cannot be secured by Somali refugee men prior to marriage, therefore marriage itself now attracts less commitment and this has make divorce rate to climbed up accordingly. It is, thus clear that the impact of the refugee crisis on the family is enormous (Victoria Immigrant & Refugee Centre society, 2014). Marriage and courtship, in fact, are key reasons for many Sudanese men to return to Africa for a visit. Nuer men in the US wish to marry Nuer women but there are very few single or un-betrothed Nuer women in America. In addition, some Nuer men are troubled by what they call "unreasonable levels of freedom" accorded to women in the US. By returning to Africa to marry, some Nuer men feel that they are more likely to find a wife who has not yet been "corrupted" by American ideals and ways of life (Shandy, 2003).

2.4.5 Religion's Role in Integration of Refugees into Local Community

Refugees bring a variety of religions and faith traditions to their new homes (Kemp, 2004). Like other people, refugees cannot easily be categorized as Muslim or Christian or Buddhist and then be expected to follow a particular set of behaviours based on that religion. Within all religions there are differences of opinion about even some of the most basic tenets of the religion and other doctrinal issues. Being a refugee, the suffering in wartime; loss of home, culture, identity; and the challenges (and sometimes failures) of life in the new country, is for many, a spiritual crisis of unparalleled severity. Most or all the basic spiritual needs (hope, meaning, relatedness, forgiveness or acceptance, and transcendence) are threatened and often unmet in the refugee process. There are many Islamic cultures and among them are many differences. There are also significant influences on Muslims other than their faith; and these influences lead to differences among, for example, peasants and intellectuals, women and men, Kurds and Arabs, Palestinians and Saudis, farmers and merchants, and so on. In parts of sub-Saharan Africa, for example, Islam is sometimes accommodating of other faiths and practices not usually associated with Muslims. Individual interpretations of religious and cultural ideals, together with health care realities mean that there are no definitive or universal applications of Islamic health care practices and beliefs. However, there are similarities in health care practices and beliefs, especially among Middle Eastern Muslims.

Consistent with universal human nature, there also are ancient and often bitter disagreements among Muslims, both Arab and non-Arab.

2.5 Government support systems Role in Integration of Refugees into Local Community

This is the set of programs, legislation and policies set by the government aimed at facilitating the government carry out its mandate to the people.

2.5.1 Legislation Role in Integration of Refugees into Local Community

In 2006, the government of Kenya passed a Refugee Act implementing the 1951 United Nations Convention Related to the Status of Refugees, the 1967 Protocol and the 1969 OAU Convention. The development of the Act followed a period of sustained advocacy by UNHCR and civil society organisations, including RCK. The Act classifies refugees into two main groups, statutory refugees and prima facie refugees, and lays out the conditions for the exclusion and withdrawal of refugee status. This includes those who have committed crimes either outside or within Kenya, have dual nationality and are able to seek refuge in their second country of origin, or people from places where the conditions for seeking refuge no longer exist (Sara, Samir, & Pantuliano, 2010).

The Refugee Act also established a Department for Refugee Affairs (DRA) within the Ministry of State for Immigration and Registration of Persons (MIRP) (Refugee Act, 2007). DRA has responsibility for the administration, coordination and management of issues related to refugees. Its remit includes developing policies, promoting durable solutions, coordinating international assistance, receiving and processing applications for refugee status, registration, issuing identity cards and travel documents and managing the refugee camps. A Refugee Affairs Committee, also established under the Act, is responsible for advising the Commissioner for Refugees. It comprises a range of government officials, including provincial administrators, police officers and representatives of the MIRP, the Ministry of Foreign Affairs, the Ministry for Local Government, and the Office of the Attorney-General, the Ministry of Finance, the Immigration Service, the Ministry of Internal Security, the National Security Intelligence Service and the National Registration Bureau. The Act also states that it should include representation from the host community and civil society. The Act also determines the parameters for the Refugee Status Determination (RSD) process through which applications for refugee status are assessed. Upon entry into the country,

asylum seekers have up to 30 days to report to reception centres set up by the DRA. Their details are subsequently recorded and they are issued with an Asylum Seekers Certificate which provides protection against arrest as an illegal migrant.

Asylum-seekers are subsequently interviewed to ascertain why they are seeking refuge. If refugee status is granted, it allows refugees and their families (if present during the RSD process) to remain in Kenya until it is safe for them to return to their country of origin or move to a third country. If asylum-seekers are denied refugee status, they have recourse to an Appeals Board and, if unsuccessful, to the High Court. If these appeals are rejected they have 90 days to leave the country. If granted asylum, refugees receive a Refugee Identification Pass and can apply for a Convention Travel Document, which enables them to travel abroad without a passport. Those considered by the DRA to have a legitimate reason to leave the refugee camps should receive a Movement Pass.

2.5.2 Financial Support Role in Integration of Refugees into Local Community

The presence of a large refugee population in rural areas inevitably also means a strain on the local administration. Host country national and regional authorities divert considerable resources and manpower from the pressing demands of their own development to the urgent task of keeping refugees alive, alleviating their sufferings and ensuring the security of the whole community. While most host governments generally have demonstrated a willingness to bear many of these costs, they are understandably reluctant to pay, as a price for giving asylum, the cost of additional infrastructure that may be needed to accommodate refugees (UNHCR, 1997). Although the Refugee Act sets out the legal framework governing refugees and establishes the institutions and procedures to implement it, in practice there is inadequate capacity and will to ensure its effective implementation. The DRA has a limited number of staff, many of whom are just starting to gain operational experience in dealing with refugee issues.

2.5.3 Government Protection Role in Integration of Refugees into Local Community

The host government has the responsibility to ensure physical security for refugees (Beck, 2009). Notwithstanding, security officers in Kenya are widely viewed as agents of insecurity among refugee women. Physical protection goes beyond bearing a Protection Letter which states that the bearer is “a person of concern to the UNHCR” (quoted from protection and travel documents). It involves “an international presence to encourage states to respect their

obligations to give asylum”. Having left their countries of origin because of insecurity, many refugee women who have Protection Letters are disgruntled with the absence of actual security and physical protection. Disaffection with the UNHCR emanates from protection going nowhere beyond “permission to remain in the asylum state”. In terms of physical and legal protection, there is an insignificant difference between refugees who possess Protection Letters and those who do not; a mere “piece of paper” cannot deter police officers from harassing, arresting and extorting from refugees.

The Kenyan authorities have an obligation to ensure adequate protection of refugees in camps, including through effective policing. However, refugees complain of insecurity in the camps. Somali people who arrived recently alleged in interviews with Amnesty International that members and sympathisers of al-Shabab, the armed Islamist group in Somalia, were present in the camps or travelled through it. Overcrowding has exacerbated insecurity and incidences of crimes among the refugees in the camps. Somali refugees report that as the number of people living in the camps increases, so do incidents of theft and sexual abuse. Humanitarian workers and UNHCR also report an increase in cases of sexual violence, including rape, early and forced marriages, and unwanted pregnancies in the camps. The majority of newly arrived refugees are women and children, including unaccompanied minors whose parents were killed in the armed conflict in Somalia, or who have been separated from them when fleeing. Aid agencies have expressed concern that children who have been adopted or are fostered by other families can be at risk of being used as domestic workers. Overcrowded shelters make women and girls particularly vulnerable to sexual abuse (Amnesty International, 2010).

UNHCR has stressed that there are not enough police officers to address insecurity, theft and sexual abuse in the three Dadaab camps. Furthermore, there is distrust of the police among refugees, many of whom have been victims of abuses at the hands of Kenyan security forces while on their way to the camps (Amnesty International, 2010). The lack of a clear policy for clarifying and implementing the Refugee Act has created confusion over the legal status of refugees, their documentation and their associated rights (Sara, Samir, & Pantuliano, 2010). As stated in the (Refugee Act, 2007), refugees should have an Asylum Seeker Certificate if they are going through the RSD process, a Refugee Identification Pass if they have been granted asylum and a Movement Pass if they have permission to leave the camps. There is a widespread belief within the police that refugees should be restricted to camps, and there is little understanding of the reasons why they might want to reside permanently in Nairobi.

Police officers also typically assume that refugees are criminally minded, while Somalis in particular may be suspected of links with terrorist organisations. Another problem is that police officers, particularly in the junior ranks, seem unfamiliar with refugee documentation and are usually highly suspicious of the validity and authenticity of refugees' documents. Although UNHCR routinely passes copies of its documents to police stations in Nairobi, staff turnover and a lack of training mean that many officers do not have the necessary knowledge and awareness to properly police areas with large refugee populations. According to a commander interviewed in Kasarani police station, there have been instances when refugees have been arrested and taken to court, only to find that they were in fact in Kenya legally and had a valid document (Sara, Samir, & Pantuliano, 2010).

Language barriers, lack of knowledge of their rights and how to uphold them, fears of exposure and previous traumatic encounters with police authorities in their countries of origin or in Kenya all make refugees very nervous around the police. This, coupled with a lack of familiarity with the legal system makes them prone to seek on-the spot solutions with individual officers, rather than taking matters up with higher authorities (Sara, Samir, & Pantuliano, 2010). According to all the refugees interviewed in Eastleigh according to a report by (Sara, Samir, & Pantuliano, 2010), patrols and searches are deliberately arranged to maximise bribe-taking. For example, men are mostly targeted during the day, while women are usually targeted at night, because police officers know that families and communities fear the possibility of sexual abuse and are willing to pay substantial amounts of cash to release a woman. The five police officers interviewed admitted that extortion of refugees was a problem within the force, but maintained that the situation was improving and that the police were working to tackle corruption. One told us that the police were trying to find creative solutions, including allowing refugees to carry photocopies of documents to prevent corrupt officers from destroying the originals.

Much as refugees and asylum-seekers who make their way to the camps, refugees and asylum-seekers in urban areas also report widespread harassment by police, extortion, arbitrary arrests, detentions and forcible return. Those who lack asylum documentation are at additional risk, but even those who have proof of their refugee status or of their asylum application have been arrested and forcibly returned in violation of the principle of non-refoulement. Legal aid organisations report that Somalis are seen as "cash-cows" by the police, and because many are not aware of their rights, they have no choice but to pay the bribes demanded by the police. The practice of forcible returns by Kenyan police implies that such

threats are real. Indeed, refugees interviewed by Amnesty International took such threats seriously. Although assessing the extent of this practice would require systematic documentation, testimonies from refugees and organisations providing advice to asylum-seekers suggest that it is widespread (Amnesty International, 2010). Like Kenyans, refugees of all nationalities, regardless of their legal status, are exposed to high levels of criminal violence. The most notorious and extensive gang in Nairobi is the Mungiki group, a politico-religious band characterised by a revolutionary ideology based on a return to Kikuyu traditions and opposition to modernisation. Refugees in Eastleigh complained that, while the police were the main perpetrators of violence in the community, robbers and armed criminal groups also posed significant threats to their personal safety. Conversely, the majority of respondents from the Great Lakes region reported that, while police harassment and detention did not pose serious threats, they lived in constant fear of violent crime. In Kangemi and Kayole, many respondents identified the Mungiki as the main perpetrator of attacks, armed robberies and extortion, against refugees and Kenyans alike (Sara, Samir, & Pantuliano, 2010).

2.5.4 Citizenship Acquisition Process and its Role in Integration of Refugees into Local Community

More broadly, there is no national refugee and asylum policy to assist with the implementation of the Refugee Act, and there is some confusion about the government's official position. According to the 'encampment policy', the government expects refugees to stay in camps to facilitate their protection and assistance needs and to safeguard national security. However, while the Refugee Act implicitly accepts this policy by outlining the procedure for appointing Refugee Camp Officers, it does not state which categories of refugees should reside in camps, or which areas should be designated for such settlements.

2.5.5 The role of UNHCR in Integration of Refugees into Local Community

UNHCR is responsible for the RSD process. However, the large numbers of people seeking asylum in Kenya has put significant pressure on the agency, and the system is subject to significant delays. Many wait between six and 24 months for a decision on their status. Initial steps are underway to enable the DRA to start taking over the RSD process, as envisioned in the Refugee Act (Sara, Samir, & Pantuliano, 2010). With regard to encampment, UNHCR has revisited its 1997 policy statement on refugees and has developed a global 'Policy on Refugee Protection and Solutions in Urban Areas' (UNHCR, 2009). This recognises the trend

towards urbanisation and the increasing number of refugees living in towns and cities, and seeks to ensure that urban areas are recognised as legitimate places for refugees to reside and exercise their rights. It also commits UNHCR to maximising the ‘protection space’ available to refugees and the humanitarian agencies supporting them (UNHCR, 2009). The policy recognises the need for adaptation to the specific circumstances of particular countries and cities. In terms of implementation, UNHCR has developed an urban refugee programme for Nairobi, in discussion with civil society organisations. This has led to the creation of five thematic groups to tackle issues related to registration, fostering constructive relations with refugees, livelihoods, access to healthcare and education, durable solutions and advocacy around freedom of movement. Implementing UNHCR’s urban refugee policy will be difficult without a clear government position on refugee status, and on the right of refugees to live in urban areas. In fact, in interviews for this review DRA officials had reservations about the new policy, and expressed concerns that it would be implemented without consultation and prior to the development of a national Kenyan policy. They also felt that UNHCR might be giving refugees the wrong message with regard to their entitlement to move to Nairobi, and seemed concerned that the provision of assistance in urban areas by humanitarian agencies might act as an additional inducement for refugees to leave the camps.

2.6 Desire to be Integrated Role in Integration of Refugees into Local Community

Despite the GOK’s ‘encampment policy’ and the lack of assistance outside of the camps, refugees are increasingly seeking refuge in Kenyan cities and towns, including Nairobi, Mombasa, Kisumu, Kisii and Nakuru. Findings from the FGDs in Nairobi and the camps, as well as interviews with humanitarian actors highlight five main factors encouraging people to quit the camps: security threats, lack of adequate education and medical services, limited livelihood opportunities and harsh climatic conditions. In terms of security, refugees in Nairobi, particularly women, were concerned about the level of sexual violence and killings in the camps, particularly in Dadaab (Sara, Samir, & Pantuliano, 2010). Many men leave the camps and move to Nairobi in search of better economic opportunities. Kenyan labour law does not allow refugees working in the camps to earn salaries; instead, they are only permitted to receive ‘incentives’ from UN agencies and NGOs. The main pull factors drawing people to urban areas include livelihoods opportunities and the possibility of greater security. Many refugees engage in petty trade or gain employment in small and medium-sized

businesses, despite official prohibitions against this. Some have relatives or connections already living in Nairobi, and use these networks to find work and accommodation.

Somali refugees in particular exploit family or other networks in Eastleigh, to the extent that many Somalis head straight for Nairobi and do not go to the camps at all. Others who go to the city temporarily for medical assistance or further education often stay on; young people in particular are unwilling to return to life in the camps. Refugees used to living in urban areas in their countries of origin may also be more reluctant to stay in the camps (Wagacha & Guiney, 2008), while city life offers greater independence and a consequent sense of self-worth and dignity (Wagacha & Guiney, 2008). For some, protection is another concern. With the precarious living conditions in Nairobi and limited integration, the great majority of refugees interviewed as per the (Sara, Samir, & Pantuliano, 2010) indicated that return to their country of origin would, in theory, be their preferred solution. However, respondents also widely believed that the security situation in their country of origin was still not conducive to their return.

2.7 Conceptual Framework

In the conceptual framework depicted in Figure 1 below, the determinants of factors influencing integration of refugees to the local community in Dadaab are outlined i.e. Family Support Systems which is Emotional support, Financial Support, Family Separation and Responsibilities Held; Language Factor which is the ability of the refugees to communicate with the local community; Socio-Cultural Factors which are Beliefs, Family Ties, Clanism, Marriage And Religion; and government support systems which focuses on legislation, financial support, government protection and citizenship.

Independent Variable

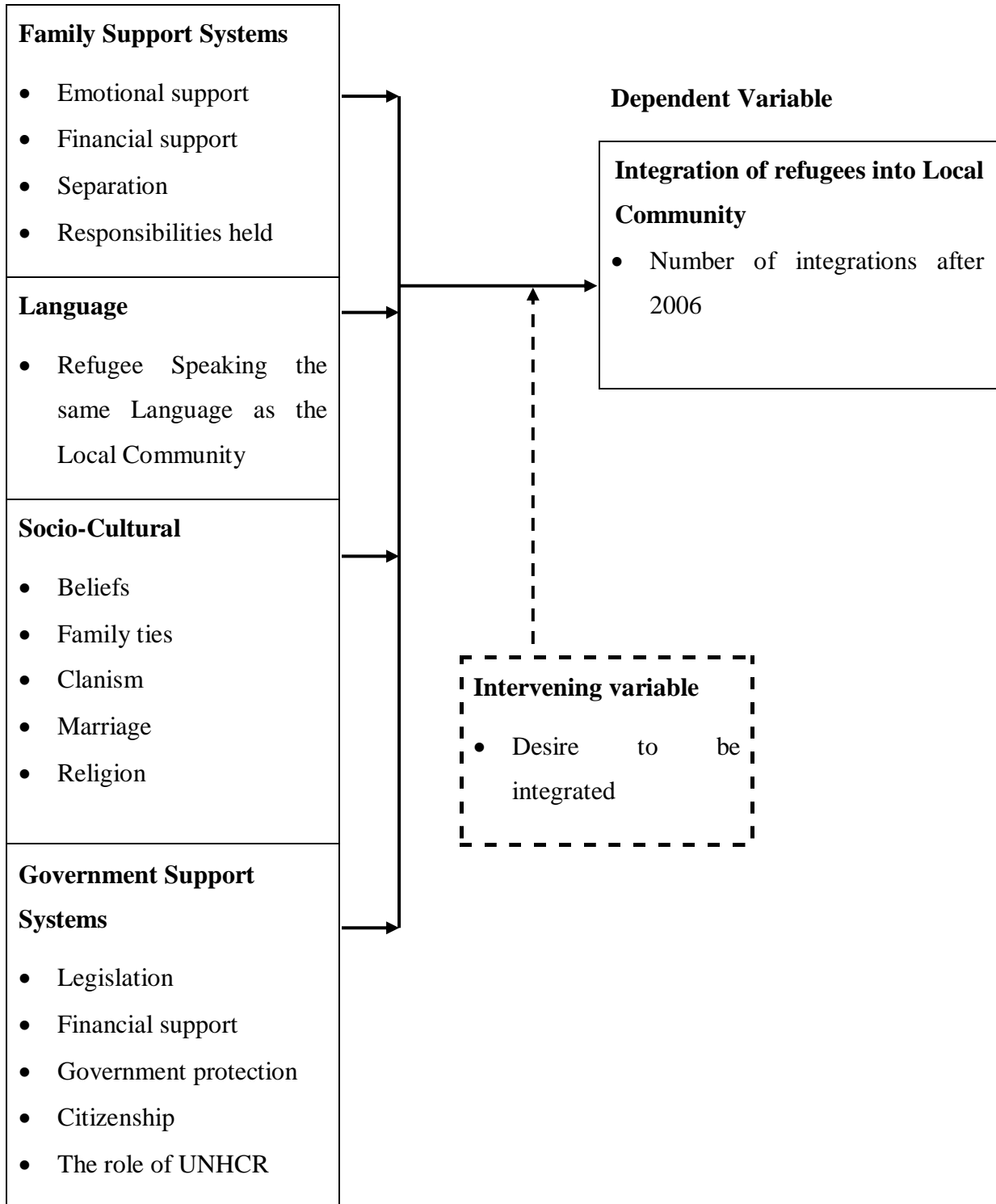


Figure 1: Conceptual Framework

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter looks in-depth on the research methodology to be employed by the researcher. The chapter comprises of the following sections; research design, target population, sample size and sampling procedures, data collection methods, data collection procedure, validity of research instruments, reliability of research instruments, ethical consideration, data presentation and analysis techniques and operational definition of variables.

3.2 Research Design

The study employed descriptive Survey design in order to examine the factors influencing local integration of refugees in Kenya. According to (Hale, 2011), descriptive survey is used to obtain information concerning the current status of the phenomena with respect to variables or conditions in a situation. The research relied on both qualitative and quantitative data. Qualitative data was obtained from both primary and secondary data where focus group discussion and key in depth interviews provided the primary data while information from published literature formed the secondary data. Quantitative data was obtained from focus group discussion and key in depth interviews. This was informed by the limited time and resources available to conduct the research, data was obtained from a sample rather than a whole population and the sample was generalised for the whole population.

3.3 Target Population

The target population for the study was refugees of Somali origin living in Dadaab, Dagahaley camp. Dagahaley camp was one among the three camps initially set up in 1992 after the civil unrest in Somalia created the refugee situation. Dagahaley camp is the closest camp in distance from the border point of Liboi where refugees are granted entry to the country (UNHCR, 2014). Dagahaley has also accommodated refugees since its creation hosting both old refugees and new influx that has been occasioned by drought and renewed fighting within Somalia. Dagahaley is made up of nine (9) sections; equivalent of villages with the population as indicated in the table below. Included also in the target population will be representatives from the UNHCR, DRA, RCK, who served as the key interview informants.

Table 3.1 Population of Dagahaley Camp per the Sections as of May 2014 (UNHCR, 2014)

Name of Section	Population
A	24040
B	13316
C	9628
D	10759
E	9022
F	11264
G	6297
H	5524
N	462
Total	90348

3.4 Sample Size and Sampling procedure

The sample of the study was drawn from the 9 sections that make the Dagahaley refugee camp. From the 9 sections, 3 were picked through simple random sampling procedure. Each section had its name written on a piece of paper, the papers placed in a container to ensure that each section had an equal chance of being selected. Random sampling was then employed to establish the participants of the FGD's and those to be interview using the structured questionnaires. The formula given below was used to establish the exact number of participants.

Sample size for infinite population formula

Before calculating the sample size, a few things about the target population and the sample need to be determined (Smith, 2013)

Population Size is the total number of people in the study area.

Margin of Error (Confidence Interval) — No sample will be perfect, so you need to decide how much error to allow. The confidence interval determines how much higher or lower than the population mean you are willing to let your sample mean fall.

Confidence Level — How confident do you want to be that the actual mean falls within your confidence interval. The most commonly used confidence intervals are 90% confident, 95% confident and 99% confident.

Standard of Deviation — How much variance do you expect in your responses. Since we haven't actually administered our survey yet, the safe decision is to use .5 – this is the most forgiving number and ensures that your sample will be large enough.

Your confidence level corresponds to a Z-score. This is a constant value needed for this equation. Here are the z-scores for the most common confidence levels:

90% – Z score = 1.645

95% – Z score = 1.96

99% – Z score = 2.326

$$\text{Necessary Sample Size} = \text{SS} = \frac{(\text{Z-score})^2 * [\text{StdDev} * (1 - \text{StdDev})]}{(\text{margin of error})^2}$$

Z-score - confidence level (90% – Z score = 1.645). The lowest allowable confidence level was considered that ensured the sample size was large enough but was not prohibiting for the study considering the limitations of time and resources.

Standard of Deviation — how much variance is expected in the responses, the safe decision is to use .5 – this was the most forgiving number and ensured that the sample was large enough.

Margin of Error (Confidence Interval) - how much error would be allowed in the research in this case +/- 5%

Sample size for infinite population

$$SS = \frac{(1.645)^2 \times .5(.5)}{(.05)^2} = \frac{2.706025 \times .25}{.0025} = 270.6025$$

Correction for Finite Population

$$\text{New SS} = \frac{SS}{1 + \frac{SS-1}{POP}} = \frac{270.6025}{1 + \frac{270.6025-1}{90348}} = 269.7974$$

270 respondents were required

Where: POP = population, SS = sample size, New SS = sample size for finite population

3.5 Data Collection Instruments

The primary data was obtained through FGD's with the refugee communities being guided by the structured questionnaire. Additional primary data was also acquired through interactive interviews with the officials of the institutions mentioned in the target population guided by a interview guide. This data was then sorted out and analysed qualitatively and used to substantiate the objectives of the study. Secondary data from published literature was extensively used in the compilation of the study. Secondary data sources included reports, books, journals, articles, public records and documents sourced from non-published/electronic sources, government and non governmental institutions and other reliable libraries.

3.5.1 Focus Group Discussion

According to (Babbie, 2007), focus group discussions usually consist of 12-15 people. Thus, focus group discussions comprising of 15 members each were carried out with the refugees' population. 18 FGD's were carried out to ensure objectivity and comprehensiveness while maintaining practicality. The FGD's were guided by the questions in the guideline provided and an interpreter was sort to help bridge the language barrier gap.

3.5.2 Key Informant Interviews

Information on process of integration and the recorded success stories of integration was sort from the institutions identified as having a role to play in the research. An employee from the three organizations making part of the study, that is, DRA, RCK and UNHCR made part of the key informants. An interview with each of the employees was done with the interview schedule prepared for each organization was followed to get the information.

3.6 Validity and Reliability of Research Instruments

The terms reliability and validity are generally used as synonyms, though they have very different meanings when applied in statistics. Reliability and validity are two very important concepts that deal with the psychological characteristics of measurement and its precision (Singh, 2007).

3.6.1 Validity of Research Instruments

Validity tries to assess whether a measure of a concept really measures that concept, that is, the extent to which the concept measures the thing it was designed to measure (Singh, 2007). Construct Validity was used to ensure that the measure is actually measure what it is intended to measure that is the construct, and not other variables. Using a panel of “experts” familiar with the construct is the way in which validity was assessed. The experts examined the items and decided what that specific item intended to measure. Peers were also involved in this process to obtain their feedback. Criteria related validity was used also where the questionnaire was administered to a selected member of the respondents and their responses analyzed. The information gathered helped determine the usefulness and feasibility in terms of clarity of terms and applicability of content.

3.6.2 Reliability of Research Instruments

Reliability is the degree to which an assessment tool produces stable and consistent results. The tendency towards consistency found in repeated measurements is referred to as reliability. In this research, the Split – Half score method was employed to establish the reliability of the research instrument. Under this method, test/scale researcher divided the scale/test into two halves, so that the first half formed the first part of the entire test/scale and the second half formed the remaining part of the test/scale. Both halves were of equal lengths and they were designed in such a way that each was an alternate form of the other. Estimation of reliability was based on correlating the results of the two halves of the same test/scale.

Since the two halves of the test/scale were parallel forms of one another, the Spearman Brown prophecy formula was used to estimate the reliability coefficient of the entire test/scale.

In the SPSS program, the ‘SPLIT-HALF’ model for reliability analysis is conducted on the assumption that the two halves of the test/scale are parallel forms. The following procedure was applied in SPSS to establish the reliability score for the study.

Variables = item1 to item16/

Statistics = scale/

Scale (test score) = item1 to item16/

Summary = means, variances, covariance, correlations/

Model = split half

The “scale (test score) =item1 to item16” subcommand specifies the number as well as the order of the items on which subsequent reliability analysis is to be performed. The subcommand “model=split” instructs the computer to use the “SPLIT-HALF” model for reliability analysis on the scale. A split-half reliability analysis was performed based on the order in which the items were named on the preceding “scale” subcommand. The first half of the items rounding up formed the first part/half, and the remaining items formed the second part/half. In this case, items 1 to 8 formed the first part and items 9 to 16 formed the second part.

Table 3.2 Reliability Statistics

		Score
Correlation Between Forms		.898
Spearman-Brown Coefficient	Equal Length	.946
	Unequal Length	.946
Guttman Split-Half Coefficient		.946

Table 3.2 above contains the results of reliability analysis based on the “SPLIT-HALF” model. The correlation between the two halves, labelled on the output as “Correlation between forms”, was .898. This would have been an estimate of the reliability of the scale if it had three items. The equal length Spearman-Brown coefficient, which had a value of .947 in this case, tells us what the reliability of the entire scale was since it was made up of two

equal parts that have a three-item reliability of .898. In the reliability test done, the two parts of the scale were of equal length, the two Spearman-Brown coefficients were thus identical. The Guttman split-half coefficient was another estimate of the reliability of the overall scale. The high scores of both correlation at 0.898 and split – half coefficient at 0.946 showed that the research instrument was reliable.

3.7 Data Collection Procedure

Permission to carry out the research was obtained from the National Commission for Science, Technology and Innovation in Nairobi, Kenya. The researcher visited the study area and the three organizations identified to have information that would assist the researcher. The primary data was acquired from 18 FGD's of 15 members each reaching the 270 respondents and 3 key informant interviews. A questionnaire guide for the FGD's and interview schedules for the key informants were the tools used to acquire both qualitative and quantitative data.

3.8 Data analysis

The data collected was both qualitative and quantitative and was analyzed using qualitative and quantitative techniques. Qualitative data was first coded entailing the identification of categories and themes and their refinement. Thus, themes drawn from the objectives of this study were categorized using content analysis technique to analyze the qualitative data gathered in each questionnaire. The quantitative data was summarized and organized according to common themes and presented using statistical package for social science (SPSS) to generate frequency distributions and mean distributions to assist the researcher in answering the research questions. Secondary data was analysed qualitatively in view of the theoretical and academic debates developed in the proposal. The secondary data in this case provided a basis for comparison and collaboration.

3.9 Ethical Consideration

Researching refugees poses ethical challenges. Confidentiality is central to such research considering refugees' security concerns which in most cases account for the refugees' decision to stay away from the refugee camps without proper documentation. Participation in the research as well as the recording of interviews took place with the interviewees' informed consent. The study gave priority to informants' confidentiality and security and used pseudonyms to identify respondents.

CHAPTER FOUR

DATA ANALYSIS, INTERPRETATION AND DISCUSSION

4.1 Introduction

This chapter contains the findings of the study. It begins with information on the questionnaires return rates and is followed by the demographic data on the respondents. The researcher analyzed data as per the objectives of the study and the research questions. The researcher presented the findings under the following endings as per the objectives and the research questions: family support systems influences local integration of refugees, language influences local integration of refugees into local communities, social-cultural factors influences local integration of refugees into local communities, government support systems in facilitating local integration of refugees.

4.2 Response rate

Questionnaire response rate is the proportion of the sample that participated in the survey as intended in the research. According to the sample size and sample frame, there were 22 questionnaires that were to be used. 18 were for the refugees and 3 for the key informants. A total of eighteen interview schedules were used to conduct eighteen focus group discussions to reach the sample size for the research which was 270. Another three interview schedules were used to get information from key informants from the UNHCR, DRA and RCK, as seen in Table 4.1.

Table 4.1 Response rate

	Number of respondents to be interviewed	Number of respondents interviewed
Refugees	270	270
Key informants	3	3
Total	273	273

Table 4.1 above, shows that the research target population was 270 refugees reached through 18 focus group discussions. Also 3 interviews with key informants from UNHCR, DRA and RCK were conducted. This was 100% response rate. The good response rate was attributed to the willingness of respondents to participate in the discussions.

4.3 Demographic characteristics of the respondents.

The study sought to find the demographic information on the refugee respondents. The respondents were asked to indicate their gender to establish the gender sensitivity of the study. It was aimed at ensuring that equal chances were given to respondents of either gender to express their view and eliminate biasness. This information was analyzed and presented in tables as shown below.

Table 4.2 Distribution of respondents by gender

	Frequency	Percent
Male	126	46.7
Female	144	53.3
Total	270	100.0

Table 4.2 shows the gender distribution of the respondents. From the table it can be noted that the refugee population is made up of more women than men. The study target group was from the age of 20 years and above and so it cannot be taken to comprehensively represent the age composition of the whole refugee population.

Table 4.3 Distribution of respondents by age

Age	Frequency	Percent
20-30	56	20.7
31-40	67	24.8
41-50	58	21.5
Above 50	89	33.0
Total	270	100.0

Table 4.3 shows that the refugee population as represented by the respondents of the interview is made up of more elderly people than younger people. However it is to be noted that the age group below 20 years is not included in the target group and thus the population outlook is not complete except for the fact that the study targeted population that were of legal age to consent to the study and also mature enough to respond to the research questions.

The study also sought to find the marital status of the respondents from which the family responsibilities of the respondents could be highlighted.

Table 4.4 Distribution of respondents by marital status

Marital status	Frequency	Percent
Single	22	8.1
Married	214	79.3
Divorced	14	5.2
Widow/widower	20	7.4
Total	270	100.0

Table 4.4 shows the respondents grouped according to marital status. From the table it can be noted that the majority i.e. (79.3 %) of the respondents were married with the other respondents being single (8.1 %), divorced (5.2 %) and widow/widower (7.4 %) respectively.

Table 4.5 Distribution of respondents by the period of entry to Kenya

	Frequency	Percent
Before 2006	125	46.3
After 2006	145	53.7
Total	270	100.0

Table 4.5 above shows the distribution of respondents in accordance to the period they became refugees in Kenya. The year 2006 is significant in this study since it's the year the refugee act of Kenya was passed and made part of the Kenyan constitution. From the research, it can be noted that the number of respondents who came after 2006 is higher 53.7% than the number of respondents who came to the camps prior to 2006 being at 46.3%.

4.4 Family support systems influences local integration of refugees

The first objective of the research was to establish the extent to which family support systems influences local integration of refugees into local communities in Dadaab. The respondents were thus asked to respond to questions that were derived from the objectives' indicators i.e. emotional support, financial support, separation and family role. The responses were

weighted using Likert scale with the most positive answer getting a score of 5 while the most negative answer getting a score of 1.

Table 4.6 Family support systems mean distribution of responses

AGE	Emotional Support	Financial Support	Separation	Family Role
20-30	2.00	5.00	2.00	5.00
31-40	4.00	4.00	1.00	4.00
41-50	4.00	4.00	1.00	3.00
Above 50	2.00	2.00	2.00	5.00
Average	2.93	3.55	1.54	4.32

From the results as presented in the table above it can be established that the majority of the respondents felt that emotional support plays little role in pursuit of local integration contrary to the findings of (Kucera, 2001) who forwarded that all refugees are prone to loneliness. However the age group of 41-50 tended to think otherwise with an average score of 4 meaning they agreed that emotional support is of importance which agreed with researches done by (Kate & Kathleen, 2001) who forwarded that lack of emotional support leaves a refugee very vulnerable. Majority of the respondents except for those in the age group of above 50 felt that there must be financial support for a refugee to successfully pursue integration agreeing with the findings of (Wagacha & Guiney, 2008). This is because refugees live a life of dependency having lost their livelihood during their shift to refugee camps from their country and also their status as a refugee. All respondents agreed were in consensus that being separated from family members played little or no role in the process of seeking integration into local community contradicting the findings of a report by (Victoria Immigrant & Refugee Centre society, 2014) which found out in their research that separation from family members was a great impediment in the quest for integration. While (European Council on Refugees and Exiles, 2005) in their report forwarded that it is difficult for a refugee to rebuild his/her life without support of the family, the respondents were of the opinion that since the process of local integration was an individual process it thus did not matter if one was separated or not. When it came to importance of family role in the process of seeking integration into local community the respondents with the exception of the age group 41-50 were in consensus that family role is of great importance. However (Refugee

Resettlement Advisory Council, 2014) and (University of Tasmania, 2014) found out that family responsibilities play little or no role since the refugee situation alters the family set up that to some extent leads to role reversal. The respondents in the age group of 41-50 however could not agree and thus returned the score undecided.

4.5 Language influences local integration of refugees into local communities

The second objective of the study was to find out if knowledge of the local language influences local integration of refugees into local communities in Dadaab. The respondents were thus asked if the ability to communicate to the Local community would influence their process of integration into local community. The responses were weighted using Likert scale with the most positive answer getting a score of 5 while the most negative answer getting a score of 1 as shown in table below.

Table 4.7 Language influence mean distribution of responses

Age	Language
20-30	5.00
31-40	5.00
41-50	5.00
Above 50	4.00
Average	4.67

From the responses all the respondents were in agreement that it is important for them to be speaking the same language for the process of local integration to be successful agreeing with (Keebe, 2003) who found out in his research that language goes beyond verbal communication to symbolism and cultural diversity. (Jobstmann, 2002) further points out that only good mastery of the local language enables one to have easy orientation and is an essential precondition for communication with the population.

4.6 Social-cultural factors influences local integration of refugees into local communities

The third objective of the study was to establish whether social-cultural factors influence local integration of refugees into local communities in Dadaab. The respondents were thus asked to respond to questions that were derived from the objectives' indicators i.e. sharing the

same beliefs as the local community, importance of family ties, significance of being from the same clan, ease of getting married to the local community and sharing the same religion with the local community.

Table 4.8 Social-cultural influences mean distribution of responses

Age	Same Belief	Same religion	Ease of Marriage	Same Clan	Family ties
20-30	2.00	5.00	4.00	2.00	2.00
31-40	5.00	5.00	4.00	5.00	1.00
41-50	4.00	5.00	4.00	4.00	1.00
Above 50	5.00	5.00	2.00	5.00	2.00
Average	4.16	5.00	3.34	4.16	1.54

The study found out that the age group of 20-30 who can be considered to be the youth thought that sharing the same belief as the local community is of no importance agreeing with the findings of (Victoria Immigrant & Refugee Centre society, 2014). This is attributed to the fact that the belief system that the youth considered went beyond the traditions but incorporated education. However this is only applicable where the age group are interacting with their equivalents in the local community. The other respondents however were in consensus that sharing the same belief as the local community is of importance agreeing with (Lambo, 2012) who points out that belief are all about identity. All the respondents were in agreement when it came to the question of religion agreeing with the findings of a research done by (Kemp, 2004). The study found out that the ease of getting married was of no significance to respondents above the age of 50 since many considered themselves beyond the age of seeking to get married. However, all the other respondents considered the ease of getting married to the local community being of importance since they considered themselves as being of marriage age agreeing with (Shandy, 2003) who in her report pointed out the lengths people go to find suitable marriage partners. From the responses to the question of family ties it was found out to be of little importance in the process of integration into local community contrary to the findings of a research by (Victoria Immigrant & Refugee Centre society, 2014). However, according to (Kate & Kathleen, 2001) rarely do real families remain in refugee situations and so remnant families become substitute and thus reducing the importance of family ties to some extent.

4.7 Role of government support systems in facilitating local integration of refugees

The fourth objective of the study was to determine the role of government support systems in facilitating local integration of refugees into local communities in Dadaab. The respondents were thus asked to respond to questions that were derived from the objectives' indicators i.e. their awareness of existing legislation that permits their legal integration into Kenya, the government is required to provide security, refugees have rights, and refugees receive adequate financial assistance to pursue integration. The responses except for government protection required a yes or no answer with yes being weighted 2 while no being weighted 1. On government protection the responses were weighted using Likert scale with the most positive answer getting a score of 5 while the most negative answer getting a score of 1.

Table 4.9 Government support systems influences mean distribution of responses

Age	Awareness of Kenyan Law	Rights Protection	Financial Assistance Adequate	Government Protection
20-30	2.00	2.00	1.00	5.00
31-40	2.00	2.00	1.49	5.00
41-50	1.50	2.00	1.00	5.00
Above 50	1.63	2.00	2.00	5.00
Total	1.77	2.00	1.45	5.00

The study sought to establish if the respondents were aware of any legislation that allowed them to legally seek integration and a majority of the respondents were aware. On the question of their awareness to having right and those rights protected majority of them responded and were aware of efforts to have them protected. The study sought to establish whether the financial and material assistance the refugees receive was adequate for any who would want to pursue local integration. The age groups 20-30 and 41-50 felt that the financial and material assistance they received was never adequate thus agreeing with a report by (UNHCR, 1997) that reports that rarely will government finance any integration initiatives, while most of the other respondents were of a different opinion and felt that what they received was enough. The study also sought to establish whether the government offered adequate protection to the refugees and all the respondents were in consensus that the government was doing enough.

The study through key informant from the department of refugee affairs was able to establish that though the refugee act creates provisions for refugees to seek local integration into local communities, it is not supported by any policy and thus least advanced durable solution by the government. The government is keen for the refugees to return to their country of origin though there is a working policy where the most vulnerable refugees get opportunities to be repatriated to 1st world countries through inter-governmental arrangements. The study sought to establish through key informants whether the process of local integration as enshrined in the refugee act makes it difficult for any refugee to seek successful into integration into local communities. The respondents were in consensus that the process is complicated and ambiguous thus difficult for any refugee to follow through with the process agreeing with the findings from a report by (Sara, Samir, & Pantuliano, 2010) which states that there is lack of a clear policy for clarifying and implementing the refugee act which has created confusion over the legal status of refugees, their documentation and their associated rights.. The study also established through key informants from the government and other NGO's, that there are no known refugees who have legally integrated into local communities recorded by the government or the organizations mandated to look into the refugees in the country. The government and the NGO's working with refugees do not have any policy neither are they engaged in supporting refugees who have legally integrated into local communities. The study sought to establish whether the government provides adequate resources for refugee affairs. Through the key informants from the government and NGO's, it was evident the government provides adequate resources to cater for refugees in the camps. However, no resources are allocated towards refugees found outside the camp whether legal or illegal.

4.8 Desire to be integrated

The study sought to establish the opinion of the respondents with regards to the lives of the refugees who have integrated into local communities in Dadaab having a better life than that experienced in the camps. The responses were weighted using Likert scale with the most positive answer getting a score of 5 while the most negative answer getting a score of 1 as shown in table below.

Table 4.10 Refugees who have integrated into local communities have a better life

Age	Better life
20-30	5.00
31-40	3.00
41-50	4.00
Above 50	1.00
Total	2.97

Respondents of the age groups 20-30 and 41-50 were in agreement that refugees who had integrated had a better life agreeing with findings from a report by (Wagacha & Guiney, 2008), respondents of the age group 31-40 were undecided while those of above 50 strongly disagreed suggesting that life back at home was their preferred option agreeing with the findings of a report done by (Sara, Samir, & Pantuliano, 2010).

The study sought to establish whether the respondents had at any point considered returning to their country of origin as a durable solution to their refugees' status. The question was a yes or no question with yes being weighted 2 and no being weighted 1 as shown in table above.

Table 4.11 Returning to your country as a durable solution to your refugee status

Age	Return to your country
20-30	2.00
31-40	1.60
41-50	2.00
Above 50	2.00
Total	1.90

Majority of the respondents were of the opinion that returning to their country was a favourable solution to their refugee status since many viewed their refugee status as being temporary despite some respondents having spent a significant number of years in the camp the finding being similar to that of the report by (Sara, Samir, & Pantuliano, 2010).

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS.

5.1 Introduction

This chapter summarizes the main findings of the study. The summary is followed by conclusions drawn from the findings, and thereafter recommendations for purposes of giving directions to policy makers so that they may come up with policies to address the challenges refugees face in their pursuit of integration to local communities. Finally, the chapter suggests areas for further research envisaged to contribute towards finding long term solutions to the refugee situation in Kenya.

5.2 Summary of the study.

This study focused on the factors influencing integration of refugees into local community in Dadaab camp. The purpose of the study was to establish the levels which family support systems influences local integration of refugees, knowledge of local language influences local integration of refugees into local communities, social-cultural factors influences local integration of refugees into local communities, importance of government support systems in facilitating local integration of refugees. A review of related literature was done based on these factors. The conceptual framework was drawn to show a relationship between variables. A sample of 270 refugee respondents and 4key informants was used to conduct the study. Two sets of questionnaires containing both the open ended and closed ended questions were used to collect data from the refugees and key informants. The summary of the findings of the study are as follows;

The study established that though a higher percentage (53.7%) of refugees came into the country after the enactment of the Kenya refugee act 2006 which gave provisions for integration into local communities. However a greater number of refugees prefer going back to their country of origin compared to integrating into local communities. The study established that there was a divided opinion with regards to refugees' perception of life outside of the camps. The respondents were divided when it came to the question of whether refugees who have integrated into local communities have a better life than those living in the camps. On the question of whether family support systems influences refugee integration into local community in Dadaab, four indicators were examined namely; emotional support, financial support, separation and family role were examined as the indicators. The study

established that family support systems play a key role since of the four indicators, only emotional support had the respondents' undecided with the rest proving crucial to the process of seeking integration into local communities in Dadaab. The study established that language influences local integration of refugees into local communities in Dadaab showing communication is a key ingredient for any refugee seeking to integrate into local community in Dadaab.

From the study it can be deduced that Social-cultural factors influence local integration of refugees into local communities in Dadaab. Five indicators were examined namely; sharing the same beliefs as the local community, importance of family ties, significance of being from the same clan, ease of getting married to the local community and sharing the same religion with the local community, and from these the respondents were in agreement all points were significant when seeking integration into local community in Dadaab. Government support systems have a great significance in facilitating local integration of refugees into local communities. Four indicators were examined namely; legislation that permits their legal integration into Kenya, the government security provision, refugees' rights protection, and adequate financial assistance to pursue integration. The study established that the government support systems framework under which DRA and other NGO's work is comprehensive in terms of catering for the needs of refugees in the camps. However when it comes to the question of integration into the local community there are bottle necks in that both the government through DRA and other NGO's are lacking in policy which informs resource allocation.

5.3 Conclusions

From the study it appears that the role the government support systems outweighs the other factors forwarded by this research to influence the integration of refugees into local communities in Dadaab. The refugees proved to have knowledge with regards to Kenyan legislation that allows them to integrate locally though seemed not so keen to pursue it. This is occasioned by the fact that the process itself proved complicated since no sensitization of the same is availed. Many refugees who have sought integration have done so through short cuts and corruption which becomes unappealing to refugees who would want to avoid abusing their stay in the country. The motivations to integrate differed with the different age groups interviewed where the young people considered marriage as a motivating factor whereas the elderly did not find that to be a motivating factor. The younger respondents also

felt that seeking integration would improve their lives whereas the older respondents felt it was no guarantee.

5.4 Recommendations

Following the above findings, the study recommends the following to be adopted in order to enhance the integration of refugees into local communities in Dadaab.

1. The government to provide policy framework that will provide for DRA and other NGO's opportunity to work towards addressing the needs of refugees seeking local integration into local community in Dadaab.
2. The study recommends that economic empowerment to be geared towards improving the livelihood of the refugees and thus reduce the gap that leads to the desire of many refugees to seek local integration to local communities as a means of economic empowerment.

5.5 Areas of further research

In view of the delimitation and the findings of this study, the paragraph below present's the area suggested for further research to future researchers.

1. The study focused on Somali refugees in Dadaab camp and thus a research can be carried out to focus on the other refugee nationalities in the Dadaab camp.
2. The study focused on the refugees' point of view with relation to integration to local community, further research can be done to ascertain the local community point of view.

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APPENDICES

Appendix A: Questionnaire guide for Refugees in Dadaab

This interview schedule is part of the fieldwork for my degree of Master of Arts in project planning and management research, University of Nairobi. The research intends to understand the experiences of refugees in Dadaab, Kenya. The questions below seek to establish demographic characteristics of the persons on whom the questionnaire will be administered. The questions also seek to obtain an overview on the experiences of refugees in Dadaab in their quest to achieve Local integration.

Informants reserve the right to decide to participate in the research or otherwise and no reprisals will ensue should they decide **not** to participate in the study. The researcher assures all participants that information provided will be used strictly for purposes of the research and that it will not be used to harm them in any way.

1. What is your age
a) 18-30 b) 31-40 c) 41-50 d) Above 50
2. What is your marital Status
a) Single b) Married c) Divorced d) Widow/Widower
3. When did you come to Kenya?
a) Before 2006
b) After 2006
4. Have you stayed elsewhere part from the camps in Kenya?
a) Yes
b) No
5. Lack of emotional support has stopped you from integrating into the local community
a) Strongly Agree b) Agree c) Undecided d) Disagree e) Strongly Disagree

6. Receiving financial support would make it easy to integrate into the local community.
a) Strongly Agree b) Agree c) Undecided d) Disagree e) Strongly Disagree

7. Being separated to some of your family members has hindered you from integrating into local communities.
a) Strongly Agree b) Agree c) Undecided d) Disagree e) Strongly Disagree

8. How important is your role in your family.
a) Very Important b) Important c) Moderately Important d) Of Little Importance e) Unimportant

9. Speaking the same language as the local community would make it easy to integrate with the local community.
a) Strongly Agree b) Agree c) Undecided d) Disagree e) Strongly Disagree

10. Have you considered staying outside the camp?
a) Yes
b) No

11. Do you receive financial help from any organisations?
a) Yes
b) No

i. If yes, would the financial assistance be adequate if you considered integrating into the local communities?
a) Yes
b) No

12. What has stopped you from moving away from the camp?
.....
.....

13. How do you relate with Kenyans?

- a) Very Good b) Good c) Undecided d) Not so Good e) Never good

14. Do you know of any refugees who have settled in towns in Kenya?

- a) Yes
b) No

15. Do you believe that those who have settled away from the camps have a better life?

- a) Strongly Agree b) Agree c) Undecided d) Disagree e) Strongly Disagree

16. Sharing the same beliefs with the local community would make it easy to integrate with them?

- a) Strongly Agree b) Agree c) Undecided d) Disagree e) Strongly Disagree

17. Being of the same clan as the local community would make it easy to integrate with them.

- a) Strongly Agree b) Agree c) Undecided d) Disagree e) Strongly Disagree

18. The ease of getting married within the local community would influence your desire to integrate with the local community.

- a) Strongly Agree b) Agree c) Undecided d) Disagree e) Strongly Disagree

19. Being of the same religion as the local community would be of importance when deciding to integrate.

- a) Very Important b) Important c) Moderately Important d) Of Little Importance e) Unimportant

20. Are you aware of the Kenyan Law that allows a refugee to seek and be granted integration?

- a) Yes
b) No

21. Are you familiar with any organisation that works to protect your rights?

a) Yes

b) No

(If yes name them).

.....

22. How good is the government protection to you as a refugee?

a) Very Good b) Good c) Undecided d) Not so Good e) Never good

23. Have you considered at any point returning to your country?

a) Yes

b) No

i. If no, why?

.....

24. What kind of assistance do you get from the Kenyan government?

.....

.....

Appendix B: Interview Schedule for the UNHCR

This interview schedule is part of the fieldwork for my degree of Master of Arts in project planning and management research, University of Nairobi. The research seeks to understand the nature of the work of the UNHCR with refugees with relation to refugees seeking integration into local community. The researcher assures UNHCR staff that information obtained during the interview will be used strictly for the above-mentioned purpose. Your cooperation is greatly appreciated. Thank you.

1. What is the estimated number of refugees in Kenya as of June 2014?
.....
2. What is the estimated number of refugees outside the camps?
.....
3. Are you aware of any refugees who have legally integrated into local communities in Kenya?
 - a) Yes
 - b) No
4. The criteria for granting the refugee status to applicants has an effect on those who would like to pursue integration into local communities in Kenya?
 - a) Strongly Agree
 - b) Agree
 - c) Undecided
 - d) Disagree
 - e) Strongly Disagree
5. Does UNHCR have any policy of assisting refugees achieve legal integration to local communities in the host country?
 - a) Yes
 - b) No

If yes could you state the policy?

.....

.....

.....

6. Does UNHCR have a policy for refugees who have successfully integrated into local communities?

a) Yes

b) No

If yes could you state the policy?

.....
.....

Appendix C: Interview Schedule for the Department of Refugee Affairs

This interview schedule is part of the fieldwork for my degree of Master of Arts in project planning and management research, University of Nairobi. The research seeks to understand the nature of the work of the Department of Refugee Affairs with refugees especially refugees seeking integration into local community. The researcher assures the DRA that information obtained during the interview will be used strictly for the above-mentioned purpose. Your cooperation is greatly appreciated. Thank you.

1. Does the government have a policy on refugees' integration to local communities in Kenya?

a) Yes

b) No

If yes could you state the policy?

.....
.....

2. Does the Department of Refugee Affairs have any duties or functions regarding refugees who settle outside the camps?

a) Yes

b) No

If yes could you state the duties or functions?

.....
.....

3. The process of refugee integration into local communities as enshrined in the refugee act of 2006 makes it difficult for the refugees to seek local integration?

a) Strongly Agree b) Agree c) Undecided d) Disagree e) Strongly Disagree

4. At what rate does the government of Kenya facilitate the integration of refugees within the Kenyan society?

a) Very Frequently b) Frequently c) Occasionally d) Rarely e) Never

5. Does the Refugees Act (2006) address the needs of refugees outside the camps?
- a) Yes
- b) No
6. How often does this Department influence government policies and their implementation in respect of the refugee community in the country?
- a) Very Frequently b) Frequently c) Occasionally d) Rarely e) Never
7. The government has done everything to ensure that the rights of the refugees have been protected.
- a) Strongly Agree b) Agree c) Undecided d) Disagree e) Strongly Disagree
8. The government has reservations about certain refugee communities being in the country.
- a) Strongly Agree b) Agree c) Undecided d) Disagree e) Strongly Disagree
9. The government invests consistently towards the affairs of refugees in the country.
- a) Strongly Agree b) Agree c) Undecided d) Disagree e) Strongly Disagree
10. What permanent solution does the government propose for refugees in Kenya?
- a) Voluntary Return b) Resettlement c) Local Integration
11. How frequently does the government of Kenya work in cooperation with any other State Government in the refugee-sending countries in sorting out the issues concerning refugees in Kenya?
- a) Very Frequently b) Frequently c) Occasionally d) Rarely e) Never

Appendix D: Interview Schedule for Refugee Consortium of Kenya

This interview schedule is part of the fieldwork for my degree of Master of Arts in project planning and management research, University of Nairobi. The research seeks to understand the nature of the work of Refugee Consortium of Kenya organisation with refugees, specifically refugee who have interest in integrating into local communities in Kenya. Information obtained during the interview will be used strictly for the above-mentioned purpose. Your cooperation is greatly appreciated. Thank you.

1. As an organization set up to fight the rights of refugee, how often do you receive cases of rights violation against refugees?
a) Very Frequently b) Frequently c) Occasionally d) Rarely e) Never
2. The government provides adequate resources towards the affairs of the refugees in Kenya.
a) Strongly Agree b) Agree c) Undecided d) Disagree e) Strongly Disagree
3. Are you aware of any refugees who have legally integrated into local communities in Kenya?
a) Yes
b) No
4. The criteria for granting the refugee status to applicants has an effect on those who would like to pursue integration into local communities in Kenya?
a) Strongly Agree b) Agree c) Undecided d) Disagree e) Strongly Disagree
5. Does RCK have any policy of assisting refugees achieve legal integration to local communities in Kenya?
a) Yes
b) No

If yes could you state the policy?

.....
.....
.....

6. Does RCK have a policy for refugees who have successfully integrated into local communities?

a) Yes

b) No

If yes could you state the policy?

.....

7. What does this organisation consider as the most viable solution to the plight of refugees?

a) Voluntary Return

b) Resettlement


c) Local Integration

Appendix E: Research Permit

THIS IS TO CERTIFY THAT:
MR. VICTOR KINYUA KAMAU
of UNIVERSITY OF NAIROBI, 0-20117
NAIVASHA, has been permitted to
conduct research in Garissa , Nairobi
Counties

on the topic: FACTORS INFLUENCING
INTEGRATION OF REFUGEES TO THE
LOCAL COMMUNITY IN DADAAB

for the period ending:
30th December,2014


Applicant's
Signature

Permit No : NACOSTI/P/14/9087/2661
Date Of Issue : 12th September,2014
Fee Received :Ksh 1,000




Full Secretary
National Commission for Science,
Technology & Innovation

CONDITIONS

- 1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit**
- 2. Government Officers will not be interviewed without prior appointment.**
- 3. No questionnaire will be used unless it has been approved.**
- 4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.**
- 5. You are required to submit at least two(2) hard copies and one(1) soft copy of your final report.**
- 6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice.**



REPUBLIC OF KENYA



National Commission for Science,
Technology and Innovation

RESEARCH CLEARANCE
PERMIT

Serial No. A 3180

CONDITIONS: see back page



**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

Telephone: +254-20-2213471,
2241349, 310571, 2219420
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Email: secretary@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No.

Date:

12th September, 2014

NACOSTI/P/14/9087/2661

Victor Kinyua Kamau
University of Nairobi
P.O. Box 30197-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*Factors influencing integration of refugees to the local community in Dadaab,*" I am pleased to inform you that you have been authorized to undertake research in **Garissa and Nairobi Counties** for a period ending **30th December, 2014.**

You are advised to report to **the County Commissioners and the County Directors of Education, Garissa and Nairobi Counties** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.


SAID HUSSEIN
FOR: SECRETARY/CEO

Copy to:

The County Commissioner
The County Director of Education
Garissa County.

The County Commissioner
The County Director of Education
Nairobi County.

