



**ST. MARY'S UNIVERSITY  
SCHOOL OF GRADUATE STUDIES**

**AN ASSESSMENT OF SOMALI URBAN REFUGEE INTEGRATION IN  
ADDISABA:  
THE CASE OF BOLE SUB-CITY**

**BY**

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**JULY 2020  
ADDIS ABABA, ETHIOPIA**

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**A THESIS SUBMITTED TO ST. MARY'S UNIVERSITY,  
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This is to certify that the MA thesis written by Zakaria Ahmed titled “AN ASSESSMENT OF SOMALI URBAN REFUGEE INTEGRATION IN ADDIS ABABA: THE CASE OF BOLE SUB-CITY” in partial fulfillment of the requirements for the Degree of Masters in Social Work complies with the regulations of the University and meets the accepted standard with respect to originality and quality.

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I, the under signed, declare that this thesis is my original work. All source materials used for the thesis have been properly acknowledged. I further confirm that the thesis has not been submitted either in part or in full to any other higher learning institution for the purpose of earning any degree.

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## ABBREVIATIONS

- ARRA:** Administration for Refugees and Returnees Affairs
- DICAC:** Development Inter-Church Aid Commission
- ECA:** Economic Commission for Africa
- EOCDICAC:** Ethiopian Orthodox Church Development and Inter-Church Aid Commission
- ERCS:** Ethiopian Red Cross Society
- EU:** European Union
- FGDs:** Focus Group Discussions
- GLR:** Great Lakes Region
- Gove:** Government of Ethiopia
- IDMC:** International Displacement Monitoring Center
- IDPs:** Internally Displaced Persons
- IOM:** International Organization for Migration
- JRS:** Jesuit Refugee Services
- LGBTI:** Lesbian Gay Bisexual Transgender Intersex Questioning
- NGOs:** Non-Governmental Organizations
- NRC:** Norwegian Refugee Council
- OAU:** Organization for African Unity
- OCP:** Out-of-Camp Policy
- UN:** United Nations
- UNHCR:** United Nations Higher Commission for Refugee
- UNDP:** United Nations Development Program
- WB:** World Bank
- DFID:** UK Department for International Development

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## ABSTRACT

This study is the assessment of social integration, access to social services of Somali urban refugees. It also assessed the perception of Somali urban refugees residing in Addis Ababa on the scheme of urban assisted refugee. The study was conducted at Bole Sub-City, Addis Ababa, where mass Somali refugees are residing. Data were gathered from both primary and secondary sources. Research participants were purposively selected for in-depth interview based on heterogeneous selection criteria. They were selected based on their sex, age, household status, and opportunity to be urban assisted refugees. Twelve (12) research participants were selected for in-depth interview from urban assisted refugees living in Bole sub-city based on maximum variation in which participants experienced similar phenomena but with different variations were purposively selected based on the prejudged criteria to collect data from multiple people with multiple perspective. For key informant interview, three people were selected from ARRA, Jesuit Refugee Services (JRS) EOC-DICAC and head of Somali urban refugee. The data collection of this particular study is coincided with the state of emergency. Data was collected from the interviewees. The researcher got a list of Somali urban refugees and their cell phones, Most of the interviews took place in the houses of respondents as per connected through cell phone. The responses from the interview and KII were recorded and notes were taken. Also, the interview with the key informants from NGOs conducted through cell phone as their availability, so the researcher avoided the challenges that might have resulted due to pandemic situation. Thematic analysis was employed to analyse the gathered information. It was founded social integration majority of the respondents had minimal exposure and low integration due to limited language proficiency as well as lack of initiation from their side. Positive integration view of the respondents stated they have positive of socio-economic integration from their host side and similarities of religion and sub part of the cultural of both nations. Regarding access to basic social services, the study showed that there is better access in the city although it is not rendered as a free service for refugees. The study illustrates that the major source of income of the urban refugees was remittance support coming from their families and friends living abroad. The overall reaction to the urban assisted scheme was positive. Major social work interventions should be on areas of refugees' on social integration and livelihood support.

**Key words:** Social Integration, Social Services. Urban Assisted Refugee, Non-assisted (OCP).

# CHAPTER ONE: INTRODUCTION

## 1.1 Background of the Study

A refugee is someone who has been forced to flee his or her country because of persecution, war or violence. A refugee has a well-founded fear of persecution for reasons of race, religion, nationality, political opinion or membership in a particular social group. Most likely, they cannot return home or are afraid to do so. War and ethnic, tribal and religious violence are leading causes of refugees fleeing their countries. (UNCHR, USA FOR, 2020)

The 1951 Geneva Convention is the main international instrument of refugee law. The convention clearly spells out who a refugee is and the kind of legal protection, other assistance and social rights he or she should receive from the countries who have signed the document. The convention also defines a refugee's obligations to host governments and certain categories of people, such as war criminals, who do not qualify for refugee status. (UNCHR, USA FOR, 2020)

The Organization for African Unity developed agreements like the OAU Refugee convention of 1969. This expands the definition of refugees to include not only individuals' subject to persecution, but also every person who in the words of the OAU Convention "owing to external aggression, occupation, foreign domination, or events seriously disturbing the public order...is compelled to leave...to seek refuge in another place outside his country of origin or nationality." Ethiopia has a long standing history of hosting refugees and maintains an open door policy for refugee inflows into the country and allows humanitarian access and protection to those seeking asylum on its territory. Today, Ethiopia is home to 761,819 registered refugees and asylum seekers as of 30 April 2020. Tens of thousands of refugees also reside outside of the camps mainly in Ethiopia's capital, Addis Ababa (IOM, 2019). As of 2016 UNHCR report, over 60% of total 19.5 million refugees in the world live in urban areas either legally or illegally.

In 2004, Ethiopian Refugee Proclamation was enacted based on the international and regional refugee conventions to which Ethiopia is a party (1951 UN Convention relating to the Status of Refugees, and its 1967 Refugee Protocol and the 1969 OAU Refugee Convention). Refugee protection in the country is provided within the framework of these international and national

refugee laws as well as in 1997, UNHCR came up with policy that discourages urban refugees by restricting the protection spaces with the perception of urban refugees were exceptions rather than norm. Nevertheless, the institution encountered immediate criticism from different NGOs and human right groups. By expanding protection space for urban areas, the 2009 policy of UNHCR secured the right of urban refugees (UNHCR Policy, 2009). Alike other African countries, the structure of refugee settlement in Ethiopia is mainly confined to the camps in isolated rural areas for perceived or real economic burden and security concern of the state. The core international human rights treaties that have been ratified by the country (Betts, 2009; Mogire, 2009). Continued insecurity within neighboring states has resulted in sustained refugee movements, either directly as a result of internal conflict and human rights abuses or as a result of conflict related to competition for scarce natural resources and drought related food insecurity.

Although camps are considered as impermanent settlement for refugee in temporary emergency, most of refugees in the country have been in camp for a prolonged time. Urban settlement is only permitted for those refugees with few exceptions. In Addis Ababa, the Somali and Eritrean refugees have settled for a long time (UNHCR, 2016) a total of 22,885 registered urban refugees are found in the capital Addis Ababa, out of which 79.8% are Eritrean refugee and the remaining 20.2% are from Yemen, Somalia, South Sudan and other nationalities including those from the Great Lake Region (UNHCR, 2018). The right to engage in wage-earning employment or self-employment plays an important role in the ability of refugees to pursue productive livelihoods. The 1951 Refugee Convention guarantees refugees “the most favorable treatment” possible, meaning that they must be treated as well as foreign nationals in similar circumstances, regarding their right to participate in wage earning employment and self-employment.

The 2009 urban refugee policy of the UNHCR advocates for the right of refugees to live in cities, and Ethiopia’s parliament adopted revisions to its existing national refugee law on 17 January 2019, making it one of the most progressive refugee policies in Africa. The law provides refugees with the right to work and reside out of camps, access social and financial services, and register life events, including births and marriages. Refugee protection in the country is provided within the framework of these international and national refugee laws as well as the core international human rights treaties that have been ratified by the country. Continued insecurity within neighboring states has resulted in sustained refugee movements, either directly as a result of internal conflict and human rights abuses or as a result of conflict related to competition over

scare natural resources and drought related food insecurity. ETHIOPIA RRP > JANUARY 2019 - DECEMBER 2020

The research uncovers the social integration of Somali urban refugees. With a better understanding of the involvement of Somali urban refugees in livelihood activities and the level of social integration with the host community, the humanitarian and development community can support the government in enhancing the self-reliance of refugees and strategize mechanisms for an improved social integration as a means to promote much better solutions to the plight of urban refugees.

## **1.2 Statement of the Problem**

Over 2.6 million Somalis are currently displaced within and outside of the country. Beside conflict and insecurity, causes of displacement include drought, flooding and evictions are among causes of conflict. Conflict and violence, slow and sudden –onset disasters and food insecurity have all played a significant part in the past and current displacement in the country. Displacement caused by the conflict is largely linked to Al-Shabaab activity, which is primarily in the south-east of the country, while displacement duo to disasters is commonly linked to pervasive drought riverine and flash flooding,(IDMC.2019).

In the first half of 2019, about 178,800 new displacements were recorded, 106,000 were due to disaster and 72,000 as a result of conflict and violence (IDMC.2019). The majority are hosted by neighboring countries in the region. Ethiopia alone hosts over 245,000 Somali refugees in ten refugee camps in south- east Ethiopia, (IDMC.2019).

Ethiopia is the second largest refugee hosting country in Africa. The open-door policy and its geographical proximity to the refugee producing countries have made the country a preferable destination for refugees particularly from Sudan, South Sudan, Somalia and Eritrea. ETHIOPIA RRP > JANUARY 2019 - DECEMBER 2020

Somali refugees in Ethiopia are accommodated in ten camps near the southern town of Dolo Ado across the border from Somalia's Gedo Region and in the area around the regional capital, Jijiga. The camps are poorly connected to communications and trade networks and also have very limited social services and physical infrastructures. It is estimated that 60% of the 2011-12 arrivals in Dolo Ado. The host population around the Dolo Ado camps is not from the same clan.

Clan differences limit the opportunities for local integration or self-settlement of refugees. However, recently, Ethiopia has been encouraging livelihood activities in the refugee hosting areas. With funding provided by the IKEA Foundation, refugee livelihood activities in areas around the camps are being supported. These activities support both refugees and local hosts to increase their self-reliance, (Somali refugee displacements in the near region).

In 2009, it was estimated that 160,000 refugees were living in Addis Ababa and other Ethiopian towns. These refugees were virtually all unregistered and without assistance (with the exception of some people with serious medical conditions). Despite the lack of available services, many refugees choose to settle in the urban areas if they have family and clan networks that they can call on for support.

The 2009 urban refugee policy of the UNHCR advocates for the right of refugees to live in cities, but governments still restrict refugees' right to work and forced them to live in camps. But, there are some reasons for living in urban settings rather than in refugee camps could be Organization African Union (1969).Convention of Governing the Specific Aspects of Refugee Problems in Africa specific medical care needs that can't be provided for in camps, poor and uncertain conditions in camps, or higher than average educational achievements and aspirations, as camps don't provide many higher education opportunities. There is insufficient physical and material security in some camps. Especially certain groups of refugees, such as LGBTI refugees and women at high risk of gender-based violence, cannot be sufficiently protected from other refugees in the camps. They witness cultural and linguistic barriers in their effort to maintain sustainable social integration and establish better livelihoods during their stay as refugees in Addis Ababa. <http://www.urban-refugees.org/>

The urban registered refugee population in Addis Ababa composed of 32,940 individuals, who were transferred from the camps on medical and protection grounds, refugees who have no camps designated for their residence in Ethiopia, university students on sponsorship programmes and target populations of the Out-of-Camp Policy. While Out-of-Camp Policy refugees are expected to be self-reliant through the support of sponsors, they nonetheless have the right to access protection and basic services by virtue of their legal status. Of the current population, the majority are Eritrean refugees representing 85 percent of the population, followed by Yemenis at

6 percent, Somalis at 3 percent, Congolese at 2 percent, in addition to a remaining 4 percent drawn from a number of countries. Most of the registered urban refugees are not able to meet their basic needs with the current income that they receive either from informal work or remittances (average of 2,000 Ethiopian Birr a month). Due to resource constraints, cash assistance to cover basic needs, including as a form of rental subsidy will only be provided to approximately 20 percent of the urban refugee caseload. Nonetheless, they continue to be assisted to access basic services, including health and education, while an increased focus will be placed on furthering access to legal aid. In addition, the prevalence of undocumented movements to urban areas has led to protection risks with some refugees reported to resort to adverse coping mechanisms residing in marginal parts of the city away from service providers, ETHIOPIA RRP > JANUARY 2019 - DECEMBER 2020

The purpose of this study is to bridge the gap in literature by exploring and livelihood access to social services. The study explored and assesses an alternative for Somali refugees. Integration experiences with the refugees overall response was assessed as to have a better picture, and livelihood impacts in terms of income and access to basic social services.

### **1.3 Objectives of the Study**

This study has the following general and specific objectives

#### **1.3.1 General Objective**

The general objective of this study is to assess the status of Somali urban refugee integration in Addis Ababa, the case of Bole Sub-city.

#### **1.3.2 Specific Objectives:**

- To explore refugees' experiences related to integration with the host community in Addis Ababa.
- To identify the types of basic social services Somali urban refugee received.
- To assess the sources of income for Somali urban refugees residing in Addis Ababa.
- To examine the attitude of refugees towards the urban assisted schemes.

## **1.4 Research Questions**

The central research question used to guide this research is what is the social integrations of Somali urban refugees living in Bole Sub-city, Addis Ababa

The followings are significance of the paper.

1. What are Somali refugee's integration experiences with the host community in Addis Ababa?
2. What are the basic social services urban assisted refugees received?
3. What are the sources of income urban assisted Somali refugees?
4. What is the attitude of refugees towards the urban assisted schemes?

## **1.5. Significance of the Study**

The followings are significance of the study. First, the findings of this study can contribute to the literature on social integration of refugees with the host community. Moreover, this research can provide insights for other researchers and could stimulate for further research in the area. In addition, to academic significance, the study can be used as an input for policymakers on social integration with host and the livelihood condition of urban refugees.

## **1.6 Scope of the Study**

The study is delimited based on geographical coverage, extent of the study and methodology. Refugees live in different parts of Ethiopia. Most are in camps. However, this study focuses only on those refugees found in Addis Ababa. Thematically, it covers only social integration of Somali urban refugee living in Bole sub-city. Methodologically, this study employs qualitative approach to answer the above stated research questions.

## **1.7 Limitations of the Study**

At the beginning, the researcher planned to interview the host community about their perception of Somali urban refugees. However, data collection was coincided with Covid-19 pandemic and subsequent Ethiopian declaration of state of emergency. As a result, I could not collect data from the host community. Also, I planned to arrange several FGDs with the informants. But due to the pandemic it is difficult to conduct FGD. Finally, the scope of this study is only limited to Somali



urban refugees in Addis Ababa settlement, so that it can't be generalized to all urban refugees settling all over the country.

## **1.8. Organization of the Study**

With this introduction, the paper is organized into five chapters. The first chapter focuses on background of the study, statement of the problem, objectives of the study, research questions, significance of the study, scope of the study and limitations of the study. The second chapter presents theoretical framework and review of related literature. The third chapter focuses on description of the study area and research methodology. Major findings of this paper are presented in chapter four. The last chapter deals with the discussion section in which the major findings are related with theoretical and conceptual literature. Finally, the chapter ends with conclusion and recommendations based on the findings.

## **1.9. Operational Definition:**

**A Refugee:** is someone who has been recognized as meeting the international criteria of a refugee. He/she has crossed his/her country's border, can demonstrate a fear of persecution for any of a number of defined reasons and cannot seek help in his/her own country.

**Asylum-seeker:** is someone who has made a claim that he or she is a refugee, but the case has not been finalized. He/she is still in the process of seeking asylum.

**Internally displaced person (IDP):** is someone who has fled his/her home but has not crossed an international border. Often this happens in relation to ethnic conflict or natural disasters.

**Migrant:** is a person who leaves his/her country of origin, usually as a result of financial, income-related or educational reasons or any other reason not related to a fear of persecution.

## CHAPTER TWO: REVIEW OF RELATED LITERATURE

### 2.1. Definition of Refugee?

The UN Convention defines a refugee as any person who “...owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership in a particular social group or political opinion, is outside the country of his nationality and is unable to, or owing to such fear, is unwilling to avail himself of the protection of that country...” (UN, 1951).

In 1967 the UN approved a Protocol extending the definition of ‘refugee’ to include all people who have fled their homeland owing to a well-founded fear of persecution. The OAU (now AU) Protocol incorporated the 1951 UN Convention on refugees, but expanded the definition of who is a refugee. In addition to including the UN definition of a refugee, the OAU definition includes anyone who: “...through aggression, occupation, foreign domination, or events gravely disturbing public order in part, or in all of his country of origin, or the country of which he has nationality, is obliged to leave his usual place of residence to seek refuge outside this country” (OAU, 1969).

The Ethiopian refugee proclamation of 2004, definition of a refugee incorporates both the definition set forth by the UN and AU Refugee conventions. The refugee proclamation of Ethiopia defines a refugee, who is different from asylum-seeker, as someone owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion and is unable or, owing to such fear, is unwilling, to avail himself of the protection of that country. The definition of a refugee also embraces individuals who leave their countries due to other causes of displacement such as “external aggression, occupation, foreign domination or events seriously disturbing public order” which are common in the African context. Article 4.3 of the proclamation attests to this.

UNHCR considers refugees, asylum-seekers; stateless people, internally displaced people, as well as refugees and IDPs who are returning home as “*persons of concern*”.

## 2.2 Urban Refugee

The available literature on urban refugees generally argues that conditions for urban refugees must be improved in the short term and does not emphasize the pursuit of durable solutions for urban refugees. The majority of current articles contain varying levels of discussion on local integration, resettlement and repatriation. Repatriation is rarely discussed and it is argued that most refugees cannot return to their homelands, and even those who can have little incentive to do so. Local integration and more specifically economic integration are very influential aspects. Resettlement also receives strong coverage, most often perceived as a limited solution but one that has ramifications on those refugees who remain in urban settings (Kobia, Cranfield, 2009).

Refugees in camps are afforded assistance and protection as part of the UNHCR's mandate and as an incentive by the host government to keep them concentrated in one area. By contrast, in urban centres assistance to refugees can be sparse, unevenly distributed, and insufficient to meet basic needs – if it exists at all. For this reason, urban refugees exercise a higher degree of self-sufficiency than those in camps. Refugees settle in urban centers to avoid dependence on rations, boredom, hopelessness, hardships and restrictions that prevail in camps. They use their skills and pursue opportunities provided by greater economic resources, such as education for their children (Campbell 2005 & 2006, Hovil, Jacobsen 2006, Landau & Jacobsen, Macchiavello, Sommers 1999 & 2001).

Refugees in need of or in search of particular services more readily available in urban centers also may choose this lifestyle over camps. Health and education services are generally better in urban centers than in camps. The presence of hospitals and private medical clinics may act as a pull factor toward urban settlements, as well as accommodation, schooling and vocational training, and recreational and intellectual activities (Macchiavello, Women's Commission for Refugee Women and Children).

Increased communication with UNHCR and family members is another reason for refugees to settle in urban areas. In some cases it is perceived that prospects for resettlement might be better in a city. Communication with family members abroad via internet is easier, and often there are social networks or ethnic enclaves to provide support and assist in the integration process. Some move to be reunited with family already living in urban areas (Horst, Jacobsen 2006, Kibreab, Landau & Jacobsen, Macchiavello, Women's Commission for Refugee Women and Children).

Urban settlements may be chosen for relative improvements in personal safety and security as well. Corruption and abuse by authorities fosters a stressful and insecure way of life for refugees in camp settings. As will be discussed later, much of the literature demonstrates that urban living also comes with security problems. Finally, refugees may move to urban centers for the anonymity they provide. (Horst, Jacobsen 2006, Macchiavello, Sommers 1999). As noted above, many refugees settle in urban areas based on the assessment that this will make them relatively better off. A central factor to this decision appears to be the greater ability to earn a living. In some cases, refugees living in urban settings who do not do well economically return or migrate to camps.

Many who pursue business in their asylum countries bring relevant expertise from their country of origin. Self-sufficient refugees are not an economic strain on the host country, and in many cases authorities turn a blind eye to refugees' informal work, tacitly acknowledging their contribution. In fact, they make economic and social contributions to their host cities: rejuvenating communities, expanding markets, importing new skills, and creating transnational linkages (Jacobsen 2006).

Additionally, many children in refugee families work. Gender biases, low wages and lack of opportunity for workers, lack of awareness about the related dangers of child labors, and a host of other factors have made this dangerous occurrence quite common for Afghan refugees in Pakistan. Poverty may also motivate young girls to marry in order to alleviate their economic burden on their family (Women's Commission for Women and Children). In some cases, such as that of Somali refugees in Nairobi, refugee-run businesses have become integral to the informal markets (Campbell, Grabska, Jacobsen 2004 & 2006, Landau & Jacobsen, Lindstrom, Sommers 1999).

Under international refugee regimes, refugees have right to be protected no matter where they live (Jacobsen 2006:276). Both under UN and OAU Conventions, urban-rural settlement dichotomy of refugee does not exist. In line with the growing urbanization globally, the proportion of urban refugees have been dramatically increasing to their counterpart in the camp or rural areas. Divergent to iconic image of refugees in camp, however, more than 58% of refugees worldwide settled in urban areas (UNHCR Report, 2019).

By acknowledging refugee urbanization, UNHCR revised the outdated refugee policy of 1997 that discourage refugees' settlement in urban areas. The revised urban refugee policy of 2009 removed the spatial limit in refugee settlement and recognized urban area as 'legitimate protection space' (Edwards, 2010). Both self-settled and assisted refugees found in areas designated by the government as urban from both urban and rural background are considered as urban refugees. But the numbers of self-settled refugees take the lion share (Jacobsen, 2001:9; Jacobsen, 2006:274).

A side from those legal restrictions, economic hardship and marginalization of urban refugees in the cities of low and middle income countries, refugees appeal urban areas for different reasons. The rationales for favoring urban space are related to pull factors in urban areas (real and expected) and factors that push from camps. Lack of security, lack of adequate education and medical service, limited livelihood and harsh climatic conditions are the major push factors in camps for refugees to settle in urban areas legally or illegally. Often refugee camps are found in economic and geographical peripheries of the host states (Crisp, 2002:5). These setbacks of refugee camps are further aggravated by the prolonged settlement in camps without durable solution in sight (Pavanello et.al, 2010:14).

On the other hand refugees quit camps and seek refuge in urban areas for different pull factors. Among them looking for better security, economic self-reliance, better service (education and health), to negotiate with international agencies for resettlement and existence of financial institutions in cities since incomes of most of urban refugees depends up on remittance (Fábos and Kibreab, 2007:7). In line with the above push and pull factors, refugees managed to live in the urban fabrics of the cities of '*Global South*' albeit of their ambiguous legal status (Campbell, 2006:401). Although host states resistance to local integration as durable solution for urban refugees is apparent, refugees integrated with locals in different aspect and at level (Campbell, 2006; Crisp, 2004; Harrell-Bond, 2000; Jacobsen, 2001).

### **2.3 Local Integration**

The concept of integration is chaotic and understood differently by different scholars. However, it has basic indicators for assessing the local integration of refugees in their host communities.

According to Crisp (2004), local integration is a process that consists of interrelated legal, economic and social dimensions. Legally speaking, “refugees are granted a progressively wider range of rights and entitlements by host states.” These rights and entitlements include the right to “seek employment, to engage in other income-generating activities, to own and dispose of property, to enjoy freedom of movement and to have access to public services such as education” (Crisp, 2004). The progressive realization of these rights may lead to migrants being granted citizenship, but this does not guarantee local integration. Beyond this, refugees in the Global South receive the legal recognition of citizenship and its related benefits in the host states not only through formal state institutions and policy directions but also through different informal manners that resist state control. The major pull factor for refugees’ migration to urban areas is the potential for invisibility that the environment provides. Refugees’ invisibility and the fluidity of their status can prevent them from being captured by the state as illegal but also prevents them from participating in activities to which they are not legally entitled (Polzer, 2009; Landau, 2010; Frischkorn, 2013). The fluidity of refugee status in African countries is largely influenced by a situation of people with common history, culture, ethnic group, religion and way of life that are artificially separated by colonial boundaries (Mengisteab&Bereketeab, 2012). This enables refugees to defy state control by being invisible and changing their identity as citizens of the host country. This level of fluidity is amplified by the limitation of state capacity. This creates alternative means for integration in an informal manner, despite the obstructing policy environment. Negotiating with local authorities is another means by which urban refugees acquire the legal rights and entitlements to settle in urban areas and engage in different economic activities. Unlike in Western countries, refugees in African countries rarely have formal means to influence and negotiate state policy that negates their interests (Polzer, 2007; Polzer, 2009; Frischkorn, 2013). By using corruption as a negotiating mechanism, refugees defy their status and acquire legal status, though the process is not trouble-free. This trend has been seen with Mozambican refugees in South Africa (Polzer, 2007; Polzer, 2009) and different refugee groups in Lusaka (Frischkorn, 2013) and Kenya (Campbell, 2005; Campbell, 2006), among others.

Secondly, integration is a social and cultural process that enables “refugees to live among or alongside the host population, without fear of systematic discrimination, intimidation or exploitation by the authorities and peoples of the host population” (Crisp, 2004: 1). Jacobsen (2001) further defines socio-cultural integration the process by which refugees develop social

networks in the host community with little distinction between the standard of living of refugees and that of the host community, and when refugees feel at home in the host country. Finally, local integration as an economic process is mainly defined and measured in terms of achieving self-sufficiency and a standard of living for refugees that is comparable to the host community. In addition, the intensive economic engagement of refugees' results in meaningful interaction that primarily contributes toward socio-cultural integration by lessening various barriers (Mekuria, 1998; Jacobsen, 2001). Refugees' ability to pursue improved livelihoods has impacted the status of refugees in the host country in general and in urban areas in particular (Jacobsen, 2001; Crisp, 2004). Thus, local integration is a multi-dimensional (legal, economic and socio-cultural) process that is fundamentally driven and impacted by refugees and host communities, rather than stand-alone policy response.

Local integration is a complex and multi-dimensional process impacted by refugees, host communities and policy-related factors. However, these factors are not mutually exclusive. Rather, one factor can be an effect of or cause for another. Hence, incorporating and understanding the impacting factors from refugees' and host communities' perspective provides a comprehensive view of the issue.

Refugees are active and primary decision makers in establishing their home within their host community (Jacobsen, 2001; Griffiths, 2003; Korac, 2009 as cited by Frischkorn, 2013). Firstly, the refugees' plan to stay in the host country affects their level of integration with the host community. When refugees consider their first country of asylum as a transit country to resettle in developed countries (legally or illegally-by using smugglers), or to go to their homeland, they see no reason to invest in their lives in the host country (Grabska, 2006). Hence, the refugees' intentions and aspirations for resettlement in the third country of asylum or repatriation impact their perceptions of local integration (Ager &Strang, 2010).

The psychological compatibility or the social connections of refugees with the local community impact the refugees' integration with locals. The social connection can be reflected in terms of language, culture, ethnic background and/or historical ties (Fielden, 2008). Ager and Strang (2008) dubbed these elements as "facilitators" for integration. Thus, the existing similarities of language, culture and social values between the host communities and the refugees on the one

hand, and the refugees' interest in knowing and understanding the hosts on the other, are significant factors for local integration. The level of trust in the host state and its people based on past experience also impacts refugees' perceptions of local integration. For example, based on their past experience in Sudan with perceived and real Arab domination, the South Sudan refugees in Cairo were mistrusting and suspicious of host communities with Arab cultural roots (Grabska, 2006). Therefore, the plan of their stay, the level of shared identity and the trust towards local communities are refugee-related factors that impact local integration.

In addition to socio-cultural (in) compatibility (Campbell, 2006; Grabska, 2006; Fielden, 2008), the expectations of the host communities regarding the duration of migrants' settlement and the desirability of repatriation or resettlement have an impact on their perceptions towards integration. During the initial phase of refugees' arrival, host communities view refugees as guests and hosts' actions are mainly welcoming and assistance-based (Kibreab, 1989). However, this perception of temporariness obstructs hosts' interests in integrating with refugees. On the contrary, the protracted situation may facilitate local integration as the long history of refugee movement develops the hosts' perception of refugees as part of their community (Jacobsen, 2001). Similarly, extended stay has contribution for de facto integration by enabling linguistic and cultural adaptation (Fielden, 2008). This is reflected in the case of Angolan 'refugees' in Zambia who were highly integrated and difficult to differentiate from locals (Bakewell, 2000).

The host community perception of the economic implications of refugee settlement is another major factor that impacts local integration. Integration is hindered when host communities perceive refugees as a burden on social goods and services (health, education and housing) and as competitors in the labour market (especially the unskilled labour market). In addition, when host communities perceive refugees as more economically privileged than them, discrimination and resentment become common (Campbell, 2005; Betts, 2008). On the other hand, when the host communities view refugees as sources of labor, consumers of goods and services and creators of new business opportunities and cross-border trade, integration is bolstered (Campbell, 2006; Grabska, 2006; Codjoe et al. 2013). Thus, buy-in from host communities has a significant impact on local integration.

Policy related issues also impact the local integration of refugees in host communities. In most African states, as the first country of asylum, urban refugees technically do not or should not



exist, as their existence is unrecognized or their settlement is illegal. The perception of refugees as security threats or economic burdens is a commonly propagated justification for opposing the presence of refugees in urban areas in developing countries. As a result, these states have never developed clearly defined policies towards urban refugees, which place refugees in a state of legal limbo (Campbell, 2006; Fábos & Kibreab, 2007).

In addition to their liminal and marginalized position, the securitization of refugee issues develops a sense of an “outsider” status among refugees and sense of “cultural othering” within the host communities (Kibreab, 2000). Securitisation also creates an unfavorable environment for the refugees by fostering xenophobia within the host communities (Fábos&Kibreab, 2007). Even for those assisted refugees that are legally settled in urban areas, states reservations to provide for some rights granted under the international refugee regimes limit refugees’ access to education, employment and legal protection. Limits on these rights negatively impact refugees’ perceptions towards local integration by making their livelihoods unstable (Grabska, 2006). Thus, policy inclusion or exclusion has a direct impact on the integration process as it creates the sense of marginalization for refugees.

#### **2.4. Refugee Settlement: Camp vs. Urban Refugees**

After crossing the international boundary in need of protection from the other state, the refugees settle in different way. In open situation, they may settle spontaneously in unoccupied area in the territory of the other state, spread out over a wide area or hosted by local communities (urban or rural). On the other hand, refugees settle in pre-planned camp or transferred to newly established camp (Deardorff, 2009:8; Jacobsen, 2001:5). Jacobsen categorized refugee settlement broadly in to two: organized and self-settlement. Assisted settlement, camps and local settlement are under organized settlement while self-settlement includes settlement among the local community in urban or rural areas without direct official assistance either nationally or internationally. But given the fluidity of refugee settlement process, it’s difficult to have fixed settlement frame (Jacobsen, 2001:6-7).

Conceptualizing and understanding refugee camps and their salient feature as settlement pattern has an important implication to understand the very reason of refugees’ settlement in urban areas. Refugee camp lacks clear cut definition under international law or specific international refugee regimes. The physical appearance of camps can vary ‘from hotel to hell’ as Murphy

(1955) stated in (Schmidt, 2000:4). But almost all refugee camps have shared characters especially with their impact over the refugees. The major features of settlement in camp as part of organized settlement are: restricted geographical space and limited freedom of movement; segregation of refugees from local communities; dependency on aid; temporariness and over crowdedness among others (Deardorff, 2009:9; Hyndman, 2000:88; Malkki, 1995:118; Schmidt, 2000:5). Assisted rural or local settlements also share common character of organized, restricted space, segregation from host community, and limited freedom of movement with refugee. However, unlike camps, local settlements have more permanent structure and opportunity for refugees' economic self-sufficient with access to land in rural areas (Jacobsen, 2001:7). Under international refugee regimes such as UNHCR, as an institution responsible for refugee protection, nothing has been said about camp though it has been considered as a standard and temporary means to handle refugee crisis (Angwenyi, 2013:16; Arendt, H. cited in Hyndman, 2000:7). Although it's difficult to identify the origin of refugee camps, Malkki traced their genesis as response to refugee crisis during World War Second to settle those displaced by war (Malkki, 1995). The very assumption behind camp establishment is quick, temporary and emergency phase response to the refugee crisis (Feldman, 2007:49). Functionally, the refugee camps' suitability for effective control over relatively defined territory have made them favoured choice to host state with security and economic concern (Deardorff, 2009:5). As a main body responsible for refugee protection and assistance, UNHCR also prefer camp to convince donors and humanitarian organizations (Sytnik, 2012:10). Thus, camps have been considered as impermanent settlement whereby refugees wait for other durable or 'permanent' solutions. Although camps are praised as convenient place to provide protection and aid distribution for refugees in the phase of emergency temporarily, the protection effectiveness, appropriateness and its temporary nature has been continuously challenged since early 1990s (Black, 1998; Smith, 2004 and Van Damme, 1995 as cited in Kaiser, 2006:597). Some Foucauldians like Schmidt (2000), identified refugee camps as containment space that implicate power relations than shelter. Moreover, Crisp criticized camps as places that refugees enforced to trade-off 'all their right' to 'right to life' (Crisp 2003: 125). International institutions working on human right protections like Amnesty International and Human Right Watch have also been campaigning the setbacks of refugee camps for human right protection (Schmidt, 2000:11).

In contrary to the basic assumption of refugee camps as temporary solution for the situation, most of the refugees found themselves in intractable and protracted period having ‘no solution in sight’ (Crisp, 2002). Given, prolonged conflict in refugee producing countries and near to close door policy of resettlement countries, proliferation of protracted refugee situation become a norm than exception (Sytunik, 2012:5).

In addition to the price paid in terms of human right violation, economic hardship and frustration, the ‘temporary permanence’ of refugees in camps have direct and indirect implications for the security predicament of the host states and the refugees. By intensifying competition for scarce resource with locals when the donation decline and engaging in criminal activities as coping strategies, protracted refugee situations are sources of insecurity indirectly. Militarization of refugee camps, arms trafficking, by being source of soldiers and mercenaries recruitment, protracted refugee situations have become the direct sources of security threat (Deardorff, 2009:4; Loescher and Milner, 2005:8).

In spite of all aforementioned backdrops and criticisms from researchers, institutions working on human right protections and even acknowledged by UNHCR, as of 2016 UNHCR report, around one third of the total refugees in the world are warehoused in camps. Thus, a waiting in intractable state of limbo with all difficulties have been insisting refugees to look for other solution either legally or illegally as major push factor.

Under international refugee regimes, refugees have right to be protected no matter where they live (Jacobsen 2006:276). Both under UN and OAU Conventions, urban-rural settlement dichotomy of refugee does not exist. In line with the growing urbanization globally, the proportion of urban refugees have been dramatically increasing to their counterpart in the camp or rural areas. Divergent to iconic image of refugees in camp, however, more than 60% of refugees worldwide settled in urban areas (UNHCR Report, 2016). By acknowledging refugee urbanization, UNHCR revised the outdated refugee policy of 1997 that discourage refugees’ settlement in urban areas. The revised urban refugee policy of 2009 removed the spatial limit in refugee settlement and recognized urban area as ‘legitimate protection space’ (Edwards, 2010). Both self-settled and assisted refugees found in areas designated by the government as urban from both urban and rural background are considered as urban refugees.

But the number of self-settled refugees takes the lion share (Jacobsen, 2001:9; Jacobsen, 2006:274).

However, in practice, developing states in general and African states in particular follow restrictive and dichotomized refugee settlement policy. Kuhlman (1994:122) distinguished that ‘whenever African governments have recognized the existence of a refugee problem, they have favoured organized settlement over allowing refugees to settle where they choose’. Most of the states have been implementing restrictive encampment policy while those states with no camp like Egypt and South Africa follows dichotomized refugee status determination procedure for urban and rural refugees (individual refugee determination for urban refugees while *prima facie* refugee determination procedure for rural) (Jacobsen, 2006:274; Kagan, 2007:12). With few exceptions, almost all African states spatially segregate refugees in the camp as a means to protect their embedded security and economic concern though both difficulties preceded the refugee presence and have little or no strong correlation with the refugees’ settlement. Hence, they unvaryingly oppose the presence of refugees in urban areas (Fábos and Kibreab, 2007:4-5). With the absence of legal status, the consequence of settling in urban area stretches from denial of recognition and support to detention and forced deportation to the camp (Campbell, 2006). Aside from those legal restrictions, economic hardship and marginalization of urban refugees in the cities of low and middle income countries, refugees appeal urban areas for different reasons. The rationales for favouring urban space are related to pull factors in urban areas (real and expected) and factors that push from camps. Lack of security, lack of adequate education and medical service, limited livelihood and harsh climatic conditions are the major push factors in camps for refugees to settle in urban areas legally or illegally. Often refugee camps are found in economic and geographical peripheries of the host states (Crisp, 2002:5). These setbacks of refugee camps are further aggravated by the prolonged settlement in camps without durable solution in sight (Pavanello et.al, 2010:14).

On the other hand refugees quit camps and seek refuge in urban areas for different pull factors. Among them looking for better security, economic self-reliance, better service (education and health), to negotiate with international agencies for resettlement and existence of financial institutions in cities since incomes of most of urban refugees depends up on remittance (Fábos and Kibreab, 2007:7). In line with the above push and pull factors, refugees managed to live in the urban fabrics of the cities of ‘*Global South*’ albeit of their ambiguous legal status (Campbell, 2006:401). Although host states resistance to local integration as durable solution for urban

refugees is apparent, refugees integrated with locals in different aspect and at level (Campbell, 2006; Crisp, 2004; Harrell-Bond, 2000; Jacobsen, 2001).

## **2.5. Factors Impacting Refugee-Host Community Integration**

Since local integration is a complex and multi-dimensional process as mentioned above, impacted by refugee related, host community and policy related factors. However, those personal or refugee related, environmental or policy factors are not mutually exclusive. Rather one factor can be effect of or cause for another. Hence, incorporating and understanding the impacting factors from refugees and host communities perspective enable us to have comprehensive view on the issue.

### **2.5.1. Refugee-Related Factors**

Starting from UN Refugee Convention of 1951, states have been responsible for refugee integration as assimilation thereby considering refugees as passive integrators to host state or community. However, refugees are active and primary decision makers in making their home within their host community (Griffiths et al. 2005; Korac, 2009 as cited by Frischkorn, 2013:15; Jacobsen, 2001:21).

First, the refugees plan to stay in the host country affects their level of integration with the host community. When the refugees considered their first country of asylum as a transit country to resettle in developed countries (legally or illegally-by using smugglers) or go to their homeland, they see no reason to invest in their life in the host country (Grabska, 2006:301). Hence, the refugees' intention and aspiration for resettlement in the third country of asylum or repatriation has impact on their perception towards local integration (Ager and Strang, 2010:595).

Secondly, the psychological compatibility or the social connections of refugees with the local community have impact on the refugees' integration with locals. The social connection can be reflected in terms of language, culture, ethnic background and/or historical ties (Fielden, 2008:4). Ager and Strang dubbed these elements as 'facilitators' for integration (Ager and Strang, 2008:182). Among those facilitators, language is mainly identified as central to the process of integration. To orient oneself and communicate with the host community, knowing the language of host community (not always a single language) is important for refugees. In addition, as 'soul

of culture', linguistic knowledge enables refugees to understand the culture of the host community easily (Thiong'o, 1986). The absence of language knowledge obstruct interaction of refugees with the host communities that results in sense of insecurity, mistrust and frustration. Thus, the degree of existing similarities of language, culture and social values between the host communities and the refugees on one hand and the refugees' interest to know and understand the hosts are the significant factors for local integration.

The level of trust based on their past experience towards the host state and its people have also impacted the refugees' perception towards local integration. For example, based on their past experience in Sudan with perceived and real Arab domination, the South Sudan refugees in Cairo were full of mistrust and suspicion towards host communities with Arab culture (Grabska, 2006). Therefore, the plan of their stay, the level of shared identity and perception of trust towards local communities are refugee-related factors that impact the local integration.

### **2.5.2. Host Community Perception towards Local Integration**

The perceptions of local communities towards refugees have a great impact on the local integration. From the time of their settlement in urban areas, host communities have impacted and impacted by the refugees. The host communities' perceptions towards refugees from different states are diversified based on different aspects. Sharing of socio-cultural elements, the expectation toward the duration of settlement, historical prejudices or common historical heritage, and economic issues are the major factors that have effect on the host communities' perception towards the refugees thereby impacting the phase of local integration.

The socio-cultural issues have direct impact on shaping the host communities perception towards refugee either for good or worse. The socio-cultural aspects encompass cultural, linguistics and other social values. The presence of shared identity in terms of ethnicity, linguistic and cultural affiliation between the host communities and the refugee facilitate the integration process while the absence obstructs it (Fielden, 2008:4). On his work on urban refugees in Cairo, Grabska (2006) revealed how dark skinned African refugees who were identified as black Africans exposed to discrimination by Egyptians while other refugees from Arab states are not. Ghazaleh Pascale (2003:25) further argued how race matters with the regard to Egyptian hosts perception by quoting his respondent 'the darker your skin, the less you are accepted'. Campbell

(2006) also strengthened the impact of ethnicity by identifying the different level of relation and perception of the local people in Nairobi towards refugees of different ethnic group. This is also true for refugees from Eritrea with similar ethnic group in Sudan. The Eritrean refugees who share common ethnicity with Sudanese host communities are able to work and settle in urban area and participate in different economic activities with locals irrespective of encampment policy of Khartoum. But refugees from Somali and Kenya in Sudan have not entitled these privileges (Fábos and Kibreab, 2007: 4). However, this does not mean sharing of culture spontaneously and automatically resulted in host-refugee integration. Rather, the socio-cultural compatibility can be a facilitator factor for integration based on the refugees' interest to integrate, the hosts' attitude towards the refugees, and other policy related factors (Mekuria, 1998; Kibreab, 1989).

Secondly, the expectation of the host communities towards the duration of settlement and desirability of repatriation or resettlement has impact on the perception of local communities towards integration. At initial phase of their arrival, host communities view refugees as guests and hosts perceptions are mainly welcoming and assistance based (Kibreab, 1989). However when this expectation of temporariness changed to protracted situation, the host's perception changes to resentment by viewing refugees as competitors for scarce resource in the urban fabric or source of security threat. This trend is reflected in the host communities of Mexico (Montejo, 1999 as cited in Jacobsen, 2001:9), Somalia and Sudan (Kibreab, 1989), Guinea, Kenya and Tanzania (Jacobsen, 2001). In contrary, the protracted situation may facilitate local integration where there is prior experience and long history of refugee movement by developing the perception of refugees as part of their community in the hosts (Jacobsen, 2001:19-20). Extended stay has contribution for *de facto* integration by enabling linguistic and cultural adaptation (Fielden, 2008:4). This is reflected in the case of Angolan 'refugees' who were highly integrated and difficult to differentiate them from locals in Zambia (Bakewell, 2000:361).

The host communities' perception towards the economic implication of refugees' settlement is another major factor that has impact on the local integration. When the host communities perceive refugees as burden over social goods and services (health, education, and housing) and competitor in labour market especially unskilled labour market, it hinders the integration process. In addition, when the host communities perceive refugees as working economically better than them, discriminations and resentments become common (Betts, 2008; Campbell, 2005). On the

other hand, when the host communities view refugees as source of labour, consumer of goods and services, creator of new business opportunities and cross-border trade, the phase of integration is augmented (Campbell, 2006:405;Grabska, 2006:302-304; Codjoe *et al.* 2013:439). Thus, the buy-in from the host communities has a significant impact for local integration.

## **2.6 Policy Related Issues**

Ethiopia signed the 1951 Convention relating to the Status of Refugees on 10 Nov 1969 and its 1967 Protocol in Nov 1969. It is also a party to the convention with reservations to its article 8, article 9, Article 17 (2) and article 22. Article 8 obliges states to exempt refugees from measures which may be taken against the person, property or interests of nationals of a foreign State. Article 17(2) prohibits states to impose restrictive measures that may be imposed on non-citizens or the employment of non-citizens for the protection of the national labour market, to refugees) and article 22 obliges states to accord to refugees the same treatment as is accorded to nationals with respect to elementary education.

Ethiopia is also a party to the 1969 Convention governing the Specific Aspects of Refugee Problems in Africa (African Refugee Convention) regionally. In the 1995 FDRE constitution in article 32 also expressly provides non- national (which means including refugees) the freedom of movement within Ethiopia and the freedom to choose residence in the following words: "any ... foreign national lawfully in Ethiopia has, within the national territory, the right to liberty of movement and freedom to choose his residence, as well as the freedom to leave the country at any time he wishes.

Ethiopia has also adopted a proclamation No. 1110/2019. The Agency for Refugees and Returnees Affair established as per Article 33 of the Definition of Powers and Duties of the Executive Organs of the Federal Democratic Republic of Ethiopia, Proclamation No. 1097/2018 United Nations High Commissioner for Refugees the Office of the United Nations High Commissioner for Refugees in Ethiopia. The Refugee Convention the Convention Relating to the Status of Refugees 1951. The OAU Refugee Convention, Organization of African Unity Convention Governing the Specific Aspects of the Refugee Problems in Africa. Country of Former Habitual



Residence, the country in which the person established himself permanently and which enjoyed its protection. Refugees are any person who fulfils the criteria under the provisions of Article 5 or Article 21 of this Proclamation. Asylum-seeker is any person who presents himself or herself the border or frontier or within the territory of Ethiopia seeking refugee status and wait for decision of the Authority. Recognized refugee a person who has been recognized as a refugee in terms of Article 5 of this Proclamation; or is a member of group of persons declared to be refugees in terms of Article 21 of this Proclamation.

Identification document means documents issued by the Agency to recognized refugees and asylum-seekers, including identity paper, travel document, pass permit, proof of registration, birth certificate or similar documents that attest as to the identity of the bearer. Local Integration is a process by which individual refugee or groups of refugees who have lived in Ethiopia for a protracted period are provided, up on their request, with permanent residence permit to facilitate their broader integration with Ethiopian nationals until they fully attain durable solutions to their problems.

The urban refugee allows Somali Refugee to live off camps within that they fulfill the requirements. Every recognized refugee or asylum-seeker has within the national territory, the right to liberty of movement and freedom to choose his residence, as well the freedom to leave the country at any time he wishes too. But, the provisions of Sub-Article (1) of this Article, ARRA agency may arrange 'places or areas within which refugee and asylum-seekers may live. The arranged residence place shall be located at a reasonable distance from the border of the country of origin or former habitual residence of the recognized refugees and asylum-seekers. And also the agency may facilitate enabling conditions for urban refugees to use their right of movement. ARRA agency supports the refugees to access the same circumstance as Ethiopian nationals as regards intellectual property rights including patent, copy right and neighboring rights, trademarks, industrial designs, and other similar rights contained in other applicable laws.

Urban refugees have the right to engage in wage earning employment in the same circumstance as the most favorable treatment accorded to foreign nationals pursuant to relevant laws. Also, they have the right to engage,

individually or in group in agriculture, industry, small and micro enterprise, handicrafts and commerce in the same circumstance as the most favorable treatment accorded to foreign nationals pursuant to relevant laws. Access to health service, every recognized refugee has access to available health services in Ethiopia. Access to education urban refugees have access to primary education and secondary education, higher education; technical and vocation education and training; and adult and non-formal education within available resources and subject to the education policy of Ethiopia.

Ethiopia's parliament adopted revisions to its existing national refugee law on 17 January 2019, making it one of the most progressive refugee policies in Africa. The law provides refugees with the right to work and reside out of camps, access to social and financial services, and register life events, including births and marriages. Refugee protection in the country is also provided within the framework of these international and national refugee laws as well as the core international human rights treaties that have been ratified by the country.

## **2.7 Conceptual Framework**

Somali urban refugee is small part of refugees those who get chance to live in urban area due to some reasons, this process are facilitate UNHCR, and ARRA, those who meet the criteria to live urban settlement, When the refugees face serious medical cases which are beyond the capacity of health centers in and around the refugees camps, then the refugees are referred to health center in Addis Ababa and get the chance to settle in the city. In some under protection concern, refugees who face serious security risk based on clan, religion or other factors, and refugees with high profile, get permission to settle in Addis Ababa as permitted and assisted urban refugees ( Ali :2018).Another ground for the urban settlement that has been provided in terms of the opportunity in the higher education. Those few opportunities to settle in urban areas, there are a lot of factors in the camps that push the refugees to quite camps, and pull aspects in urban areas (relatively better socio-economic conditions) that attract the refugees to settle in urban areas of Ethiopia in general and Addis Ababa in particular. The low service conditions in the camps, absence or limited access to services like education, health care, and security problem with

protracted situation in camps are the major push factors for refugees to settle in Addis Ababa and other urban areas (Moret et al. 2006:34). The urban refugee in Addis Ababa enjoy different services like education, health care, security and other with support from UNHCR and other implementing organization. In addition, however, intensive of local integration results in meaningful interaction that primarily contributed for socio-cultural by lessening different sorts of barriers (Mekuria, 1998:174; Jacobsen, 2001:9). The Somali urban refugees who are benefit from the urban resettlement programs. The Somali community has high Diasporas in the world; the most of the Somali urban refugee are beneficiaries brought remittance from their families and friends abroad. The refugees use the remittance for different purposes to fulfill their basic need including house rent, to cover social service expenses like education fee (mainly in private schools for them and their children), preferable health service, and very few use the money as starting capital to engage in income generating activities.

The study to assess the Somali urban refugee in their local integration and livelihood program those who settle in Addis Ababa. There are different reason that affect or constraint the urban refugee programs were focuses only the main arguments such as the level of integration and in terms of income.

## **CHAPTER THREE: RESERCH METHODOLOGY**

### **3.1 Description of the Study Area**

This study was conducted among the Somali urban refugees who are living in Bole sub-city, Addis Ababa. Especially Bole Michel Worada 01 and 02. There are 890 Somali urban assisted refugees who are benefited from urban livelihood program implemented by ARRA and UNHCR. Those who were transferred from the camps on medical and protection.

### **3.2. Research Design**

A research design for this assessment is a qualitative research method in which a phenomenology study. A phenomenological study describes the common meaning for several individuals of their lived experiences of a concept or a phenomenon.

Based on this, the study focused on obtaining experiences of subjects as to understand and explore of the urban assisted refugees. It has let respondents to describe their life experiences in the livelihood's setting and their level of integration with host community.

### **3.3. Data Sources and Data Types**

#### **3.3.1: Primary Data Sources**

The primary data was collected multiple data collection strategy is more advantageous than single data collection strategy in research the data was collected a through in depth interview, key informant interviews and observations were the tools the researcher was used. Primary data was collect from the urban refugees in the livelihood in terms of incomes and the level of integrations and key decision making persons in implementing the urban refugee.

Observation entails being presented in a situation and making a record of one's impressions of what takes place. The researcher watches what they do and listens to what they say, rather than asking people about their feelings and views. Both participant and nonparticipant observation used for research work.

### **3.3.2 Secondary Data Sources**

To triangulate the data sources of the research and supplement the information missing in the in-depth interview and key informant interview was collected from other related researches through desk study from materials like academic literature, journal books, different indexes and internet sites.

### **3.4 Sampling Technique and Sample Size**

For this study, research participants were purposively selected for in-depth interview based on heterogeneous selection criteria. They were selected based on their sex, age, household status, and opportunity to be urban assisted refugees. The rationale behind making the research participants selection heterogeneous is with the assumption of collecting multiple perspectives from the research participants and assessing the cross-cutting issues of urban refugees across these criteria.

Creswell (1998) recommends “long interviews with up to 10 people” for a phenomenological study is enough. Similarly, Polkinghorne (1989) recommends five (5) to 25 individuals for a phenomenological research approach. Considering these facts and the objective of my study, twelve (12) research participants were selected for in-depth interview from urban assisted refugees living in Bole sub-city based on maximum variation in which participants experienced similar phenomena but with different variations were purposively selected based on the prejudged criteria to collect data from multiple people with multiple perspective. For key informant interview, three people were selected from ARRA, Jesuit Refugee Services (JRS) EOC-DICAC and head of Somali urban refugee.

### **3.5 Data Collection Methods and Procedure**

The data collection of this particular study is coincided with the state of emergency. Data was collected from the interviewees; the first round the researcher contacted with the ARRA authorities through cell phone to get permission to collect data from urban refugees. After some challenges, they accepted my request. Then, they introduced me to an experienced leader of Somali urban refugee. Using the Somali leader, I got a list of Somali urban refugees and their cell phones, Most of the interviews took place in the houses of respondents as per connected

through cell phone. The responses from the interview and KII were recorded and notes were taken. Also, the interview with the key informants from NGOs conducted through cell phone as their availability, so the researcher avoided the challenges that might have resulted due to pandemic situation.

### **3.6 Methods of Data Analysis**

In this study, primary data collected from in-depth interview, key informant interview and observation, as well as secondary data were analyzed. Thematic analysis was employed for its benefit of being reliable and replicable (Braun & Clark, 2006). Also, as it is described above, the present paper has centered on phenomenological study design. This design is very much linked to thematic analysis method (Hancock, 2002). Braun and Clark (2006) argue that thematic analysis method is the best method for analyzing the findings through phenomenological approach. Kruger and Newman (2006) also pointed out that such methods are very much applicable to show written individual experiences for the subject matter under study. While doing the analysis thematic manner, the first step the researcher did was transcribing the recorded data from the in-depth interview and key informants interview. Next, the researcher translated the transcribed into English. Data was directly described and categorized based on the common responses. Then these common ideas and thoughts were categorized in a more categorical, analytic and theoretical level of coding using the codes the information was reduced as much as possible. In the next phase codes were analyzed on how they combine to form themes and the themes are extensively reviewed until a set of potential themes have achieved. Finally, the potential themes were analyzed in terms of making meaningful contribution to answering the research questions stated in chapter one.

### **3.7 Ethical Considerations**

Formal communication was made with the Administration for Refugees and Returnees Affairs (ARRA) so as to get consent and support with a formal written letter from St. Marry University. After discussion with the administration head of ARRA, the chairperson person of Somali urban refugees was assigned to help me facilitate the data collection process. Informed consent with the participants was made by explaining the purpose of the study, the background of the researcher, and how the researcher keeps their confidentiality and anonymity. Explanation was also given to the research participants on their right to respond or not to respond to the interview questions they disliked. The participants' response and the information collected were kept confidential. Based on the consent of the participants, the researcher recorded participant's responses.

## CHAPTER FOUR: MAJOR FINDINGS AND DISCUSSIONS

### 4.1 Socio Demographic Characteristics of the Participants

This section shows the demographic status of respondent who were participated in in-depth interview. Table 4.1 below illustrates the distribution of the frequency of socio-demographic characteristics of 12 in-depth interview informants in terms of sex, age, and educational level, status in the HHD and current status in Addis Ababa.

Table 4.1 Demographic characteristics of in-depth interview informants (N =12).

Items	Informants for in-depth interview	Frequency
Sex	Male	4
	Female	8
	Total	12
Age category	18-25	2
	26-35	6
	36-45	4
	Total	12
Educational level	Cannot read and write	7
	Primary school	3
	Completed secondary school	2
	Total	12
Status in the HHD	Father	4
	Mother	7
	Sister	1
	Total	12
Current status in Addis Ababa	Urban assisted refugees	10
	Urban unassisted refugees	2
	Unregistered asylum seeker	0
	Total	12

**Source:** Own survey, March 2015.



## **4.2 The Integration Experiences of Somali Refugees with the Host Community in Addis Ababa.**

By looking at their experience, the findings of this paper shows two major types of experiences: (i) positive integration and (ii) limited and/or unsuccessful integration. Themes have positive integration and the negative integration was developed.

### **4.2.1 Positive integration.**

The interviewee findings show that some respondents experience of having good relationships with the host community. For instance, four respondents (in fact minority) have stated that they have been integrating and interacting with Ethiopians around their locality. They have summed up their relationships have a positive manner. While stating their integration experience, they have put the socio-cultural integration as the main parts they have been involved in. Most of them have boldly indicated the religious similarity between Somalis and Ethiopians. According to them, this similarity has played a great role for easing their integration with the host community. As a result, the refugees living alongside with the host community develop good social networks such as marriage and participating in different social institutions.

The interaction between host people and Somali refugees in Bole Michael has become intensive. A Somali refugee in Bole Michael has explained the better social interaction with the host communities as follows.

*Continuous interaction in business issues enabled us to understand the way of living, values, and beliefs of the host community and also to share our own. That is why many of us communicate in Amharic. Some of the host community members, especially those who work with the refugees in different areas, have developed their Somali language skills. Some even work as translators from the Somali language to Amharic and vice versa for refugees who have recently come to the area.*

Social interactions have also spurred the development of social networks, such as through marriage between refugees and the host communities. During In-depth interview one respondent expressed the following. *The marriage between Ethiopians and refugees is becoming common and is no longer an exception of their integration. I myself a Muslim by religion married to Orthodox Christian woman.*

Similar religion practice respondents have stated that Islamic religious practices in Somali are the same as Ethiopia. All of them have stated that they have attended kinds of religious practice freely. Most of respondents were stated that mosques were using Arabic language as the main language to lead religious practices. This has helped them to participate on such gatherings. Most of them are constrained within their circle and have strong relationship and bondage with fellow refugees and host community of Somalis. Their choices of settlements follow an imitative pattern meaning some are settling in neighborhoods, there are a large number of Somali refugees. They are active participant in religious settings and practices, but none of them are part of social associations like Edir and Ekub, with the host community. As will indicate in the findings part dealing with livelihood, they spend significant amount of the money they have on their social gathering. They have put the economic integration as an apart of social integration. They intensely visit each other and spend a lot of time and resource among their social ties and fellow refugee. The support among of them is very strong mechanism, like if someone is in need they will mobilize funds among themselves and make sure that person is supported.

#### **4.2.2 Limited Interaction and Unsuccessful integration**

Another category of respondents in fact they are majority, eight in number, have stated that they have not yet been well integrated with the practices of the host community. As a majority of the respondents stated, they have limited interaction and unsuccessful integration experience with host community. One of the female respondents explained about her integration experience as follows:

*I came to Addis Ababa with my brother. He has been in the city before and I relied on him for any communication with host community. Since he knew Amharic, I less cared about interacting with the host community. But recently he went to Somalia and I have been challenged when I need to communicate even with Ethiopians including my landlord. I feel like I should have made some effort but the fact that I'm just here till discouraged me.*

Some respondents explained the main causes for their less integration experience with the host can be categorized into low language proficiency, segregated way of life and short period of stay in the city.

One respondent stated. *We are Somali people, Somali people are homogenous societies with the vast majority of our people follow Islam as their religion. As result, when Somali refugees came to Addis Ababa, they were exposed to different way of living (the way they dress, the food they consume, social networks), values, beliefs and religion practices from them. They faced a great challenge to make even interpersonal interactions with the host people. In addition, they explained their interaction with the host people had been discriminatory. 'Even in business interaction, the host communities increase price of any goods and services has a double standard (high price for Somali refugees and normal price for host community).*

Low language proficiency – according to most of the respondents, limited language proficiency, mainly Amharic has led them not interact with the host community. Since they saw language as the main means of their interaction, respondents have stated that this has restricted them to interact with host community and limit their interactions with fellow refugees only. As explained by one of them.

*I have been living in the city for more than 4 years. But I never wanted to go along with or integrated with host community. I couldn't speak Amharic so I feel unhappy. Usually, I use translators when I need to communicate with them.*

As per the researcher's observation, their segregated way of life can be seen with respect to their settlements. Most of them prefer to settle with close proximity to other Somali refugees. The majority of the refugees live in Bole Michel area. As the researcher's observation, these refugees are living in a self-settlement manner. They have stated that it is difficult to settle in other parts of the Addis Ababa. One respondent stated this as follows.

*When the first time I came to Addis, I told the driver to take me to Bole Michel. I knew my friend whom I'm staying with lived in this area so I went there. There I saw many Somali refugees in that locality. I felt like I was in my home town in Somalia. I do not want to make extra effort to contact with the host community since there are many Somalis in our area and I am always in touch with them.*

According to the respondents, this was stated as one of the main reasons for their segregated way of life. Another respondent stated, *I live in Addis Ababa with other Somalis and I have limited contact with Ethiopians. My neighbors are Somalis and my everyday living experiences are with*

*them. So, I managed to keep a very close relationship with the Somali than the people of Addis Ababa.*

One common thing among all the refugees respondents I interviewed all of them believe that they are in Addis Ababa for a short period of time till their application and process are complete to permanently resettle elsewhere. It has been observed that this has perception has also kept them from making little efforts to integrate as they feel that they are only in Addis Ababa temporarily so it doesn't really matter if they strengthen their relationship and invest in their social and economic capital with the host community.

### **4.3 Access to Basic Social Services for Somali Refugees in Addis Ababa**

Concerning the provisions of social services for refugees under the Urban Assisted Refugees in Addis Ababa, respondents have cited the presence of many services. All of them have witnessed better provision of such services in their new settlement compared to the services they received in the camp. Accessed their availability, some problems were encountered while attaining them. The social services that have been mentioned by these refugees were categorized in themes.

These themes were developed based on the provision bodies. Accordingly, the agents that were included in providing such services were governmental and non-governmental organizations.

#### **4.3.1 Social Service provided by the Government**

Within this category, services that are given by the Government of Ethiopia and accessed by refugees are divided based on the basis of the types of the services. These include health and educational facilities.

Regarding health facilities, respondents have mentioned that subsidized health facilities are provided by the government bodies. Health examinations, health counseling services (reproductive health) and medicines fees are support by EOC-DICAC, sometimes accessed by these refugees. Although most of them preferred to go to private clinics for gaining better services, they have stated that such clinics give their services relatively with a much higher cost. Moreover, as these refugees came from the camp with a permission to live in the city, health services are being provided to them and have been attaining those services just like the host community. One respondent explained his experience as follows:

*One day, I was sick and my aunt told me to go to a health post close to our Kebele. Since they might ask for an identification card, I took my refugee ID. I showed them and without any discrimination I gained all services including free examination. I also received EOC-DICAC support to buy the medicine when I brought medical prescriptions. Even though all the services with the governmental institution were attained with low fee.*

On the other hand, another respondent has stated he has been to such health institutions before. Although he finally attained the service, he explained that he faced some problems at first. He said, *“I saw the receptionist person talking with some guys who seemed like he works in administration. They suspected me and I was told to wait in the reception room, after a couple minutes they allowed me to see the Doctor.”*

Coming to education facilities, Somali refugees have mentioned that formal education is available in the city. They mainly get such services from governmental institutions. These institutions have been given such services with no or very little fees. That little fees and uniforms of the students are also supported by EOC-DICAC. They have stated that such services were being provided. One of the respondents said the following,

*My daughter is learning in a governmental school after I requested the woreda administration to grant her access for free education. Initially, I wanted her to learn in a private school located in our locality. I approached the school and accepted our application. For refugees like me teaching in private school is challenging due to the high cost of educational fee.*

#### **4.3.2 Provision of services by Non-governmental Bodies**

The paper found that services for refugees are fulfilled by NGOs such as UNHCR (United Nations Higher Commission for Refugees), EOC-DICAC, and JRS (Jesuit Refugee Service). Even though the provided supports was not obtained all of them, only those who completed the requirements and some refugees have stated that they have benefited from the program. In accordance with the type of services, they are generally divided into two categories: basic need services and non-informal trainings.

Basic need facilities – under this category, UNHCR was the provider of monthly cash allowance services which covers house rent and foods. And EOC-DICAC also supports the student uniforms and books when the academic school year started, and also covered medical costs. One informant said that: *UNHCR gives support for refugees under the urban assisted refugee scheme. He received Birr 2000 every month from UNHCR. Every month I have received such assistance from them.*”

Respondents have also mentioned that such services were permanent. However, the organizations do not prioritize and indicate who should get those services first. Non informal training and education from the responses gained, some of the respondents have articulated that they were familiar with the services that were provided by JRS. From the key interview that took place with the one of the social workers of JRS, training services were open to these refugees. She noted that no prerequisites were required other than being a legal refugee. The trainings being rendered include basic computer skills, foreign language literacy and other short term informal trainings were included. As one of the responded he knew the accessibility of such services in the organization. But since he has to work and make money to survive, he stated that he has missed the opportunity. Another respondent stated she learned learning foreign language and basic computer skills in the organization.

#### **4.4. Source of Income for Somali Urban Refugees in Addis Ababa**

Out of 12 Somali urban refugees I interviewed, 11 are receiving UNHCR monthly assistance, one is urban unassisted and only 2 refugees generated their own income. All are dependent on support from other family members those who resided abroad by receiving remittance or living dependent on others was not the preferred and ideal way to lead their livelihood, it was articulated by most respondents that job opportunities were very limited as other fellow refugees.

In order to analyze the responses, the following themes were classified based on their source of income. Accordingly, 3 themes have emerged and categorized to describe the sources of income for these urban refugees. These are presented as follows

#### **4.4.1.1 Income through UNHCR Monthly Assistance**

All urban assisted refugees registered receive financial assistance from UNHCR (distributed monthly). One the respondent stated his own experiences as follows.

*I lived with my mother since my arrival in Addis. She is regarded as legal refugee as she was experiencing heart related disease and got the permission to live in Addis Ababa. I came with my mother and is getting monthly support from UNHCR and other bodies. I have also relatives abroad that support me permanently.*

Another respondent stated the advantage of becoming urban refugee “*even though we are getting a little money and the monthly allowance is small, I prefer to live in Addis Ababa than staying in a camp. It is better to have the few things in Addis rather than stay in a camp. Becoming urban refugees has many benefits. One can send children to school and get better health better treatment compared to camp situations.*

Almost all my refugee informants argue that the assistance received from different bodies is not enough for the refugees. Some said they rarely receive remittances from friends and relatives living in Europe or elsewhere outside Ethiopia. One of them stated, *you can't depend on them, you know. They might send you or not send you. They can't send you always.* ”As most participating refugees reiterated, the allowance they receive isn't enough for them to sustain their livelihood throughout the whole month before the next month allowance payment is made, having not enough food on the table and running out of money to pay house rent. Therefore, majority of the refugee have a process of resettlement to third country.

#### **4.4.1.2 Income through remittance**

The research findings show that there are Somali urban refugees that rely on the remittance they receive from their family members, close relatives or friends. One of them stated the following

*I came to Addis four years ago. Since then, I have received support from my sister who lives in USA since 5 years ago. She is not only supporting me, but also other family members in Somalia. Sometimes, I feel so uncomfortable when I ask her to send me*

*money. But I feel that I don't have any other alternatives to generate sufficient income to cover for rent and food.*

Another informant added the following,

*My husband has been living in Canada for the past 6 years working as a daily laborer. My son, who is 8 years old and I are dependent on him and we lead our lives with the remittance he sends to us. He sends money at least once in month. I always prioritize and make sure house rent is the first thing I pay for when I receive the money as it is my biggest worry. We manage to allocate the remaining amount to cover for our other basic needs.*

On the other hand, she also indicated that her uncle who lives in Sudan was the one who is supporting her by sending money regularly. She always reaches out to him to manage for her needs. She said that she desperately wants to be independent and being able to fulfill her own needs.

The interview I made with two respondents illustrated that they depend the support they have received from close friends. As stated,

*I have been in Addis since last year. I had spent more than 2 years in the camp. My friend and I have fled to Ethiopia together. She went to the US 2 years ago. She is the one who is sending money for fulfilling my needs. I normally spend about 6000 birr every month so the 200\$ she sends me basically covers the rent fee I split with my friend and the amount I spend for food. The only thing that worries me is increasing rent fee from time to time. We can afford it now but not sure if that will be the case in the near future.*

The majority of the refugees allocate the remittance received to house rent, food, communication, social activities, and health and education fees. All of them live in rented houses and the rent fee ranges between 1800-4000 birr. The fact that the amount of money they spend for social activities is among their top expenditure list indicates that the value they give to their social relationships. They are closely attached to each other within their circles. They also spend significant amount on communications as they are commuted to their relatives and friends abroad sending remittance, family members and other fellow refugees elsewhere.



#### 4.4.1.3 Engaging in Informal Sectors

The research findings also show that there are some Somali urban refugees works in informal sectors to cover for their basic needs. One of the informants has been working as daily laborer since his arrival in Addis Ababa as there is no family member or relatives that could support him. Another informant has mentioned the following:

*I am working as a daily laborer in a construction company. I have been engaged in this job since the remittance I receive from my sister is not sufficient enough. She sends me 200 USD in four months. This amount can't even cover my house rent. So, I decided to look for work. The only job I was able to get is working in the construction industry. Although I am facing obstacles to meet my needs, I am very happy since I am generating additional money to cover my expenses.*

It has been indicated from the key informant interview with the program administrator from ARRA, the common jobs that the refugees can potentially secure in Addis Ababa are as a daily laborers, hair dressing and so on. The income they attain from such jobs insufficient to cover for their basic needs thus raises questions on refugee's protection in urban settings. House rent and foods is the major difficulty this group highly suffers from as indicated by the authority and the refugees themselves. House rent kept on rising from month to month thus affecting their purchasing power for other basic necessities like food. Some of them get supported by friends and relatives once in a while on top of the small amount of income they generate but it is not regularly. The daily income one generates as a daily laborer is between the ranges of 100-150 birr.

For the majority, the fact that they prefer the urban assisted refugees is not just because of the pull factors in the urban setting but also attributed to the push factors. The push factors mainly consist of the harsh climate in the camps, sense of insecurity and sense of dependency. The people categorized here indicated that if food assistance is provided in the city their lives would be easier and that they will just have to be worried about covering for rent.

## 4.5 Attitude of Refugees towards the Urban Assisted scheme

As it was mentioned by the refugees, most of them have witnessed changes in their life. Their attitude towards the urban assisted was themed based on the pros and cons of such life.

Consequently, the findings show that their attitudes are categorized into: positive and negative.

Under the positive one, respondents have stated that living in the city has many positive benefits.

As it was mentioned by almost all, this new scheme is much better choice than their life in the camp. As stated by one of the respondents *“I don’t know how to compare my present life with the previous one. It is different in so many ways.”* Respondents have pointed out their reasons for having such attitude. The main reasons that made life unfavorable in camps are categorized below.

One reason is associated with environmental conditions: The camp environment/life is difficult to live in. It is inhospitable to live in such harsh weather. As a result we prefer to live in urban area. Addis Ababa is a much better place to live in including its good weather. This on the other hand has led these refugees to prefer the urban assisted scheme.

The respondents have stated that the camp was such uncomfortable place to live in. Most of them have experienced or observed health related problems. One of the respondents expressed the incident by saying the following:

*“I will never forget the hot climate while I lived in camp. Sometimes, we felt like we were burning. My one year stay in the camp is very difficult. We couldn’t do anything about it since there was no solution. How can you reverse what nature has brought? It was a very common incident for us to see people getting sick; mostly heart related cases. We used to take off our clothes or spill water on ourselves, but none of these helped.”*

Services that are necessary for sustaining life are in limited access in a camp setting compared to Addis Ababa. Although the services are provided for free, accessibility to all in the camp, they are not sufficient. Facilities related to health, food and accommodation are found in poor quality. Because of these refugees prefer to live in Addis Ababa as being an urban assisted refugee has partially solved their problem. As the availability of services is in better status, they favored living in Addis Ababa. The mentioned facilities as being unmet are the following.

Another issue is related to accessibility health service – health examinations and medical attention was required frequently by most in camp settings. This however challenged the daily service delivery. Not only the scarcity, but the poor quality of such service is mentioned as major factor. Refugees have stated that health related services were insufficient. They were described that was a long waiting list so it took hours for medical consultation it even took some times to get such services even if there is an emergency. In addition, they have also mentioned that such short delays have led for other health complications and put most refugees’ life in jeopardy. As one of them stated *“There are many of us who are still living with permanent health problems/complications due to poor access to health services back when we lived in camps.* “Such challenges are even greater when it comes to children. One informant stated his own experiences as follows.

*Once my daughter got malaria, I took her to the camp clinic. We waited many hours to get medical examinations even though it was an emergency. And even getting the medicine took time and we got it only the next shift. It took more than a month for my daughter to recover. I have suffered a lot during the period.*

While comparing their camp and city life in relation to health facilities, refugees have stated that the city is suitable for them as these services were better in quality and accessibility in terms of availability. This in turn has led for these refugees to prefer living in Addis Ababa. Service provisions provided by the government in the cities are affordable and are provided in a much better quality than those provided in camps. These services are also provided by private institutions, but they charge much more than that of a government one.

Accessibility of basic necessitates-though the provision of food from organizations was somehow better in camps as it was permanently provided as compared to the city, it was limited in varieties and was a bit far from being nutritious. On the other hand, they have only received 10 kilo of wheat flour and a liter of edible oil and 300Birr each person while they lived in the camp. Food choices were scarce and they usually eat what was obtained in the camp. As compared to the camp, living in Addis has offered accessibility of food choices although it costs them much more as it was free in camps.

In addition to this, the main shelter that was built up in these camps was made of big plastic. These houses made it difficult and easy to cope with the bad condition weather. In addition to this, they have also stated that one shelter was shared with in family of refugees. While they comparing with how they live in Addis, respondents have stated that the quality of homes was much better. Although these shelters come with a much higher cost, they have mentioned that personal life and privacy was obtained. While elaborating this, one of them has stated that,

*“I am now living in a rented one room house around Bole Michel. The price is high. But it is much better compared to the shelter in the camp.”*

Access to information service – telephone network and access to internet was one of the reasons that attracted refugees towards the urban assisted scheme. They have discussed and stated that the better access to network is so much better and this has helped them connect with their family members in abroad. The accessibility and availability of internet had also made it much easier for them to find any information. This in turn has led these refugees to prefer city life as compared to the camp.

Negative attitude toward urban assisted. Under this theme, respondents have stated some shortcomings of city life. The cons of living in the city have created negative attitudes toward urban assisted scheme. These cons/shortcomings are mostly related to high costs of basic necessities. In addition, they have also stated that limited supports from organizations. According to their responses the following reasons were categorized as being shortcoming of the urban assisted scheme.

High costs of basic necessities – despite accessibility, basic necessities were very costly in Addis Ababa. House rent was the first thing that was mentioned by these refugees as being expensive. According to the respondents, more than half of their income is used to pay their rent. One of them said that, *“The house rent is very expensive. I am living with my brother and we pay Birr 4,500 per month for one room. This is too much for us.”* On the other hand, they have also stated that other basic needs including food and other facilities were overpriced. As elaborated by another one, *“Sometimes I don’t feel it is reasonable to impose that much cost on some of the needs such as food. Sometimes, I might not get the money to cover for my needs. It is extremely difficult for me to comfortably cover for my basic needs.”*

In addition to this, better quality services in respect to health and other facilities which are usually are provided by the private sector costs are not affordable by these refugees. When it is very necessary, these refugees might go to these sectors. As she explained,

*I have been to a private clinic to see the doctor for my son. I knew that the clinic cost was very expensive and I could have gone to a government health post but since he was sick during night time, the only available place that I found was that clinic. The clinic was very expensive but nonetheless, I was happy as he recovered very soon.*

Limited supports from the organizations – refugees under urban assisted scheme are expected to be capable of supporting themselves. Thus, various supports from Non-Governmental Organizations are not provided. According to the respondents, the benefit they found was the UNHCR monthly assistance. But the main shortcoming of the support was that not covered their needs.

Some of them have also added that they would have benefitted if organizations work together at least to offer some trainings that can help them to start generating their own income. As most of them were dependent on others, they have mentioned that such provisions might help them change their livelihood. One of them saying:

*I know that I am old enough and I can take care of myself. But I am always looking out to my nephew to fulfill my needs. I feel that I can't do anything about this. I don't know the language. I have no skills. I came out of my country without education. Who is going to offer me a job? I will be so honored if some of the organizations supported me.*

## **CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS**

### **5.1. Summary of Major Findings**

This section of the study presents major research findings in relation to relevant researches. It has tried to look into areas that are related to the urban assisted scheme and integration experiences. The findings are discussed in association with relevant literatures. They are presented in accordance with the major sub-topics. However, it should be noted that there is limited literature related to this topic in Ethiopian context.

#### **Integration Experience of Somali Urban Refugees with the Host Society.**

Urban assisted refugees are granted access to public school and health facilities although many express dissatisfaction with the poor quality and high cost of such services. Based on the interview result from the refugees, it was identified that most of them had low integration experience. They have stated out that they have been in contact with the host community and their interaction was frequent. The interviewed refugees have also indicated the economic interaction and similarity of the religion, cultures two state and it made it easier for them to be in contact with the host society. The major cultural practices that have been mentioned by the refugees as being practiced include dressing, religious practices and social gathering habits. When we cite related literature concerning this issue, most new comers seem to integrate with the new setting which had some cultural similarity.

For instance, the integration experience as a result of similarity between cultures goes in line with the work written by Eurocities (2016). Within this publication, the role of cultural similarity is indicated as the main reason for integration of migrants in new settings. On the other hand, the cultural relation of the state of migrants with the state of host is also put up as an influencing factor for migrants to interact with the host society. In the work of Berry (2005), it was stated that the political relation of the two states could determine the individual reactions to the cultural contact. Berry has cited that the positive relation of the two states will add up on integration practices of individuals. On the other side, the two countries have negative political relationships then it might lead for individuals to alienate themselves from the new community.

In contrary to these statements, the present paper has showed that some of the interviewed Somali refugees have positive integration experiences with the host while most have not yet well integrated with the society they mention such reason for their limited interaction and unsuccessful integration is limited language proficiency. This might have happened due to the background history of the two states. Ethiopia and Somalia have people who have lived together for long periods and there is lots of cultural similarity that falls in between the two states.

Moreover, there were also respondents who indicated that they have no integration experience with the host society. These respondents have also included reasons for their segregation. These factors included low language proficiency, segregation way of life and limited amount of time with host community. For these refugees, their level of language proficiency has restricted their communication with the host community. Various studies have also indicated the indirect relationship of non-proficiency in host language and integration experience. Mussarat (2012) and Anamara (2008) findings consistent with the findings of the present researches, the inability of the migrants to speak and understand the language of the host will negatively impact on the integration process. Due to this factor, refugees and other types of new settlers have separated themselves from the host community. On the other hand, the living condition of migrants in the new settlement has also impacted their integration experience. Aysha (2016) indicated that Somali refugees were living in an isolated manner in Addis Ababa. She stated that these refugees have chosen such living condition due to language barrier and the need to maintain their culture. This in turn has led for their segregation from the host society. Ayissha's finding goes in line with my research work.

### **Social Services for Somali Refugees in Addis Ababa.**

As indicated in chapter 4, Somali refugees have been receiving some social services by the Ethiopian Government as well as non-governmental organizations. The main services obtained from the government are from health and educational facilities. As described in the literature published by UNHCR (2016) on the provision of educational facilities for refugees, the Ethiopian government has given various educational opportunities to many refugees mostly in universities, colleges and other institutions. Besides, UNHCR, EOC-DICAC and JRS have also been stated as the main service providers to refugees. This being the fact, refugees have also

stated that these services are not obtained by all and are very inconsistent. It was indicated in a prior study that the refugees were dissatisfied with the cost of such services. Access to social services was one of the factors it was studied as part of the livelihood impacts of the Somali urban assisted are granted access to public school and health facilities, although many express dissatisfaction with the poor quality and high cost of such services. But the findings are different and somehow contradicting from the ones stated above as these services was provided by the government with low cost to all. Educational fees for the refugees are also subsidized by the government. Free trainings in a couple of areas are also being provided by JRS with no entry requirement other than being a refugee. In addition, counseling programs are also being rendered by JRS. As per the report by JRS (2016), it was indicated that the only service provider in relation to non-informal trainings and counseling was this organization.

### **Sources of Income for Somali Urban Refugees in Addis Ababa**

As stated in chapter 4, most refugees have relied on remittance to support their livelihood. While all registered urban assisted refugees receive financial assistance from UNHCR (distributed monthly). They have indicated that the main source of remittance is either from family members, friends or relatives. As stated on UNHCR 2016 report, a livelihood of most urban refugees depends on the remittance from their families or other bodies. According to the refugee believe that the assistance money is not enough for the refugee. Most of the refugee on the financial assistance from UNHCR and the others depend on the remittance from family and friends abroad. In accordance to this report, these urban refugees living in various host countries were waiting on financial assistance from abroad to sustain their life. In addition to this, some respondents stated that some urban refugees have engaged in non-informal sectors. As a new policy for Somali refugees, the urban assisted scheme has described that refugees can live in Addis Ababa or other cities of the country if they can support themselves. This has enabled these refugees to live in the city either supported by themselves or others. A study done by Samuel Hall about self-resilient refugees in Addis Ababa has also indicated that the urban assistance scheme has enabled all refugees to engage in informal sectors. This in turn has helped them to be dependent although the amount they make is not sufficient enough.



## **Attitudes of refugees towards the urban assisted scheme**

Attitude of Somali refugees towards the urban assisted scheme compared to the camp life as presented in chapter 4, their present life was much better as compared to the camp life. They have stated that environmental conditions are much better and facilities are available in Addis Ababa compared to camps. Moreover, access to information is by far more better in the city compared to camp life. Based on the report of UNHCR (2016), Somali refugees have been facing many problems related to the environmental conditions of the camp. The same report has also pointed out that the urban assisted refugee has favored many Somali refugees in many ways including availability of necessities. On the other hand, these refugees have also indicated some negative aspects of the urban assisted scheme. From the stated gaps of the scheme, high costs of basic necessities and limited support from agencies were stated. In the report of the refugees under such scheme, the policy has clarified that only refugees can support themselves fully can benefit from the proposed scheme.

## **5.2 Conclusion**

This study has a contribution in advancing the existing knowledge in Ethiopia regarding the Somali urban assisted refugees from the refugee's perspective. The study looks into the experiences of twelve Somali refugees living in Addis Ababa. Based on the findings of the research, some respondents found it easier to live in the city given the similarity in culture and religion with the host, but were unsuccessful due to language barrier, segregated way of life and lack of interest.

The findings of this study show that most of the refugees depend on remittance to lead their livelihood, and all urban assisted refugees registered are received financial assistance from UNHCR. Only very few were engaged in informal sectors working as daily laborers and generated their own income. The refugees who are dependent on remittance receive on average from 100\$-300\$ per month. The most common expenditure was house rent and food. The refugees that are engaged in informal sectors are working as daily labors and receive from 100-150 *birr* per day.

Regarding social services, the findings show that subsidized health and educational services are readily available at governmental institutions. However, the respondents have stated that

attaining such services is a hard process. The main reason for limited number of beneficiaries is the inconsistency and insufficiency of the services. As explored on the study, the livelihood of the majority of the refugees depends on the remittance from family and friends. Only few are engaged in low paying informal sectors. They do have access to social services including health and education although it wasn't provided for free as it was in camps, the quality of the service was really poor. The integration experience for some refugees was positive. The similarities of culture and religious practices, was indicated as factors that made it easy for the refugees to integrate. On the other hand, significant number of the refugees explained that they had limited or no integration due to low language proficiency, the habitual segregated way of life the refugees follow and lack of one's own initiation. Finally, the urban assisted refugee was indicated as a better alternative compared to camps.

### **5.3 Recommendations**

- The various stakeholders and the Ethiopian government have to make clear understanding of the link between the presence of refugees in a given location and they bring with them. This includes the much-needed funding to implement the joint projects. That way the host communities will see refugees as contributors than burden only.
- At the same time, the host community should understand that hosting refugees comes with responsibilities, such as sharing limited resources and compromising to accommodate differences. On these aspects, more has to be done by the concerned bodies to create awareness creation.
- Providing psychosocial support for urban refugees in the country. The psychosocial support is to enable refugees to achieve a mentality of 'moving forward', to make the most of their lives and minimizing the psychological impact of past negative experiences. This enhances refugees' readiness to adapt to the living conditions of the host society. Partners such as international and non-governmental organizations and civil society organization's should participate in implementing this support.
- The refugees should select best urban settlement in the city. There is a strong assumption that integration is eased when refugees and host communities are of the same ethnic/religious background

- Humanitarian and development organizations should use innovative strategies to bring together urban refugees and the surrounding host communities to increase dialogue and cultural exchanges, leading to mutual understanding and respect between the two communities.
- They cannot be free from problems such as economic, psychological, social, cultural, political, and environmental problems. The existence of positive relationships between different social network characteristics and migration decision among the Somali refugees has an important implication to different organizations working in the area of migration to think about the point where to intervene. It is important to see that despite some similarities in culture and way of life, there is limited social integration for a significant number of the interviewed refugees.

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## **Appendix I: In-depth Interview Guide Questions with Urban Refugees**

This interview guide is prepared to collect data from sampled Somali urban refugees settled in Addis Ababa city. The objective of this study is to assess urban refugee integration and livelihood settlement in the Addis Ababa. The questions will include background information, your livelihood, access social service, and level integration. All information that you will give us will remain anonymous and confidential. The purpose of this study is for academic only. The data will be collected with full consent of the research participants and getting permission from the ARRA. I will keep the anonymity of the research participants.

If you do not have any questions, do you agree to give interview?

Agree

Signature of the researcher

Date:

### **Personal Information**

1. Sex:                   a) Male   b) Female
2. Age:                   a) 18-25   b) 26- 35   c) 36-45   d) 46-55   e) 56 and Above
3. Level of Education:   a) Never been in school   b) in primary   c) Completed secondary  
                                 d) Completed College Diploma/ Degree
4. What is your current status in Addis Ababa?  
          a) Urban Assisted refugee.   b) Urban unassisted refugee (OCP). c) Non-permit-holder  
          d) Unregister asylum seeker
5. How did you get the opportunity to settle in Urban Area (Addis Ababa)?

a) Specialized medical reason b), Protection concerns c, Higher education cases d, Out of camp policy (OCP)

## **Annex 2: Interview Guide Questions for Urban Refugees**

1. Please introduce yourself?
2. How is your relationship with the host community as well as fellow refugees
3. What are the problems you face in terms of Amharic language?
4. Can you refer to an experience that you had related with the host community?
5. What do you think should be done to maximize your social integration/adaptation and improve your livelihood?
6. How do you describe your access to social services (health, education, etc.?)
7. What's your housing condition like (rental, with sponsors, living with someone else)?
8. Is housing affordable? If not, how you manage to live in the city?
9. What's your occupation?
10. What is your source of income?
11. How much do you get each month, and on average how much do you spend? What are your major expenditures?
12. What do you think of the urban refugee? How has it changed your life?

### **Annex 3: Interview Guide Questions for Key Informants with GOs, NGOs, and head of Somali urban refugees.**

Dear Sir/ Madam my name is Zakaria Ahmed. I am undertaking a study to assess Somali urban refugee integration and livelihood in your area. Your participation in the interview would be very important to get an in-depth understanding on the study's subject matter. Hence, I kindly request you to answer the following questions honestly. The information you give is strictly for academic purposes and will be treated with maximum confidentiality.

Thank You.

Date of (KII) \_\_\_\_\_

Name of the NGO \_\_\_\_\_ Position held \_\_\_\_\_

1. How many Somali refugees have been benefited from urban assisted refugees' scheme?
2. What are the justifications for the settlement of Somali refugees in the Addis Ababa?
3. What is access of different public services like education, and health? And what are the services provided by your institution?
4. What are the major sources of livelihood for urban refugees in Addis Ababa? And what are the supports provided by your institution?
5. Do you think that it has changed the livelihoods of refugees? In what way has it impacted them?
6. What policy guideline or administrative directive does Ethiopia have to administer the urban refugees?
7. What are the strong attributes of this urban refugee program?