The Challenges of Social and Urban Livelihood for Refugee Women: A Case Study of Social Integration Process of Urban Refugee Women from the Great Lakes Region

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This is to certify that the thesis prepared by Suleyman Ali, entitled: *The Challenges of Social and Urban Livelihood for Refugee Women: A Case Study of Social Integration Process of Urban Refugee Women from the Great Lakes Region* and submitted in partial fulfilment of the requirements for the degree of Degree of Masters of Arts (Social Work) complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

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Acronyms and Abbreviations

ARRA- Administration for Refugee and Returnee Affairs

EOC- DICAC/RRAD -Ethiopian Orthodox Church, Development and Inter-Church Aid Commission/Refugee and Returnee Affairs Department

DRC- Democratic Republic of Congo

ECA- Economic Commission for Africa

ERCS- Ethiopian Red Cross Society

FGD- Focus Group Discussion

GLR- Great Lakes Region

IDP- Internally Displaced Person

IOM- International Organization for Migration

JRS- Jesuit Refugee Services

NFIs- Non- Food Items

OAU- Organization of African Unity

UN- United Nations

UNCTD- United Nations Conventional Travel Document

UNHCR-BO- United Nations High Commission for Ethiopia- Branch Office

WRD- World Refugee Day

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Abstract

Little or no research has focused upon how different factors combine to influence the refugee integration experience of urban refugees living in Addis Ababa. This is particularly true for refugees originating from a relatively distant land such as the GLR. Nevertheless, there is little research into the lives of such refugees. Hence, my research is exploratory looking into the social integration process and livelihood of GLR urban refugee women. Considering the smaller number of GLR urban refugees, purposive sampling was used. One FGD with a group of nine refugees and two key informant interviews as well as qualitative open-ended questionnaires were used to do the research distributed to eight refugees. Moreover, officers working in the ARRA, UNHCR-BO, DICAC and JRS were consulted /interviewed and responded to questions emailed to them. Data organization followed the data collection. The analysis was made in light of the research questions and objectives as well as the hypothesis produced at the start of the research work. Interviews with key informants and the recorded FGD were transcribed. I sorted out the issues which I thought were recurrently mentioned in the FGD, the open-ended questionnaire replies as well as the key informant interviews. The analysis continued with some sort of conclusion for each sub-topic discussed. The findings of this study have shown that GLR refugees living in Addis Ababa have to face challenges in their attempt to become socially integrated. Refugees of the GLR face different challenges and barriers and in many cases are less advantageous compared to their counterparts living in camps. Difficulties in learning Amharic have often made it difficult for GLR refugees to communicate with the host community which leads to less socialization. When coupled with language and cultural differences, and the lack of work permit, GLR refugee women are left in a vulnerable situation. In such situation, securing self reliance is nearly impossible. For many they have to rely on humanitarian assistance.

1. Introduction

1.1 General Introduction to the Research Problem

Apart from the majority of encamped refugees living in designated refugee camps, we have an increasing number of refugees living in major towns of the country, mainly in Addis Ababa. These refugees are allowed to live in Addis Ababa for various reasons including for protection reasons, for fear of their personal security in a situation where they might face a threat while living in a refugee camp. Encamped refugees have always sought to live in urban centers leaving behind underserviced camps, attracted by hopes of better living and security.

Refugees move to the city in the hope of finding a sense of community, safety and economic independence. This, however, may not hold true for all refugees living in Addis Ababa. Some refugees who stayed for a long time in the city might have established a life in their second home living a relatively better life. (Kobia & Cranfield, 2009)

Nevertheless, quite significant among those registered urban refugees still need to look for means of complementing their subsistence they receive from humanitarian organizations. The level of social integration particularly for those coming from distant African countries, for instance, from the Great Lakes Region is different than those coming from neighboring countries like Eritrea and Somalia. This would in turn affect their degree and level of integration into their host community.

Women who make up quite significant numbers among urban refugees living in Addis Ababa are not receiving the same level of attention or assistance as their camp counterparts. 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.

They are confronted, not only with inadequate humanitarian assistance, but also with skyrocketing living expenses and protracted stay with no immediate durable solution to their plight. According to the UNHCR Urban Refugee Policy a refugee 'who is unable to live in decent and dignified conditions and who has no real prospect of finding a durable solution in or from their country of asylum within a reasonable timeframe cannot be considered to have found effective protection.' (Da Costa, 2006)

Yet there has been little focus on the growing number of urban women refugees living in Addis Ababa. Urban refugee women in particular, unlike their fellows living in camps, have not much of the chances to sustain better living condition except for those who rely on financial remittances from relatives living abroad and those working in the various formal and informal sectors of the city's economy.

The research uncovers the social integration and livelihood strategies of urban women refugees of the GLR . With a better understanding of the involvement of urban women 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.

This research is primarily qualitative involving various methods of research instruments. As this research work is exploratory endeavor targeting a previously little/no-researched community, I have tried to explore and assess the various social and economic coping strategies adopted by refugees and the challenges they face. This research work, therefore, examined the extent to which GLR urban women refugees living in Addis Ababa face livelihood challenges and coping mechanisms as well as the level of their social integration with the host community of Addis Ababa.

This study would bring a fresh and new insight into the lives of this group of refugees. The study also provides empirical data on the socio-cultural, economic and psychological experience of urban refugee women from a particular socio-economic setting in a very different socio-cultural setting.

1.2 Statement of the Problem

I will put three main issues that prompted this study. Firstly, while the experiences of encamped refugee women have been relatively researched, very few studies have focused on the experiences of urban refugee women who are not noticeable as refugees in a big cosmopolitan city such as Addis Ababa. What informs refugee women's choice to choose to live in Addis Ababa, coming all the way from the Great Lakes Region and what are the experiences of the lives of these refugees entail?

Secondly, how are the circumstances of refugee women of the Great Lakes Region explained in relation to their integration and co-existence with the host communities of Addis Ababa? Thirdly is the need to understand these refugee women's different experiences in Addis Ababa.

Women who make up quite significant numbers among urban refugees living in Addis Ababa are not receiving the same level of attention or assistance as their camp counterparts. This is often the case particularly for refugees coming from much distant land- like from the Great Lakes Region such as the DRC where cultural and language barriers hinder a meaningful integration and livelihood.

Coupled with language and cultural differences, discrimination and the lack of legal status and work permit, urban refugee women are left in a vulnerable situation. And this is particularly difficult for refugees originating from the Great Lakes Region unlike for refugees, say, from Somalia and Eritrea who can easily fit themselves to the system due to geographical proximity and cultural similarity. Yet there has been little focus on the growing number of refugees from the Great Lakes region living in urban centers, mainly Addis Ababa.

Very few, perhaps only two, researches are made in the history of the School of Social Work since 2006 with regards to the life of refugees. The two dissertations produced for Master of Arts by Social Work graduates have attempted to look into the life of refugees/migrants living in Addis Ababa.

The first work in 2007 by Selamawit Getachew looks into the social adaptation of Congolese women refugees living in Addis Ababa with the host community. The study is too specific focusing only on Congolese women refugees who comprise not the largest urban refugee community of Addis Ababa. In my study, I have tried to uncover the social integration of refugees from the GLR which includes their livelihood strategies. The same work didn't make mention of the role of the government which is the sole actor in providing asylum, determining refugee status , issuing identity papers and providing physical protection. The role of the government of Ethiopia should have been discussed in detail because the government is the major party/actor in

deciding on urban status of refugees. There is a mix of using terms such as migrants and refugees interchangeably as synonymous denoting the same concept. Except borrowing definitions from the 1951 UN Refugee Convention and the 1969 OAU refugee convention, much of the discourse on refugees and the conceptual frameworks are copied from theoretical works on migration. Part of the reason for lacking clarity between the operational definitions between a refugee and migrant stems when we try to define the word refugee to Amharic which could also be used to mean both a refugee and a migrant. However, a migrant and a refugee, though both may undertake physical displacement, have no the same operational definition in light of international instruments.

The other work on refugee/migrant related issues is by Semalegne who established the relationship between Somali family migration decision and social network as well as monetary remittances. The study discusses why a family from Somalia decides to move to Addis Ababa in light of social networks as well as monetary remittances. The research too doesn't delineate the distinction between refugees and migrants. In this work, the researcher might have mixed Somali migrants, who live in Addis Ababa for various reasons with those urban refugees who rely on humanitarian support.

The life of urban women refugees, apart from the 2007 MA dissertation work on Congolese women refugees by Selamawit, hasn't been an area of research. And most particularly social integration of urban women refugees of the Great Lakes Region living in Addis Ababa is one area where we have little or no research. Refugees from the region comprise not only Congolese, but also Burundians, Ugandans and Rwandese, among others. So it is worth investigating into their socio-cultural as well as economic integration strategies.

1.3 Objective of the Research

This research is aimed at understanding the social integration and livelihood process of urban refugee women from Great Lakes Region.

The specific objectives are:

To understand the various refugee nationalities and prospects for integration among refugee women of Great Lakes Region

To document and analyze the experiences and circumstances of Great Lakes refugee women settled in Addis Ababa

To explore and highlight strategies refugee women devise in order to rebuild their lives while living in Addis Ababa.

1.4 Research Questions

This research attempted to address the following questions:

Why and how did refugee women from the Great Lakes Region flee to Ethiopia? Does the nature and profile of these Great Lakes Region refugees make them prefer staying in Addis to living in camps?

Are they establishing amicable relationship with hosting communities- has this assisted them in establishing livelihoods?

What are in their understanding the major challenges to a meaningful social integration and better livelihoods?

1.5 Hypothesis

The hypothesis included the following:

The difference in culture and the little similarity with the hosting community might hinder better integration as refugees from the Great Lakes Region have little resemblance to their host communities in Addis Ababa.

As women refugee settle in a big city like Addis Ababa, they have to face and overcome challenges which are unique unlike fellow encamped refugees.

Refugee women living in Addis Ababa devise various stategies in order to adjust to new circumstances in an urban environment.

1.6 Significance of the Study

Exploring into the lives of urban refugee women, which is little or no researched, it would help uncover the stories and experiences of the growing number of women refugees in Addis Ababa. Once the stories are uncovered, it may help the government and policy makers to devise a women- friendly social services and livelihood strategies as refugee stay longer. The study will be additional work to the little or no researched area in providing a better general understanding on the current living conditions of urban women refugees of the GLR. This may trigger a further study into the lives of various urban nationalities. The findings of the research work could help the government and humanitarian actors to design urban based and women specific livelihood strategies in a bid to find better sustainable solutions to the plight of urban refugees in a situation where the three known durable solutions are slim or non-existent- local integration, repatriation and resettlement.

1.7 Ethiopia as Refugee Receiving Nation

Ethiopia has a long tradition of receiving and hosting refugees from various countries. Moreover, the country pursues an open door policy in receiving asylum-seekers. Ethiopia is party and signatory to most conventions and treaties that articulate human rights, including, among others, the 1951 Convention relating to the Status of Refugees. The country has enacted a National Refugee Proclamation in 2004. Of particular significance are the provisions under Article 21 of the proclamation which outline the rights and obligations of refugees in Ethiopia.

With a less- strict refugee policy than neighboring states, and its peace and stability, Ethiopia attracts refugees from various nationalities. At the beginning of the second quarter of 2014, Ethiopia was hosting well over half a million refugees residing in various refugee camps scattered throughout the country mainly in Somali, Tigray, Gambella and Benishanghul-Gumuz regional states. Quite few refugees of Kenyan Borena origin live in Oromia region, some 100 kms away from the Ethio-Kenyan border town of Moyale. (See Appendix III for refugee populations hosted in Ethiopia.)

1.8 The Great Lakes Region

The Great Lake Region consists of countries in east and central Africa (Rwanda, Burundi, DRC, Uganda, and Tanzania), forming a complex network of political and economic interactions with implications for peace issues, security and governance. The name, "Great Lakes Region" was derived from the fresh water lakes and river basins within the Central and Eastern part of Africa. However, the term now refers to a region with interlinked conflicts and common fundamental problems that emanate from post-colonial challenges to state- and nation-building.

The Bantu Swahili language is the most commonly spoken language in the GLR. It also serves as a national or official language in Tanzania, Uganda and the DRC. Kinyarwanda is also another local language commonly spoken in eastern and northern DRC, Rwanda and Burundi. "The similarity of historical background in the GLR countries (colonial matters, ethnicity, and poverty) involves almost all countries in similar conflict. That means that those countries share borders and share conflict impacts as well. And sometimes their implications in certain conflicts in that region lead to explosive situations." (Vorrath, 2011, pp.2)

Since the 1990s, we have seen some of the worst civil wars in the region with no tangible peace prevailing. "Civil wars in Burundi, Rwanda, the DRC, and Uganda were mutually reinforcing and strongly linked in a regional conflict formation that at times seemed almost impossible to break up." (Vorrath, 2011, pp.3)

1.9 Urban Refugees from the Great Lakes Region

Addis Ababa currently accommodates over 4,000 urban refugees. Quite more than 1,500 of them live as part of the government initiated 'out-of camp' program targeting Eritrean refugees who enjoy staying in Addis Ababa with relatives/friends or by themselves. Refugees living in Addis Ababa (who are of the target population of this study) having urban refugee status number a little over 2,500 by the beginning of April 2014. The number of urban refugees continues to swell. Many leave camps due to various reasons, most importantly a city appeals better opportunity not found in camps as described by many participants of the FGD and key informant interviews.

According to figures from DICAC, by the beginning of April 2014, there are a total of 2,542 urban refugees of various nationalities living in Addis Ababa who came mainly from Somalia, Eritrea, Sudan, Yemen, Djibouti, and the GLR. The figure, however, doesn't include other types of refugees who live as part of an out of camp program, initiated by the government, benefiting mainly Eritrean refugees. Of this total, women make up 45.4%.

Urban refugees of the GLR living in Addis Ababa are specifically coming from the DRC, Rwanda, Burundi, Uganda and Tanzania. This group of refugees could easily be identified; for their few numbers compared to Eritreans, Somalis and Sudanese and a relatively distinct physique and complexion. They are not the most difficult group to distinguish unlike Eritreans, Sudanese and Somalis, as the refugees may have physical features and relatively visible cultural markers and complexion that easily differentiate them from Ethiopians.

Refugees from the region often speak Bantu languages that have words in common with Swahili such as Kinyarwanda where several of the refugees speak in their own countries. Kinyarwanda is commonly spoken in eastern and northern DRC, Rwanda and Burundi. Refugee population of GLR origin living in Addis Ababa make up 16% of the total refugee population having urban refugee status. According to DICAC's April 2014 figures, the number of GLR urban refugee population totals 418 and women refugees number 176. The age limit of the population ranges from a two months old baby as old as a woman of 114 years. Refugees from the DRC top the list with 86.4% followed by Burundians, Rwandese and Ugandans. Women refugees within the 18-69 age limit total 84.

The following table illustrates the total number of Urban Refugees of Various Nationalities living in Addis Ababa. (DICAC, April 2014)

S.no.	Countries of Origin	Total Figures	Remark
1	Afghanistan	01	
2	Chad	01	
3	Cote d'Ivoire	03	
4	Djibouti	61	
5	Egypt	04	
6	Eritrea	744	
7	Ethiopia	37(Wives of Urban Refugees)	According to DICAC, the family status of all the 37 women indicated here shows that they are mothers and wives married to urban refugees, half of them of course, married to GLR refugee men, many of whom married Congolese.
8	GLR	418	The figure includes refugees from DRC, Burundi, Rwanda, Uganda and Tanzania.
9	Iraq	02	
10	Kenya	02	
11	Nigeria	03	
12	Somalia	916	
13	South Sudan	04	
14	Sudan	231	
15	Yemen	115	
	Grand Total	2542	

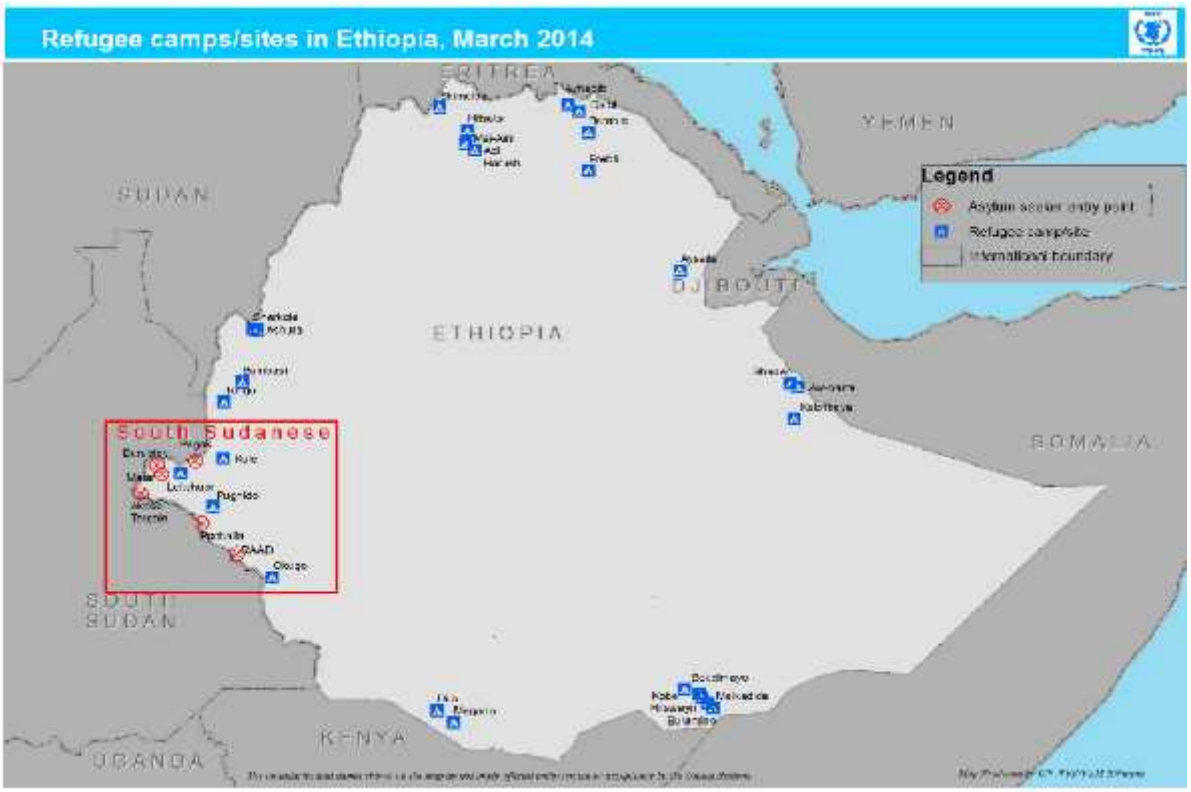
Source: Field work by Suleyman adapted from DICAC, April 2014

Table 2. Urban refugees of the Great Lakes Region (DICAC, April, 2014)

S.no.	Countries of Origin	Sex		
		Male	Female	Total
1	Burundi	4	17	51
2	Democratic Republic of Congo	95	152	347
3	Rwanda	10	05	15
4	Tanzania	1	-	01
5	Uganda	2	02	04
	Grand Total	42	176	418

Source: Field work by Suleyman adapted from DICAC, April 2014

Map1: Refugee Camps/Sites in Ethiopia



Source: WFP, March 2014

2. Literature Review

The available literature makes it difficult to truly grasp the global landscape for urban refugees, as most field work is conducted by a small community of researchers and on a few case studies. “Individual articles have been written on a variety of urban refugee populations, however the bulk of accessible information is written about three African cities: Cairo, Nairobi and Johannesburg. Because many urban refugee populations are illegal they officially do not exist, limiting the opportunity to study the population openly and therefore the available information about the population.” (Kobia & Cranfield, 2009)

There is no one single theory or model of refugee settlement. Instead, scholars have adopted different theories and situated refugee research within various disciplines. Defining the parameters of the use of the refugee in this study is important. “Refugee is not a label for a particular kind of person and is a term many people who became refugees due to circumstances wish to shun over time.” (Marsh, 2012)

Extensive research has been conducted on refugees in Africa but much of it is on encamped refugees or those in local settlements but not about urban refugees. (Jaji, 2009) Nevertheless, there is a growing shift of attention from camps and rural self-settlement to urban areas. However, much is yet to be accomplished in understanding refugee women’s experiences of local integration in African urban contexts. (Jaji, 2009). In the following paragraphs, I will mention some research works undertaken on urban refuges in Sub-Saharan Africa.

Katy Long (Refugee Studies Center, University of Oxford, 2009) in her research work on urban refugees discusses on the possibility of regularizing and managing labor migration as part of a durable solution for refugees. Another work entitled “Hidden and Exposed: Urban Refugees in Nairobi” by Sara Pavanello, Samir Elhawary and Sara Pantuliano looks into the legal

framework for refugees in Nairobi as well as access to livelihood opportunities and basic services. Dr Naohiko Omata and Dr Josiah Kaplan from Refugee Studies Centre at the University of Oxford (2013) discuss Refugee livelihoods in Kampala, Nakivale and Kyangwali refugee settlements and analyze patterns of engagement with the private sector. Another MA thesis by Sara Bailey (2004) discusses about legal status and livelihood obstacles for urban refugees. Rosmary Jaji's (Bayreuth University, 2009) doctoral thesis discusses refugee women and the experience of local integration in Nairobi.

A Master of Arts thesis by Ajygin discusses livelihood and family formation among Eritrean refugees living in Cairo. It discusses the livelihood and coping strategies by Eritreans refugees and the challenges they face during their stay in the city. Another work by Roos Willems discusses the lives of Congolese, Rwandese and Burundian refugees living in Tanzania. It analyzes refugees' social networks as a coping strategy.

From what I have came across through review of previous works on refugees living in Sub-Saharan Africa, I can say that there is scant research on the life of urban refugees living in Addis Ababa, where some of them have lived for decades. Uncovering the lives of urban women refugees would help better understand them and inputs to devise better woman friendly strategies.

2.1 Concepts and Approaches to Refugee Movements

Refugee research is not a ready-made field of study. It lacks standards textbooks, a theoretical structure, a systematic body of data, and even a firm definition of the subject of the field. So when someone tries to research about refugees, he/she should wander over neighboring fields, borrowing and modifying ideas, concepts, and theories. "The lack of an easy disciplinary fit combined with the common view that refugee problems are unique, atypical, and non-recurring problems has produced scholarly neglect of refugee research possibilities." (Stein,1980)

Kunz's Typology

One of the important works on the flight of refugees is by Kunz where he explored theoretical concern. As mentioned by Kunz, 1973, cited in Stein's paper presented at a conference on "The Refugee Experience" in London, 1980, it is stated that refugees can be classified into three distinct groups, derived from refugees' attitudes towards their displacement. Those refugees whose opposition to political and social events at home is shared by their compatriots, both refugees and those who remain in home areas, are called majority identified refugees. Majority-identified refugees refer to refugees who identify with their nation, with their homeland and its people but who have fled from the current government or from a foreign oppressor. The majority-identified refugee will tend to delay flight until danger is paramount and will long and hope to return home. Acculturation is likely to be much more difficult for the majority-identified refugees. (Stein, 1980)

Refugees who have left their home areas because of active or latent discrimination against the group to which they belong, frequently retain little interest in what occurs in their former homes once they have left. These refugees, who feel irreconcilably alienated from their fellow citizens, Kunz calls events-related refugees. Events- alienated refugees normally are from marginal or minority groups who have tried to identify with their country but who have been alienated by its rejection or persecution. The alienated refugee will often seek opportunities to escape and will eagerly seek a new identity. (Stein, 1980)

A third type of refugee includes people who decided to leave their home country for a variety of individual reasons. These self-alienated refugees feel alienated from their society not by any active policy of that society, but rather by some personal philosophy

Some more recent refugee migrations in Africa tend to fit into Kunz's events related category. Refugees who have been subjected to discrimination and often outright violence feel that they are unwanted or unsafe in their own homelands. After becoming refugees, the desire to return home can only be aroused where there is substantial change happening at home. Ethnic conflicts often lead to the creation of events related refugees in Africa. An example of this type of migration is Burundian and Rwandese displaced to each other's country and to Tanzania, Uganda and Zaire. (Kunz, 1973)

The majority of these refugees were displaced by the ethnic conflict between the Hutu and Tutsi. Before the upheaval in these two states in 1994, little hope was seen for the thousands of refugees who had fled Burundi and Rwanda. Many refugees in Tanzania had settled for an extended period and had been granted citizenship by the Tanzanian government.

In Africa, self-alienated refugees have played only a minor role in the larger-scale refugee picture. There have been some cases, however where individuals or groups of people have been displaced because of philosophical differences between them and governments. Many Ethiopian intellectuals who fled the tyranny of the Mengistu regime could also be classified as self-alienated refugees. However, to a great extent, the self-alienated refugees category is more relevant to other areas of the world than it is to Africa**.** (Stein, 1980)

Peterson's Classification

Another work by Peterson classifies refugee movements as forced and impelled refugees. According to Petersen, the difference between these two classes of migration lies in the amount of free choice an individual has when they are involved in forced migration. Forced migrants are expelled from an area by an external force, such as a government, the people involved have absolutely no choice in the matter of their removal. Impelled migrants, on the other hand, do

retain some degree of choice regarding their possible flight. Before making the decision to migrate, 'impelled' migrants have the opportunity to weigh the factors involved and then make a choice between moving or remaining in the face of an external threat. Recent African examples of impelled migration include Somalis or Rwandans fleeing to neighboring states. Most, but not all, African refugees fall into the impelled category. (Stein, 1980)

2.2 Perspectives on Integration

The concept of integration is fraught with definitional problems with different countries and groups having different emphases and meanings (Ager & Strang, 2004). As such, "there is no single, generally accepted definition, theory or model of immigrant and refugee integration. The concept continues to be controversial and hotly debated" (Castles et al, 2001). In some instances, integration has been interpreted as synonymous with other terminologies leading to confusion and lack of clarity on what exactly it involves.

It is, however, important to note that , for the purpose of this research work, I am not in any way using the concept of 'local integration' as denoted by the UNHCR's definition which it commonly considers to be as one of the three durable solutions available to refugees. According to UNHCR, local integration is based on the assumption that refugees will remain in their country of asylum permanently and find a solution to their plight in that state. It is a legal, economic and socio-cultural process and is related to, but also to be distinguished from, self-reliance, as well as local settlement. UNHCR's view of local integration is a legal process, whereby refugees are granted a progressively wider range of rights and entitlements by the host state that are broadly equal with those enjoyed by its citizens. (Da Costa, 2006)

Such provisions like the assumption that refugees remain in Ethiopia permanently and find solutions to their plight is not yet in the policy provisions under the Ethiopian Refugee Law and thus refugees are not entitled to such provisions conceptualized in one of UNHCR's durable solutions.

The term integration is used in two different ways. Firstly, integration is used in a normative way which implies a one-way process by which refugees adopt the dominant culture. Secondly, integration refers to a two-way process by which both refugees and host populations adapt to each other. Many scholars emphasize refugees' ability to retain their cultural identities and co-exist with local populations (Castles et al, 2001).

Integration is accordingly conceptualized in this study as an interactive and two-way rather than a unidirectional process; it involves refugees' engagement with the host communities, their ability to participate in societal spheres, access institutions without impediments and become part of their host community.

Ager and Strang's Definition

For the purpose of this study, I have used a working definition of integration by Ager and Strang, where integration is defined as: "An individual or group is integrated within a society when they: achieve public outcomes within employment, housing, education, health etc. which are equivalent to those achieved within the wider host communities, and are in active relationship with members of their ethnic or national community, wider host communities and relevant services and functions of the state, in a manner consistent with shared notions of nationhood and citizenship in that society."

Ager and Strang used the term integration as a measurement of how well newcomers are doing in relation to the host population. Common indicators include access to employment, housing, education, health, social bonds, language competence, cultural knowledge, safety, stability, rights, and citizenship. (Ager & Strang, 2004).

2.3 Ager and Strang's Integration Indicators

Ager and Strang outline their conceptual framework to understanding integration in an edition of the Journal of Refugee Studies.

Means and Markers: Employment Housing Education Health

Social Connections: Social bridges Social bonds Social Links

Facilitators: Language and Cultural Knowledge Safety and stability

Foundation: Rights and Citizenship

Ager and Strang regard their framework as a theory which seeks to provide a coherent conceptual structure for considering what constitutes the key components of integration. The framework consists of ten domains, grouped by four themes. This includes means and markers such as employment, housing, education and health. These are said to be not only markers of integration but also potential means to support the achievement of refugee integration. There are social connections which includes social bridges, social bonds and social links. Facilitators include language and cultural knowledge as well as safety and stability. And finally the foundation is built upon rights and citizenship.

Means and markers are key areas for the participation of refugees in the life of communities. They serve as markers of integration in so far as they show evidence of achieving or accessing things that are valued within the community. They also serve as means to those ends, in that they will often help achieve other things relevant to integration.

Social connection involves the different social relationships and networks that help towards integration. Those connections may be with people who share your own experiences and values through ethnicity, religion or country of origin. These connections are defined as bonds within communities. Connections with other groups are seen as bridges between communities. Finally, connections that help to access services and be fully involved as a citizen are defined as links to services and government. All serve to connect an individual or group into the wider community.

Facilitators are the key skills, knowledge and circumstances that help people to be active, engaged and secure within communities. Foundation refers to the principles that define what you have a right to expect from the state and from other members of your communities and what is expected of you. These principles include the rights that are given to individuals, and the expectations and obligations of citizenship.

2.4 Working Definition of Key Concepts: Who is a Refugee?

People who are forced to flee their homes due to persecution, whether on an individual basis or as part of a mass exodus due to political, religious, military or other problems, are known as refugees.

In a book entitled “In search of Cool Ground: War, Flight & Homecoming in Northeast Africa”, Tim Allen (Ed.) & David Turton discuss interesting notions what it means to be a

refugee and a returnee claiming that the international borders of Africa, for instance northeast Africa, were established through the partitioning of Africa back in the nineteenth century and bear little relation with migratory movements in the region. In such circumstances, deciding where a person belongs can be arbitrary and meaningless, in some cases for the migrating person. In support of their argument, the authors refer to the case of Somali 'refugees' and 'returnees' in the Ogaden where the division in the names is associated with an imposition by "agency mandates than a reflection of the living conditions, motivations and objectives of the people themselves." Tim Allen calls it the 'tyranny of labels' and the refugee flows which took place in the international borders are "more or less irrelevant to the cultural and economic relations of the local populations." (Allen, 1994, pp 5-6). The term refugees and returnees are, therefore, ambiguous in consideration of various circumstances and situations as discussed by Tim Allen and David Turton.

Equally important is the 'problem of movement' as discussed by Allen and Turton. In much of the African context, it is not common for a given people to claim its own proper territory unlike to what is "embedded in the European political theory of nationalism, according to which there is a natural identity between people and place." In the African context, therefore, movement shouldn't been seen as problematic. Moreover, movement from place to place doesn't necessarily involve a denial of collective identity rather reinforce it citing the example of Mursi movements in southwest Ethiopia who are always 'in search of cool ground'. (Allen, 1994, pp 10-11). There are, however, exceptions to such generalizations, for instance, since the 1960s, the case of Eritrean refugees living in Sudan who "retained a distinctive national identity irrespective of their other affiliations." (Allen, 1994, pp 7).

Nevertheless, the different types of refugees as identified by Kunz and Petersen and others are subject to various international and regional laws and definitions. In the African context, three important legal instruments, two from the United Nations and one from the OAU -now AU, govern the manner in which refugees are defined. (Stein, 1980). Ethiopia has also enacted its own refugee law in 2004 based on the principles embodied in the UN and AU Refugee Conventions.

While the definition in the Refugee Convention has been used by international organizations such as the United Nations, the term continues to be misunderstood and is often used inconsistently in everyday language. Media stories, for example, often confuse refugees with people migrating for economic reasons and persecuted groups who remain within their own country and don't cross an international border. (University of Minnesota, 2003)

UN Definition: 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. (UNHCR, 1967)

One type of migrant who is most likely to be excluded by the UN definition is the so-called 'economic' refugee. Although some refugee migrations do have strong roots in economic factors, people who use the lack of economic opportunities as a reason for claiming refugee status are often denied that status. (University of Minnesota, 2003)

OAU's (now AU) Definition**:** In 1969, the sixth session of the then OAU adopted its own Protocol for refugees. 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. (Refugee Proclamation, 2004)

Related Key Terms

Asylum Seeker – someone who has fled from her or his country and is seeking refugee status in another country. Asylum-seekers normally need to establish individually that their fear of persecution is well-founded and undergo a legal procedure in which the host country decides if she or he qualifies for refugee status.

Economic Migrant – someone who has left her or his home to look for better work and a higher standard of living in another place.

Immigrant – someone who has entered a new country to settle.

IDP – someone who has left her or his home in fear of persecution, but has not crossed an international border. IDPs are special category of people who may have been forced to flee their homes for the same reasons as refugees but they have not crossed an international border.

3. Research Methods

3.1Reserach Design and Sampling Process

As the research design is the structure of this work, I have performed the following activities during the process of the research work although the designing process was difficult for a learner researcher like me.

First of all I have defined the problem which I am going to explore. Following the definition of the problem, I have developed the research questions as well as the hypothesis mentioned in the following pages and later decided on the research approach. By contacting officers working in JRS and DICAC, I have identified the most appropriate ways to do the data collection. The officers helped me identify the right persons to be contacted as key informants as well as potential participants for the FGD.

As there are no fixed rules for sample size in qualitative research and in light of the purposive sampling method, the size of the participants of this study was dependant on the amount of information I thought was important to answer my research questions and satisfy the objectives of my research.

I have started with one FGD held with a group of nine refugees held at DICAC premise. The selection of the FGD participants was facilitated by one of my key informant who believed that those selected were able to tell me the details relevant to the topic of my research. The key informant, who is a member of the Refugee Central Committee (RCC), was able to identify those urban refugees who can explain their situation well. Voice recording and note taking were used simultaneously. One of my key informants, a Rwandese refugee woman, was also a great help in translating refugee replies in Swahili and Kinyarwanda into English during the course of the FGD

with a group of GLR refugees of both sexes. Note taking has been vey cumbersome which requires arranging each piece of information for later use.

I still had to count on the support of one of my key informant who helped me choose individuals to fill out the open-ended questionnaires distributed to eight refugees. Two key informants were involved because I believed that I still needed more data to meet my research objectives. So my sample size (participants of the study) was approximated prior to my filed work. Prior to filling out the open-ended qualitative questionnaire, participants were required to sign on a consent form explaining the purpose of the research and the expectations from participating in the survey. (See Appendix II).

Participants of the FGD were asking for some sort of payment which they said wasn't for participating in the study but for transportation because many live in the outskirts of the city. I have agreed to pay them some amount for each participant and covered refreshment costs during the course of the FGD held at DICAC's premise. I have chosen the DICAC premise because it was a conducive environment and a place where one may find urban refugees wandering during the daytime. The FGD was very useful for the study work in a way that it provided me an insight into the perceptions and understanding of participants about their social integration unlike the open-ended questionnaires which were filled not accurately and comprehensively.

During the interviews with key informants, I have tried to ask most important questions but I had also the room to probe and change the sequence of the questions. During the course of the key informant interviews, I have managed to establish a rapport looking as if I am interested in what they are saying. That was also the case during the FGD.I was familiar with the questions to ask them and did all my best not to lead them to answer in a specific way.

In light of the research work, I employed qualitative methods of research with purposive sampling. This study is cross-sectional exploratory research which looked into a situation where little is known in a relatively short duration. Because I believe that the problem (in this case the social integration of GLR refugees) is not well researched and explored, I have opted using exploratory method of research. “Exploratory research is a type of research conducted because a problem has not been clearly defined. Its purpose is to gain background information and better understand and clarify a problem.” (Abiy Zegeye etal 2009, pp.34)

For the purpose of this study, I have tried to use Ager and Strang’s conceptual framework to understanding integration of urban GLR refugees. I have explained about the model earlier in the literature review. The study took a gender perspective which specifically focuses on refugee women of GLR settled in Addis Ababa. I have tried to include the perspective of fellow refugee men coming from the same region.

3.2 Data Collection Methods

Data was collected through FGD, open-ended qualitative questionnaires, document analysis, interviews with key informants and agency personnel, review of previous works on urban refugees and websites.

Entry Points: Officers working in four agencies namely the government agency for refugee affairs- the ARRA, UNHCR-BO and two other NGOs- DICAC and JRS were instrumental in availing secondary data preliminary to my report writing on findings. They were, if you like, my entry points and vital in nominating potential interviewees that would serve as key informants.

Interviews: The interview with key informants and officers working in UNHCR/ARRA /DICAC and JRS had the purpose of getting information relevant to my research. The interviews were specific and focused on the socio-cultural and economic integration of urban GLR refugee women. The interviews included mainly those held with two key informant Rwandese refugees in an attempt to obtain detailed information. Officers working in the aforementioned organizations were consulted and/or telephone interviewed, and responded to emailed questions. The interviews were semi-structured including predetermined specific questions covering issues relevant to the research questions and objectives.

Questionnaire: The qualitative open-ended interview questionnaires, produced in English, were distributed to eight women refugees. The questionnaire looked into the experiences of GLR refugee women in Addis Ababa. Participation was completely voluntary, and any participant had the right to choose to refrain from filling out part(s) of the questionnaire**.** Prior to distributing the open-ended questionnaires, I have explained who I am and the purpose of the research work. One of my key informants was instrumental in selecting the participants who filled out the open-ended qualitative questionnaires. I was able to explain the purpose of the research work prior to the distribution of the questionnaires. Questionnaires were given to the respondents personally but not completed on the spot. Participants were taking time to answer the questionnaires. Once the questionnaires were filled out, respondents later handed them over to one of my other key informant. Unlike the participants of the FGD, those who filled out the questionnaires weren't asking for any payment for taking part in the research.

FGD: While the questionnaires provided the clue to begin to make an assessment into the social integration and lives of respondents, they weren't enough to provide insight beyond some hard facts. Therefore, I developed some leading questions which guided my entire discussion

session with participant refugees of seven women and two men. The FGD demonstrated that refugees were willing to share their experiences in the form of discussions with fellow refugees and stirred respondents to participate warmly, often pondering over their life and rarely laughing about themselves. During and prior to the start of the FGD, I have always kept reiterating the purpose of the research and explaining some of the leading questions prepared in advance so as to establish a friendly environment.

The information from such discussion enables a researcher to assess whether he/she could draw a common conclusion from the experiences of refugees who shared characteristics such as nationality ethnicity and culture. (Jaji, 2009)

Primary Sources

Focus Group Discussion, May, 07, 2014, at the premise of DICAC, Addis Ababa

Name/Nationality	Age	Education	Stay in Addis Ababa	Remark
Miss A/Congolese	19	High School Complete	1 Year	None of the participants of the FGD were willing to disclose their names
Miss B/Burundian	39	No Education	9 Years	
Mrs. C/Congolese	36	No Formal Education	2 Years	
Mrs. D/Congolese	29	Primary Education	5 Years	
Miss F/Rwandese	25	Post-High School Education	8 Years	
Miss G/Congolese	23	11th Grade Complete	3 Years	
Miss H/Congolese	35	Primary Education	5 Years	
Mr. I/Congolese	21	11th grade complete	1 Year	
Mr. J/Congolese	28	10th Grade Complete	1 Year	

Key Informant Interviews

Name/Nationality	Date of Interview (dd/mm/yy)	Place of Interview
Miss A /Rwandese	08/05/2014	Bole, Addis Ababa
Mr.B /Rwandese	08/05/2014	Bole, Addis Ababa

Review of Documents and Websites: Secondary data was gathered through review of available literature on urban refugees in general, and review of program documents and articles on refugee population, particularly women refugees. Documents provided statistical data and gave a look into urban refugee assistance of various organizations. DICAC's latest urban refugee figure (of April 2014) was used for profiling of GLR refugees. Websites of the UNHCR, JRS and documents from ARRA provided less time-consuming access to information.

3.3 Data Organization and Analysis

The analysis was made in light of the research questions and objectives as well as the hypothesis produced at the start of the research work. Once data collection was finalized, and then came data organization. Interviews with key informants and the FGD recorded were written down. Listening to and transcribing recorded voices of the FGD and the interviews was cumbersome and highly challenging. For some participants who sat afar from the voice recorder, their voices were hardly heard, requiring a very careful playing and replaying to get the right words and sentences uttered.

By going through the recorded material from the FGD and interviews, I have tried to look into and assemble the major issues common to all participants. Some replies from the open-ended qualitative questionnaires were not clearly detailed which made organizing the facts rather a cumbersome exercise. I have used my cell-phone to use as a voice recorder during the course of the interviews and the FGD which had an advantage over note-taking. The voices were kept recorded which facilitated the write up of the findings and discussion part, though some part of the recording was not heard louder and clear. I have then transcribed the recorded material to change it into a text form.

I have tried to sort out the issues which I thought were recurrently mentioned in the FGD, the open-ended questionnaire replies as well as the key informant interviews. Once the underlined common issues were identified, they were given sub-titles that formed the findings and discussion part of this work. For each sub-issue identified during the course of the study, discussion and analysis was made before using refugee quotes from the FGD, interviews and/or the open-ended questionnaires. The analysis continued with some sort of conclusion for each sub-topic discussed.

The final conclusions were derived from the findings and the discussion in a concise form. Implications for social work were put forth considering the various issues raised and discussed throughout the findings and discussion part in light of advancing the process of social integration of GLR refugee women with their host community.

3.4 Limitation and Ethical Considerations

In a city as large as Addis Ababa, members of smaller communities such as refugees from the Great Lakes Region wish to remain anonymous. Those who make up the majority, the Eritreans and Somalis can easily be available and may not wish to remain discreet because of

various reasons. The most preferable way to reach such small group of communities was through key informants and refugee committee members and counting on his/her support.

The availability of resources and duration of the study period limited me to focus my study only on refugees from the Great Lakes Region, who are not the largest group of urban refugees living in Addis Ababa. Some participants of the FGD, for instance, were resistant to participate in the study in the first place. While others were reluctant to disclose certain information while filling out the interview questionnaire at the spot because they didn't want one of my key informant to know it all. The consent of participating refugees was asked prior to voice recording during the interviews and the FGD. Some others were not unwilling to sign on the consent form which they later agreed to. In such a case, all participants were allowed to fill out the forms privately and later returned them to the other key informant at a later stage. In addition, all participants signed consent forms before fill-out the questionnaires which explained both the confidentiality of individual responses and the independent nature of the research.

I have tried to uphold the protection of participants of the study who are vulnerable so that their stay in Addis Ababa will not be in jeopardy because of participating in the study. I have managed to maintain the protection of persons with diminished autonomy such as refugees "which requires that those who are dependent or vulnerable be afforded security against harm or abuse. Autonomy or respect for persons requires a commitment to ensuring the autonomy of research participants, and where autonomy may be diminished, to protect people from exploitation of their vulnerability." (Abiy Zegeye etal 2009, pp.104). I have respected the dignity of the research participants in such a way that I have told them their right to privacy and confidentiality that the findings of the research will only be used for the purpose of the research.

Participants were told about the voluntary nature of their participation in the study and confirmed their willingness to take part in the study by signing on consent forms. The consent form clearly stated the aim of the research, the expectations from the research, voluntary participation and withdrawal. I have kept participants' confidentiality and used the name of their nationality to identify refugee comments and opinions. This way participants of the study were respected and their participation acknowledged.

4. Findings and Discussion

4.1 Flight Stories: Preference to Migrate to Ethiopia

Prior to inquiring the social integration and livelihoods of the study participants, it was also the purpose of the research to know why the refugees chose Ethiopia as their destination to seek asylum. When asked to explain why they preferred coming to Ethiopia rather than staying in nearby countries, some said they wanted to distant themselves from the danger and the threat which they said the 'enemy' originating from their countries of origin that can trace and hunt them if they were still staying in adjacent neighboring countries like Rwanda for those who flee from Burundi or DRC. Hence they opted to seek refuge in a relatively distant land- Ethiopia, in which, for most of them, was a twist of fate to end up in Addis Ababa.

A Burundian lady said that she preferred moving to Ethiopia because she wanted to avoid the enemy by migrating to a far place. Others said, particularly those coming from Tutsi dominated areas; they had no previous knowledge about Ethiopia but have had once heard that the origin of the ethnic group to whom they belong have had some ties with the land Ethiopia.

> *We sometimes used trucks and for some short distances travelling on foot. We wanted to go far from the enemy because Uganda, DRC and Rwanda are close to Burundi. That is why we chose Ethiopia. We have no any idea about Ethiopia. I just moved and ended up in Ethiopia. As a Tutsi, what I only knew about Ethiopia is that we used to hear that the origin of Tutsi is from Ethiopia.* (A 39 year Old Burundian Refugee Woman, FGD, May 2014, Addis Ababa)

Quite some of the participants of the FGD and two of my key informants have previously stayed in Kenya which helped them knew any information about neighboring Ethiopia before making the decision to move on to Addis Ababa.

> *I didn't know about Ethiopia. Even I never knew about Ethiopia. It was until I met somebody in Kenya that told me saying that it would be safer for me to stay in Ethiopia. That is how I came. I had personal political problem back home. I came in 2006.* (A Rwandese Refugee Man, Key Informant Interview, May 2014, Addis Ababa)

Another Congolese refugee woman in her mid 30s adds to the Tutsi-Ethiopian connection. *"*...For me, it was because of someone I met in Kenya who told me that I better go to Ethiopia. I remember the woman saying 'you are like Ethiopia' because I am Tutsi."

A Rwandese key informant in her mid-twenties says it was until her stay in Somali dominated Eastleigh neighborhood of Nairobi that she met someone who helped her get some idea that Ethiopia is a neighboring country where she could travel by bus to Addis Ababa.

> *As a Tutsi myself, though I can be safe in Kenya, people can still chase you. I just only stayed for a month in Kenya. There in Kenya, you can't even trust the police. While staying in Eastleigh neighborhood in Nairobi where Somali refugees live, I got the idea that I can go by bus. That is why I decided.* (A Rwandese Refugee Woman, Key Informant Interview, May 2014, Addis Ababa)

The need for security and safety in their attempt to find a safe place to settle has also been the reason for many to remain staying in Addis Ababa once their luck made them end up in Ethiopia. Mr. Panchoe, a protection officer at UNHCR-BO, interviewed says that "refugees living in Ethiopia feel relatively safe and secure; there is no state driven xenophobia or hatred against the refugee populations against the GLR, and against any other categories."

Refugees coming from the GLR mention various reasons for their displacement. Some are here because of natural disasters while others due to "political persecution on grounds of race, religion, nationality, being member of a particular social group. Besides, due to internal conflict or generalized violence", says ARRA protection team leader, Ato Haileselassie. "They come to Ethiopia due to the relative peace and security, the hospitality of the Ethiopian people and the relaxed practice regardless of the law.", he added. DICAC/RRAD head Ato Yilikal Shiferaw says that the availability of safe environment and conducive government policy towards refugees are the pulling factors for refugees of GLR to cross all over and come to Ethiopia. "The overall protection and hospitality of the host community can be the reasons to refugees to come all the way to Ethiopia", he added.

4.2 Staying in Addis Ababa and the Associated Benefits for Integration with the City

According to the operating procedures put forth by ARRA/UNHCR/DICAC, urban refugees are allowed to live in Addis for various reasons. Some are here for protection reasons, for fear of their personal security in a situation where they might face a threat while living in refugee camps. When such conditions persist, a refugee wouldn't find it preferable staying in a camp. In this case, the refugee is advised to leave his place of residence and often settles in Addis Ababa maintaining an urban refugee status. A refugee with serious ailments could also leave a refugee camp and settle in a bigger town/city where he/she could receive better medical treatment and a close follow up. Records from DICAC show majority of urban refugees stay in Addis because of medical needs.

Refugees in search of particular services more readily available in urban centers also may choose a city over camps. Health and education services are generally better in Addis Ababa than

in a refugee camp, for instance than in Sherkole- the only refugee camp where refugees from the GLR are settled.

> *Living in a city and in a camp is different. For example, for ill people treatment in a camp is poor than treatment in a city. If you are sick in a camp and after they [the medical team] check you, they find it difficult to treat you and become beyond their capacity and refer you to Addis Ababa. Even the standard of living is not the same."* (A 19 year old Congolese Girl, FGD, May 2014, Addis Ababa)

For many of the refugees in Addis Ababa, the city is a place where they can search out services; receive better medical treatment, schooling for their kids, safety and a rare employment opportunity. "We can get medical treatment, electricity, clean water and relaxation when you see your surroundings are developing." (Congolese woman, Interview Questionnaire, May 2014)

According to participants of the FGD and key informants as well as replies to the open-ended questionnaires, there are better opportunities in staying in Addis Ababa than living in rural refugee camps. Ato Haileselassie's statement also attests to the fact that "because most of the refugees from GLR come from urban areas and the situation in the camps seems difficult for them to adapt with" and hence prefer staying in Addis Ababa.

Participants of the FGD said they wish to stay in Addis Ababa out of necessity to access specialized health services that don't exist in refugee camps, or because they have been targeted for abuse and/or harassment in a refugee camp. "It is better to be in a city because in the camp men are always running after me because they want to use me as a sex object." (Congolese woman, Interview Questionnaire, May 2014)

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, 2004)

> *Even though we are getting a little money and even the monthly allowance is reduced three times, I prefer living in Addis Ababa than staying in a camp. It is better to have the few things in Addis rather than stay in a camp. Staying in a city, children can go to school; those who are sick can get better treatment.* (A 39 year old Burundian Woman, FGD, May 2014, Addis Ababa)

Some emphasized the availability of decent education for their children as one of the reasons for their decision to live in Addis Ababa. They believe that formal education holds better prospects for their children.

Refugees in camps are provided with assistance and protection as part of the Government and/or UNHCR's mandate. By contrast, in urban centers assistance to refugees can be insufficient to meet basic needs. 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). "I also want a good education for my children. It is better that I stay in Addis Ababa where I may be able to do something to take care of my family." (A 36 year Old Congolese Refugee Mother, FGD, May 2014, Addis Ababa)

Lifestyle in the country of origin may determine where refugees settle. Refugees who previously lived in urban centers and have no knowledge of rural living styles do quite well in urban areas where they can use their education, skills and expertise (Jacobsen, 2001). Some said because of their urban upbringing, they preferred staying in Addis Ababa which could avail them the opportunities a city can offer. Others said they see the presence of various humanitarian organizations as an opportunity to further their needs and claims such as resettlement and the like

which are often easily accessible when staying in Addis Ababa than in a refugee camp. Refugees also perceived that prospects for resettlement might be better in a city. *"*...staying in the heart of the capital, is the best way to reach out to ARRA and UNHCR, and therefore also to pursue resettlement. So, there is this pressure from the camp, and quite some refugees decide to leave Sherkole.", says Mr. Panchoe.

4.3 Sensitivity and Perception of the Host Community about GLR Refugees

Participants of the FGD said that they are used to the perceptions of the local people who often confuse them with other African residents of the city who stay as expatriate workers and/or business people. The confusion has often to do with little or no information about the plight of refugees from the GLR living in Addis Ababa.

> *Some people do confuse us like foreigners or workers. It is our nature even if you don't have money, you have to wash your body, get cleaned. Who ever see you nice and looking well, taking care of yourself, they think you are someone else. We have admitted and used to the situation. When you go to rent a house, if an Ethiopian rents a house for 300 Birr, they ask us for 1000. They think us like another people having money*. (Rwandese Refugee Woman, Key Informant Interview, May 2014, Addis Ababa)

Many refugees said they have found it difficult to make friends and socialize with the local population in Addis Ababa, partly because of the barrier with Amharic language deficiency. They say they are treated as "other Africans" and are often charged higher prices in the market places and when renting a house to live in. "People treat you in the manner which you are not, some will respect you thinking that you can give them working connections." (Burundian woman, Interview Questionnaire, May 2014)

> *Some of them [the local population] respond to how you treat them first. If you treat them humble, they respond nicely. At market places, we sometimes experience being charged for much higher price knowing that we can't*

> *throw any Amharic word. As long as they [the sellers] find out that you are not an Ethiopian, they add some money more, for instance, on the normal price for a kilo of banana.* (A Rwandese Refugee Man, Key Informant Interview, May 2014, Addis Ababa)

As explained in Ager and Strang framework social bonds provide a 'voice for refugees'. They also provide cultural and social activities which offer refugees the chance to maintain their own customs and religion, talk in their own language, celebrate their traditions and exchange news from their home country. (Ager and Strang, 2008)**.** Sociability from their neighbors and the host community was important for many participants of the study to feel secured and safe.

Key informants said that closer family ties are common within their culture and many GLR refugees experienced closer family ties in their own culture. For them, staying in Addis Ababa with a feeling of segregation and the lack of a local community support often puts them at a distance.

> *Our culture is different than Ethiopians. Here you might be a friend but you may not feel free to share your feelings. Here people don't like entering into each other. In our culture your friend is like your family. We share everything good and bad.* (Burundian Refugee Woman, FGD, May 2014, Addis Ababa)

4.4 Socio-Economic and Cultural Integration and Challenges: Difficulty in Learning Amharic

Language and cultural knowledge are perceived to be necessary to effectively integrate within the wider community. Being able to speak the main language of the host community is, for example, consistently identified as central to the integration process. (Age and Strang, 2008). In Addis Ababa, where Amharic is the primary and working language of the city, all most all GLR refugees live in an environment of cultural and social make up different from the area they came from. So for most, communication and proficiency in local languages knowledge is much of a barrier. Hence, considering the language difference and the subsequent communication barriers,

finding employment and creating social networks among locals and getting by in the city is not easy for them.

The difficulty of speaking, writing in and understanding the Semetic Amharic language has been for many the biggest challenge and a cause to lose interest in trying to comprehend the most basics of the language. It is quite easier said than done for many GLR refugees who speak Bantu languages such as Swahili and Kinyarwanda. Even though refugees might have the skills needed to make money in an urban setting such as business skills, the lack of other important abilities such as being able to communicate with the host community and speak the local language is a great challenge.

> *We are trying to know it from friends. Amharic is very difficult. I am stressed out when I think about speaking Amharic. I have many Ethiopian friends but I tried to speak many times, but I can't. Some Ethiopian friends of mine say 'you hate us because you don't want to learn our language.' I am trying my best to know the language, but it is very very difficult.* (A 36 year old Burundian Refugee Woman, FGD, May 2014, Addis Ababa)

Despite the difficulty in learning Amharic, the lesser interest to study Amharic or any other local languages may have another dimension. Ato Yilikal of DICAC attributes this to the refugees' dream of finding far reaching prospects such as resettlement which might have led them to stay focused in attending English classes, therefore, preferring English to Amharic. "Even if the NGOs like JRS or DICAC could provide us some Amharic lesson, it will be difficult to write Amharic. People are not interested to study because the Amharic alphabets are difficult to write." (Rwandese Refugee Woman, Key Informant Interview, May, 2014)

The relative cultural and traditional differences put them at a disadvantage situation and if any work opportunities are available, they say, are far beyond their reach often due to language barriers. “We have a language barrier and this is too hard for us to buy anything because we don’t speak the same language.” (Rwandese woman, Interview Questionnaire, May 2014)

One of my key informants from Rwanda says: “I have been to Addis for the last eight years but Amharic has been difficult for me to easily get used to it…I am only acquainted with some common terms that help my daily living. I have not put that much effort to help myself to improve my Amharic.”

Participants of the FGD confirmed that the JRS used to have Amharic classes in 2007. Back then there were Eritrean, Somali, Yemeni and some other students from other nationalities attending Amharic classes. For GLR refugees who quitted, it was ‘wasting of their time’ as one among the participant of the FGD said. JRS’s Amharic classes were no more offered because of the little interest and low attendance on the part of urban refugees.

> *I remember a friend of mine from Congo, who, after only attending the class for a month, quitted because he thought even if he may be able to speak but he can’t be able to write. So he thought he is like wasting his time. And because the Amharic is very very difficult. Even there are words which we can’t pronounce like ቀ, ቃ,ኇ.* (Rwandese Refugee Woman, Key Informant Interview, May 2014)

The DICAC also acknowledges that barriers related to Amharic language proficiency are the major ones “as the majority of them are French speaking people. Tradition and culture including feeding habits also make them [GL Refugees] special.”, says Ato Yilikal.

A Rwandese woman says she has been staying in Addis Ababa since the last 8 years and the difficulty of learning Amharic and particularly getting used to write the alphabets have been a great impediment for any potential venture in any supplementary means of survival and

livelihood. “I work as an interpreter for IOM, she says, “but it is only because I can speak English and some two languages from my home country-Swahili and Kinyarwanda”.

Refugees whom I have discussed with during the FGD and replies from most questionnaires attest to the fact that because of the inability to speak Amharic and/or any other local language they feel that the language barrier could have impacted possible chances of getting some sort of work and better socialization with their neighbors and the host community in Addis Ababa. “Language is a big barrier. You can’t achieve anything if you don’t know the language” (Congolese woman, Interview Questionnaire, May 2014) “If you don’t communicate with the language, there is no way. Even if someone is willing to help you, because you can’t speak the language. He can’t help you.” (Congolese Refugee Man, FGD, May 2014, Addis Ababa)

Some among the refugees who took part in this study said that the inability to speak local languages and most importantly the Amharic language often left them to wonder and devoid of some basic protection needs at times when badly needed.

> *When we go to the police to find help when for instance reporting beatings by locals, they [the police men] say you to ‘bring a translator…ባማሪኛ’. They will not help you to bring a translator. Finally we give up and that is it.*
> (A 36 year old Burundian Woman, FGD, May 2014, Addis Ababa)

The ARRA legal and protection officer, Sara Sisay, interviewed observed that GLR refugees are relatively not in a better position to integrate because “they could easily be recognized for their physique and complexion as foreigners and speak Bantu languages not known among the local population like Swahili and Kinyarwanda.” This is in contrast, for instance, to other groups of refugees such as Eritreans and Somalis who share relative similarity with the hosting population. Mr. Panchoe sees the difference between refugees from the GLR and others coming from neighboring countries in terms of easy socialization where by “Eritreans

speak the local language, and naturally, their social integration in the community is then better envisaged. They also have a common and rich history with Ethiopia, and one has to understand this peculiarity between the two nations. Also, Somalis are better-off as they learn the language rapidly."

Mr. Panchoe of UNHCR also concurs with the fact that "there are language peculiarities, as the GLR refugees speak predominantly French. Also, their local integration chance seems to be more problematic, as they somehow face difficulties to learn Amharic" which is an important factor for integration, and developing of social relationships. "The communications I have with landlords is often limited to only when paying my monthly house rent fees." (36 year old Burundian Woman, FGD, May 2014, Addis Ababa)

All participants of the research prioritized language as a barrier and repeatedly mentioned problems in health care communication, inability to meet their neighbors, and the inability to secure a would-be work to earn additional income leading to anxiety.

4.5 Social Networks

Social connection is seen to have played in driving the process of integration at a local level. (Ager and Strang, 2008) This research has revealed the fact that GLR refugee communities do rely on social networks to survive the life in Addis Ababa. They often turn to fellow GLR refugees to secure accommodations, for instance they need to find someone who has a relatively longer years of stay in Addis Ababa and accustomed to the life who shall help in finding houses to rent, or need to look for the support of their kids or someone's young siblings to help them deal with issues related to their neighbors and most importantly with landlords. "I live with fellow countrymen and women and that makes it easy to find someone to talk to or help you if you need

some advice." (Congolese woman, Interview Questionnaire, May 2014). "…such cooperation among themselves are central in their day-to-day engagement with the life in Addis Ababa", says Ato Mulugeta Weldeyes of JRS. Ato Yilikal of DICAC also highlights the fact that there exists "cooperation among themselves in various social matters. They are living in similar areas sending children in similar schools …"

Social networks among community members of the GLR refugees also serve as a means to receive support and assistance during hard times like illness, death or detention at a police station. "Some neighbors help us in case when we are in need. Individual friends help me to communicate with the landlord; a friend can be a mediator to talk to someone." (A Rwandese Refugee Man, Key Informant Interview, May 2014, Addis Ababa). For many of the women, their language skills are better when they associate with neighbors and friends as well as agency personnel.

4.6 Relations with Fellow Refugees

Relations with other refugee groups such as Eritreans and Somalis are not that much strong enough limiting their social integration process and interactions with the local population which could be strengthened as a result of the connections that could possibly be established through them. Because of the relative similarity and strong ties among Eritreans/Somalis and Ethiopians, the relationships the GLR refugees establish with such group of people could pave the way for increased integration with the host community of Addis Ababa. However, such important relations with other fellow refugee groups are limited or poor because of mainly language and cultural dissimilarity and limited contact. "I don't have connections with them. We meet and say' hi hi'. Enough. May be you can learn some experience of life they live in different camps. That is all." (Congolese woman, Interview Questionnaire, May 2014)

The FGD and key informant interviews revealed the fact that many GLR refugees have hardly established any sort of meaningful and regular communication and connections with other fellow refugees groups such as Eritreans, Somalis and Sudanese because of cultural or language barriers. Participants said they want to get confined and highly interactive with their own circles. The establishment of connection with 'like ethnic groups' is seen to have various benefits contributing towards effective integration. (Ager and Strang, 2008)

> *When we meet other fellow refugees like here at DICAC premises, we say hi hi only. No more. Other refugees live like us so we don't expect a big help from them. We don't expect much help from them.* (A 36 year old Burundian Refugee Woman)

4.7 Housing: Finding somewhere to Live

Refugees in urban areas are faced with a number of disadvantages in comparison with other low-income city-dwellers. In addition to the protection problems with which they are confronted, they often lack the community support systems that help poor nationals to survive. They may also find it difficult to access or afford, the ever increasing housing costs, daily living expenses**.** (Ager and Strang, 2008)

Urban refugees living in Addis Ababa, however, enjoy relatively better medicare than the majority city dwellers because of free medical treatment offered by ARRA and its partner organizations with financial support by UNHCR-BO. "It is not easy to manage life here in Addis Ababa. We keep changing house to get the cheapest." (Congolese woman, Interview Questionnaire, May 2014)

> *The big problem in Addis Ababa is house renting. When people find out that you can't speak Amharic, they think you're a diplomat working in ECA or AU. So they charge us expensive amount than Ethiopians. (A19 year old Congolese Girl, FGD, May 2014, Addis Ababa)*

Directly connected to the ability to earn money is the ability to find adequate housing. Urban refugees within the cities of Sub-Saharan Africa usually become part of the urban poor, as such their marginalized position in the city means they often live in the slums of the city. Although rent may be cheaper in the poor, slum areas of the cities, if one is not earning an income rent becomes near impossible to pay. **(**Mattheisen, 2012)

When refugees are unable to pay their rent, landlords are quick to evict them. The threat of constant eviction is of great concern to many refugee families. "When we can't afford to pay, we change or we are forced to live in a congested condition with many people living together." (Congolese Refugee Woman, FGD, May 2014, Addis Ababa)

Refugees of the GLR live in some out-skirt parts of Addis Ababa. They say they are forced to move to cheaper areas where they may find accommodation that is more spacious enabling them to live in big numbers, though they are often asked to add on the monthly housing fee or face forced eviction. "Housing is not affordable because we don't work and the money that we receive from you is so little and it is the only money we depend on." (Rwandese woman, Interview Questionnaire, May 2014). Many who took part in the study live around Summit and Ayat neighborhoods.

> *If we are more than 2 or 3, they [the landlords] would ask you for bigger amount of money. We are sometimes forced to hide our exact numbers. We say we are six. Once we rented the house; later on other members join us week by week. But when the landlord finds out at the end that we are all nine, they would charge us more for the three new people.* (Congolese Refugee Man, FGD, May 2014, Addis Ababa)

Refugees also said that they often experience intolerable actions coming from the landlords and have found it difficult to deal with.

> *When we have a friend coming to see us, landlords and neighbors are eager to know why the friend has come to see us. Why he [the visiting friend] is taking a bath or going to the toilet. Sometimes landlords may chase you out.* (Burundian Refugee Woman, FGD, May 2014, Addis Ababa)

Another Congolese refugee man says: "When you go to find a house and when the landlords find out you are not an Ethiopian, and then they say, there is no house. When the landlord finds that you are of a different religion, they are not happy to rent you a house."

Key informants and replies from the open-ended questionnaires tell us that the inner-city areas of Addis Ababa have become for many GLR increasing costly therefore forcing them to move to areas where they can find relatively cheaper houses shared with large group of families or friends. Once accommodations are made available, FGD participants said there are also conditions that they need to fulfill and comply, restricting their freedoms and rights. "Whenever you rent a house they will give you conditions like no visits by friends to come and see you. Landlords say, 'if you want a friend meet in a cafeteria or somewhere else not here" (A 26 year old Congolese Refugee Woman, FGD, May 2014, Addis Ababa)

4.8 Bigotry and Harassment

Key informants interviewed said they enjoyed excellent relations, while some participants of the FGD complained of problems ranging from discrimination and verbal abuse. Because of the cultural, language and physical differences, participants of the FGD and key informants said that quite many GLR refugees living in Addis Ababa reportedly suffered some sort of

discrimination and verbal abuse, often stemming from the perception that they are unfairly benefiting from government and UNHCR/NGOs support.

> *Some who knew that we are refugees think that we are using government money given to us in dollars. So it is like we have a lot of money. So we want the UNHCR and the government to know that some landlords are charging us much amount that we don't have.* (Burundian Refugee Woman, FGD, May 2014, Addis Ababa)

Some have said they have experienced some form of harassment but not in a scale like sexual or physical attack. Some said locals, when they discover that they are "African" or not from Ethiopia, they may mock at them and utter some bad or belittling and derogative words.

> *We don't experience what we call it harassment. But when you speak on the phone, people nearby you might repeat what you say in a lousy; not a good way. Or when you pass by, they may call you 'Africa'. Some may even say 'why you don't leave this country'. 'Don't talk to me this is not your country.' Mocking at us.* (Rwandese Refugee Woman, Key Informant Interview, May 2014, Addis Ababa)

Discussions from the FGD and replies from the open –ended questionnaires attest to the fact that it is easy for the local population to distinguish them from other refugee nationalities because of their physique and complexion which is the case for some to experience some sort of annoyance from some individuals. " I have experienced religious harassment. In my area, they [the local population] call us "Satan" because we are not Orthodox [followers of the Ethiopian Orthodox Church." (Congolese woman, Interview Questionnaire, May 2014)

> *When an Ethiopian find you that your are not an Ethiopia they call you African or different names. Some who find out that we are refugees they pity you. They feel sorry for us. But many people confuse us if we are not refugees.* (Rwandese Refugee Woman, Key Informant Interview, May 2014, Addis Ababa)

Many, nevertheless, view Ethiopians as welcoming and cooperative though the language barrier remains to be the great challenge in establishing fruitful engagement.

4.9 Relationships with Ethiopian Women

There are cases of urban refugee men from the GLR married to Ethiopian women. A social service officer at DICAC, Tofik Kedir, says among the 37 Ethiopian women married to refugee men, nearly half of them are married to Congolese men. Ato Yilikal of DICAC also claims that refugees from the GLR are quick to establish communication with locals and hence quite significant of them are married to Ethiopians and "a good number of them are blessed with children from Ethiopians."

It can be asserted and argued from the findings of the research that many of the GLR have found it difficult to relate with Ethiopians. For some of the friends of the research participants who are married to Ethiopian women, it is often the case that once family members of the Ethiopian spouse learn that their daughter is married to a foreign refugee man, they may not be accepted fully. For some of those who have had established relationships with Ethiopian women, they say it is out of a potential advantage these women wish to secure that they enter into an affair.

One among the participants of the FGD said he has been in a relationship with an Ethiopian girl whom he has abandoned and quitted to marry his fellow Congolese woman. He explained his past relationship.

> *Our relationship with an Ethiopian girl doesn't last long. Because she expects that you have money, and then when you are like dating each other, she will find out sometimes even you don't have money to buy her a macchiato and then you broke and you don't have the time to meet her parents and relatives. Everything ends short*. (Congolese Refugee Man, FGD, May 2014, Addis Ababa)

The same Congolese refugee man says: “Ethiopian girls don’t love you. They don’t have this natural love. They love you because they think they have advantages or targets on foreigners. If they think they didn’t get that target, they just quit.” Reassuring his comments he adds, “ I have lived here for five years, so what I am saying I mean it.”

I was wondering to know if any relationships with Ethiopian woman might have those advantages of language and socialization. Equally important was to probe into the motivation of some Ethiopian girls to start a relationship with GLR refugees.

> *We just go and chat and spend time together. I will learn some Amharic and the other one we do it in English. She might teach me some Amharic and then I may forget. It is difficult. I can’t cope up with the culture. That is why I quit. Nevertheless, she helps me for example when I go to buy something, I go with her. So I will not bargain and keep quiet she just bargains and I will buy things with normal price.* (Congolese Refugee Man, FGD, May 2014, Addis Ababa)

4.10 Access to Livelihoods in Addis Ababa

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. (Refugee Convention, 1951). Ethiopia puts reservations to formal employment as enjoyed by the citizens of the country. Even though the refugee proclamation entitles refugees to “other rights and be subject to the duties contained in the Refugee Convention and the OAU Refugee Convention, they are not explicitly entitled to engage in the formal sector of the economy to earn income. Nevertheless, the ‘out of camp’ program initiated by the government and supported by UNHCR-BO, which allows Eritrean refugees to live

in Ethiopian towns, demonstrates an important step by the government (ARRA) towards the facilitation of self-reliance.

The link between livelihoods and protection is well documented and livelihood issues for women have been recently flagged as a key issue by UNHCR, launching a new initiative called "Women Leading for Livelihoods"(WLL**). (**Pittaway, n.d.). Many of the barriers refugee participants of the FGD mentioned with regards to establishing meaningful livelihood has been the absence of permits for work in Addis Ababa as well as elsewhere in the country.

Refugees in general and GLR urban refugees, however, are not entitled to formal employment opportunity which they may supplement the in-cash assistance they receive from UNHCR. All most all participants of the FGD and information collected from the questionnaires indicated that they are sitting idle and doing nothing in terms of self-employment and formal employment in the city's economy. Among the eight respondents of the open-ended questionnaires, only two said they have been engaged in washing clothes for neighbors and one in tutoring French language. Participants of the FGD have indicated that some were having skills that could be used to earn income in the city if appropriate legal provisions were there to allow them to get employed or self-employ themselves.

> *Some are educated while others are not; some have the skill to make hair the same skill like Ethiopians. Some are tailors, bank accountants, and medical professionals. The problem is that some or most of them don't come with their documents. If they might get any chance to work, they will not have anything to present.* (Congolese Refugee Woman, FGD, May 2014, Addis Ababa)

Beyond the purely financial aspects, employment plays a key role in furthering the social integration process of refugees by improving their language skills, encouraging the formation of friendships and professional contacts with the host population, and generally helping them gain acceptance by their local communities. (Da Costa, 2006) For some who even wished joining the informal business still have to overcome their problem with regards to the ability to speak Amharic- a language which they said is so difficult to comprehend and speak.

When asked if they had any means of making money and support themselves by engaging in any form of income generating activities, they totally refuted any previous reports of engaging in any form of work. They all said "no" with unanimity. Nevertheless, in a research project undertaken in 2007 on the social adaptation of Congolese refugee women by a Master of Social Work graduate, it was indicated that some refugees were engaged in some formal and informal economic activity namely hair-dressing, tailoring, tutorial services for kids of African diplomats, particularly those who have French language proficiency. The same study indicated that hairdressing appears to be particularly popular business amongst Congolese refugee women. (Selamawit, 2007). GLR refugees and most importantly Congolese are reported to be popular as musicians, dancers and painters. It is evident, nonetheless, irrespective of government permission, refugees might engage in some form of economic activity in order to survive and improve their livelihoods.

4.11 Economic Integration Strategies and Challenges

The presence of urban refugees has contributed greatly to the transformation of neighborhoods into a commercial and business area of central importance. Notwithstanding the deeply ingrained prejudices and legal constraints that restrict refugees' ability to work in the formal sector, refugees have been able to engage in a wide variety of informal livelihood activities

and have, ultimately, managed to survive (Pavanello etal, 2010). Quite a significant number of such types of urban refugees are engaged in economic activities such as in coffee houses and groceries, bars and restaurants, merchandise procurement and selling, barber shops, retail outlets, tea and coffee making among other things.

This is often true in Gofa-Mebrathayle, Bolemichael, and Hayaratkebele areas of Addis Ababa and some other neighborhoods where Eritrean and Somali refugees inhabit. In such areas one may find a relatively proportional presence of refugee economic activity. Such types of refugees often contribute legally as consumers, and sometimes illegally as employees and business owners and the benefits of such economic activity may enhance further development in the area they live in. (Pittaway, n.d.)

Despite the difficulty for refugees to enter the labor market legally, refugees continue to reside with the little life saving cash assistance they receive from UNHCR through a local implementing partner called DICAC. 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."We sometimes get advantage of the transport allowance we receive to attend language courses. We prefer to walk; then we use that transportation money for other needs." (39 year old Burundian Refugee Woman, FGD, May 2014, Addis Ababa)

Some said they rarely receive remittances from friends and relatives living in Europe or elsewhere outside Ethiopia. "Some of us have had relatives and friends who can send us some money. But you can't depend on them, you know. They might send you or not send you. They can't send you always" (19 year old Congolese Refugee Girl, FGD, May 2014, Addis Ababa)

Many would argue that the key factor in establishing well-being or even just survival for urban refugees, particularly women, is their access to viable livelihoods. Often this debate focuses on whether or not the host government provides refugees with the legal right to work. (Morand etal, 2012). Women refugees have to face most of the house work besides raising a child and taking care of children's schooling. Such situations, coupled with the difficulty of learning Amharic are self-damaging and hinder their social integration and "does bad thing to our psychological wellbeing" summarizes a Congolese refugee woman. "On our side, adds another Burundian refugee woman, "having to do nothing each day and sitting idle at home is often depressing, we appeal the government to help us get some sort of permit to be able to earn income with the skills that we have so that we can at least occupy ourselves."

Coping strategies in a costly and expensive city has been very difficult to survive. Some put their trust onto God that would help them. Nevertheless, some have been engaged in some income generating jobs and occupation that don't pay much. Social networks was among the coping mechanisms used by Congolese women to have a get together or even just sit and chat with friends.(Selamawit, 2007).

> *If they [the government] can allow us to work, small business, like barber shops or set up a small shop; we can still wait resettlement without getting depressed. If this can happen to us that is great. Me personally, I got training in videography with help by JRS but I never make money with that. I kept my certificate in my bed.* (Rwandese Refugee Man, Key Informant Interview, May 2014, Addis Ababa)

Another refugee adds, "We are hopeful that ARRA would consider availing provisions so that we can be productive individuals during our stay here in Addis Ababa. There might be a room for UNHCR to support such initiatives with necessary financial support".

I was asking them if they have ever, perhaps, used their abilities like French language skills to be able to find any form of employment and getting money. Participants exclaimed by saying that "Some Ethiopians are even speaking better than us. Even if you get any such opportunities, they would ask you for work permits, passports, valid visa. So it is like no way" concludes one of the participants of the FGD. Some refugees said they received training in some skills that are marketable but when they complete, they say, is to just sit with the certificates; doing nothing."If you present yourself as if you are a refugee, employers aren't even interested, it is disgusting you know." (19 year old Congolese Refugee Girl, FGD, May 2014, Addis Ababa)

Access to work opportunities is an essential element of human dignity as well as the ability to achieve economic self-sufficiency, one of the cornerstones of the successful integration of recognized refugees in their host country. A policy which promotes self-reliance and reduces the need for prolonged dependence on the country of asylum or international assistance by making available work opportunities, is a policy which is mutually beneficial to refugees and host states regardless of what the durable solution may ultimately be. (Da Costa, 2006)

Many refugees enter urban settings hoping to have the opportunity to retain self-sufficiency and earn an income in order to support their family, but the reality of living as a refugee in a city can be difficult without proper support mechanisms. (Mattheisen, 2012, pp.27)

In conversations with two key informants of Rwandese origin, they state that getting a job is 'impossible.' They express frustrations with job availability and lack of accesses. "Even if the government allows us to work, there is almost no special place for us to be able to work. Each and every area where we can work is also occupied by Ethiopians", says a Congolese refugee woman.

4.12 Gendered Roles in a Refugee's Life

Constructs of gender, of what it means to be a woman or a man, change across space and across time. What it implies to be a man or a woman in the east African context, constitute an essential element in the process of reconstructing social networks in exile. At the same time, the very situation of forced migration appears to exert a certain influence on the gender dynamics between refugee men and women. Men in particular establish a proportionally larger number of relationships with persons of the opposite sex in the situation of forced migration. **(**Cheung and Phillimore, 2013, pp.63)

Women are primarily responsible for taking care of their daily living and home chores. Coupled with the low level of social integration with the host community, it is yet another depriving and cumbersome thing for women to handle. For GLR women, it often appears to be challenging to easily cope up with the reality and the bigotry associated with a lack of awareness about them on the part of the host community.

> *In a refugee life, there is no that manly and womanly difference. We know in our country the woman depends on her husband because he has working potentials but here we don't have work. So our women do like what we do. We are equal.* (Congolese Refugee Man, FGD, May 2014, Addis Ababa)

In the exercise of gendered role between men and women, participants of the FGD said they see that high level of interdependence and support between men and women refugees of the GLR though men continue to play a supportive role. "They [men] are all the same because no one is working and they [men] all depend on the assistance that they get from the humanitarian organization." (Congolese woman, Interview Questionnaire, May 2014). Replies from the open-ended interview questionnaires attest to the fact that fellow men refugees are not better off compared to women in a refugee situation.

> *There is no big difference between men and women in a refugee life. In our culture it is the man who is a breadwinner. But here he can't satisfy her needs, so he can't stay away and do nothing. Both need to do and engage themselves to challenge life here.* (Rwandese Refugee Woman, Key Informant Interview, May 2014, Addis Ababa)

When asked about the challenges women refugees of the GLR face and the overall living condition of GLR women refugees, many participants have said that though they have a lot of un-met needs, they still hope the future holds a better prospect in their life as refugees.

> *We are not happy and we are not deeply in sad. But we are better off than those living in a camp. In a camp everything is difficult. Here we can make friends and any good friend of you could invite you a soda or buy you injera. But in a camp you are always saturated on the same area. If you feel un-happy, you can move and come to DICAC's office or leave for somewhere and you feel relived.* (Burundian Refugee Woman, FGD, May 2014, Addis Ababa)

The study participant women refugee narratives attest to the fact that differences exist in the challenges and barriers women and men face. Such differences do also exist in urban refugee lives that women may have to face quite a lot of them in a strange refuge environment compared with men, such as family and home responsibilities.

4.13 Organization Support- Refugees' Reflection

According to participants of the FGD and interviews with key informants, the support from organizations working with urban refugees is sometimes not up to their expectation. This doesn't mean they are not availing the basic services deemed necessary to sustain an urban life nor GLR are less regarded to other refugees coming from other regions, say the Horn of Africa. Urban refugees, particularly those from the GLR are often said to aim staying in Addis pending resettlement opportunities and when individual cases of resettlement process are delayed or at times when resettlement quotas are few, it is not uncommon for refugees to complain about the services of organizations helping them. Nevertheless, many said the services they are getting

including medical treatment, protection needs as well as education are most of the time acceptable, indicating the need for additional assistance considering their peculiar needs.

> *The NGOs are doing what they are able to help us. We feel well represented. The problem is with the organizations because of reasons we don't know. Financially and medical treatment wise particularly when you reach at a certain point and need to leave abroad then you find yourself unable to get such treatments.* (Rwandese Refugee Woman, Key Informant Interview, May 2014, Addis Ababa)

From the questionnaire replies and the discussions from the FGD, refugees underlined the necessity and urgency to address the challenges they face reminding concerned organizations working with urban refugees to do all what they can to oversee and look into the lives of the most vulnerable refugees. "We want to give us the freedom of working or increase the assistance that they [the humanitarian organizations] give. We want to move freely, and work and tell Ethiopians that we are god people that they should not fear us." (Burundian woman, Interview Questionnaire, May 2014). "Unlike other refugee groups, GLR refugees need special attention considering the various challenges they face", says one among the FGD participant.

During the FGD, participants echoed that women, particularly with less socialization, need to be consulted and their concerns listed in order for the agencies to be able to devise appropriate provisions that are much friendly to women leading for a more fruitful stay and better social integration. Participants of the FGD said that they are not in a better position compared to other nationalities indicating for an increased attention into their plight on the part of ARRA/UNHCR, DICAC and JRS.

> *We have different culture and different language. Everything is different when you compare us with other nationalities like Eritreans, Somalis and Sudanese. These three nationalities have some similarities with Ethiopians. It is easy for them to adapt to the culture. If UNHCR and ARRA don't focus on our issues it may cause us do some bad things. Such organizations should focus on women specially. Sitting at home. So this*

> *one causes stress and may lead to do some bad things.* (Rwandese Refugee Woman, Key Informant Interview, May 2014, Addis Ababa)

In light of promoting understanding and improving the social integration of GLR refugees, UNHCR "promotes knowledge and sensitization on the local cultures, habits and language and entrepreneurial skills. Refugee women from the GLR are also represented in the Refugee Central Committee (RCC) to promote better understanding between host community and themselves. There are also education access created for their children and at schools an interaction and social cohesion are promoted between children from the host community and GLR children. UNHCR also in its programs ensured that there is equality of treatment between refugee women from all countries.", says Mr. Panchoe.

The monthly subsistence allowance refugees are receiving doesn't always last them the whole month. Unlike encamped refugees who rely solely on humanitarian support for their accommodation and other NFI needs, urban refugees are left to find decent accommodations and cater other materials such as home appliances by themselves from the subsistence allowance; leaving them with little amount to fulfill the other very many personal and family needs.

> *If they [the humanitarian agencies] could give us like mattresses to sleep on or buckets to contain water, and other important items for our household that could still sustain and we can save some amount from what we receive as a monthly allowance. I wish the UNHCR/DICAC could see a way to help us*. (Rwandese Refugee Man, Key Informant Interview, May 2014, Addis Ababa)

Another key informant reflects on what the ARRA/UNHCR and its partners need to do to improve their stay in Addis Ababa.

> *If the Ethiopian government can create awareness saying about our presence here as refugees. The responsible agencies should create the awareness among the local people to help them identify the difference between us refugees and other Africans who work here in various organizations. That is what I can say.* (Rwandese Refugee Woman, Key Informant Interview, May 2014, Addis Ababa)

Replies from the open-ended interview questionnaires also attest to the need to increase the awareness on the part of the public. “I think the Ethiopian government can tell people on radio, and TV that they [the people] should love foreigners.” Other replies tell that it is important to give them “the opportunity to work or give us enough assistance.” (Congolese woman, Interview Questionnaire, May 2014)

Conversations with ARRA, UNHCR and NGO personnel also highlight the observable un-met needs and challenges in terms of providing assistance to refugees in urban areas where there are many “varying needs unique to each group of the urban refugee population”, states Ato Eyob Aweke- a protection team leader at the ARRA. Ato Yilikal of DICAC also agrees to the growing demand in addressing the needs of refugees living in urban settings “Some refugees really need additional assistance to make the living well-suited with the way of living in Addis Ababa .”, he said.

“My perception is that there is a growing tendency among refugees particularly of those from GLR whereby refugees prefer to reside in Addis Ababa and than going to camp and this is a challenge for many working in the humanitarian assistance program”, says Ato Mulugeta of JRS.

4.14 Going Back Home

Many participants of this study have said that they would return home if there comes peace and stability back in their countries of origin, for many have left due to political and tribal conflicts which resulted in their displacement from their home towns. For some they would prefer staying in Ethiopia even if the cause of their plight ends back in their home countries. For some others, they would prefer to stay safe in Addis Ababa rather than risking another movement outside Ethiopia.

"If our country becomes peaceful, we can go back", says a Congolese woman. "Even if Ethiopia chases me out, I wouldn't dare to go home. I will just find another way. I can't go back to my country", added another refugee from Burundi. I have learnt that, during the FGD, the Burundian woman has no relatives and remaining parents back in her home country. For her, she just has to wait and look what the future might hold.

"Always home is the best, I wish if I knew that I will have my full security when I go home, I can go there. Right now I can't trust I will be safe there." (Rwandese Refugee Woman, Key Informant Interview, May 2014, Addis Ababa)

4.15 Humanitarian Assistance for Urban Refugees

The ARRA and UNHCR-BO

The ARRA- a government counterpart of the UNHCR-BO -together with other NGOs and partners, mainly the UNHCR-BO , assists refugees living in Addis Ababa who leave refugee camps due to various reasons; medical and protection needs being the main ones. Health services are mainly provided through major and specialized hospitals found in Addis Ababa which the ARRA enters into agreement with.

The ARRA together with UNHCR-BO undertake the registration as well as the healthcare for all refugees who require medical treatment. Besides, all legal and protection related activities are the main responsibilities of the government. Issuing identity card, helping refugees with legal and court cases, physical protection, etc also fall within the mandate of the ARRA.

UNHCR-BO avails ARRA with the necessary resources to assist the later to do its mandated roles. Refugees who stay in Addis Ababa processing their resettlement to a third country will also be assisted by the UNHCR, ARRA and the IOM with accommodation, escort and travel documents.

Eyob Aweke, interviewed, explains what the ARRA caters for GLR urban refugees settling in Addis Ababa. "We have been assisting GLR refugees like what other fellow refugees are assisted." He adds, "the government's position on urban refugees and in this case on GLR urban refugees living in Addis Ababa is always based on its long standing commitment to the protection of refugee rights as implied in the country's refugee laws and international refugee instruments. The ARRA receives them, help them register as refugees; protect their physical safety and security, we do documentation and issue them with identity cards to make easy their stay in Addis Ababa. Health services are provided for those in need of medical attention. As a government, we also provide travel documents such as UNCTD and emergency travel documents upon resettlement to third countries."

"The government in collaboration with UNHCR and other humanitarian partners allows refugees to reside in urban areas when they face serious either medical or protection problems…", says Ato Haileselassie of ARRA. UNHCR-BO's activities, as the UN agency responsible for the protection of refugees, with the support by the government, is based on a commitment to

upholding the social and economic standing of refugees, particularly by means of education, vocational training, livelihoods promotion and self-reliance initiatives.

In order to sustain the lives of urban refugees and help them meet their basic needs, UNHCR-BO provides them with regular sums of money, usually by means of cash payments through a local NGO called DICAC. Mr. Panchoe highlights the services women refugees receive from UNHCR: "… There is also education for their children, support with schoolbooks and provision of sanitary pads… So, they benefit from various assistance modalities. There is also, access to UNHCR for counseling, medical assistance and advice in various forms and ways. There is also support, when any member is in detention or at the police station. UNHCR supports such cases, and collaborates with the ARRA."

The ARRA has the leading responsibility for the administration, coordination and management of issues related to refugee assistance. Its responsibilities include developing policies, promoting durable solutions, coordinating humanitarian assistance, receiving and processing applications for refugee status, and above all managing the refugee camps**.** In camps, the ARRA is primarily engaged in the provision of humanitarian services such as monthly food ration distribution, primary health care, protection of refugees' physical safety as well as primary education, among others.

NGOs- DICAC and JRS

There are two NGOs; DICAC and JRS who avail some form of humanitarian assistance to urban refugees in general apart from the ARRA and the UNHCR-BO.

DICAC provides various services including the monthly subsistence allowance for education and daily living expenses which it receives from UNHCR-BO. The DICAC is, thus

responsible for granting the monthly subsistence allowances for refugees to cover their daily expenses, tuition fee for students, and other needs; though the amount each refugee receives is not adequate and many refugees run out of cash before payments are made in the following month. HIV/AIDS prevention, counseling, psycho-social support are also provided by DICAC.

Ato Yilikal of DICAC explains that "DICAC specifically assists women through the GBV explicit project by providing marketable skills training and promoting them to income generation program like petty trades by providing startup capital. We also assist 'women at risk' by subsidizing when they have critical problems. As the majority of women refugees are shouldering the big responsibility of the whole family like the other social context, we employ maid assistants during delivery and sickness. Moreover, provision of awareness raising in various issues, sanitary pads distribution, bedding allowance during delivery are other assistance given especially to women".

The nature of DICAC's work under its urban refugee program, says the head of RRAD/DICAC is "provision of social services to urban refugees including women from GLR. Overall, medication, education, safe house, provision of subsistence and clothing allowance, intervention against GBV, HIV/AIDS, psychosocial support, are the major once."

JRS runs some training programs, mainly computer and language training and psychosocial support that help refugees acquire skills. "Such programs not only help refugees acquire some skill, they are also a means to get together among various nationalities", says Ato Mulugeta of JRS. At the Sidistkilo Refugee Community Center, which is the only center for refuges in the city, the JRS offers language courses, computer classes, day-care services, library facilities and psychosocial support. The center also caters various indoor and outdoor games for

visiting refugees of all nationalities. Besides, the community center serves as a place for refugees to learn from each other and get relived and avoid frustrations.

"It is at the center that urban refugees share experiences and learn life skills important to lead a healthy and productive life-one that is based upon mutual understanding and cooperation," states Ato Mulugeta. "English language skills are sought-after by many refugees in the region who hope to either resettle to a third country or find possible employment", says Ato Mulugeta. In 2014, the agencies actively working in the urban refuge program have planned to revise the situation of urban cases, particularly those who stayed longer years in Addis Ababa in a bid to find durable solutions to their plight. (Tripartite Agreement, 2014)

5. Conclusion

This study argues that the refugee experience in Ethiopia is no longer solely played out in refugee camps. Responding to the needs of urban women refugees represents a growing challenge for all concerned actors, including the government and humanitarian agencies. Refugees of the GLR settling in Addis Ababa face different challenges and barriers and in many cases are less advantageous compared to their counterparts living in camps.

Faced with limited assistance and income generating opportunities to improve their livelihoods, refugee women who live in Addis Ababa are left to their own self in order to meet basic needs of food, daily expenses, shelter and other needs. Difficulties in learning Amharic have often made it difficult for GLR refugees to communicate with the host community which leads to less socialization. When coupled with language and cultural differences, and the lack of work permit, GLR refugee women are left in an extremely vulnerable situation. In such scenario, securing self reliance is nearly impossible for all refugees. For many they have to rely on the humanitarian assistance to sustain themselves.

All participants of this study have echoed Amharic language deficiency as the main hurdle for a meaningful interaction with their neighbors and the society at large. This puts them at a disadvantage unlike other fellow refugees from neighboring countries such as Eritrea and Somalia who share cultural similarities with Ethiopians.

The findings of this study have shown that GLR refugees living in Addis Ababa have to face challenges in their attempt to become socially integrated. One may beg the question as to whether some refugees are still interested to adapt to the social fabric of Addis Ababa and integrate quickly enough with the hosting community. The disinterest and inability to stretch out to the lives of local Ethiopians may not help to a meaningful social integration rather impedes a

way for a productive stay in Addis Ababa. Refugees from the GLR are less interested to adapt to the social fabric of the society in a way that they are not keen to socially integrate, and most do not speak the local languages, despite of being residents for many years. So, there is also own efforts and initiative required to change themselves.

Unless refugees show the commitment and determination to learn and sneak into their new environment, they would hardly be able to establish better social integration and a meaningful livelihood. It is with a single stride the journey of a kilometer begins and hence refugees should build and cultivate the hope and use the opportunity at hand to maximize their stay in Addis Ababa until any durable solution is found.

Despite the protracted situation for quite some of them who stayed for quite few years, local integration or resettlement opportunities remain distant prospects. Although some refugees leave the country as a result of a resettlement, most remain with gloomy prospect for the future. Repatriation which the UNHCR says is the most preferred solution to the plight of refugees is not bright. With ongoing conflicts in parts of the DRC and sometimes involving neighboring states, refugees said they are not yet making their mind to leave for their country and return home. In the words of one of the study participant, many of those in the FGD wouldn't "dare to go home even if the government chases them out". They will have to find another way. Nevertheless, integration in all its forms will only be successful if refugees establish better socio-cultural adaptation, mainly through the ability to speak local languages.

6. Implications for Social Work

Amharic language program which was once given at JRS should be put back in place at different level. It is particularly important to provide targeted and specialized language courses or tutoring for GLR refugees who are often at a disadvantage in learning and speaking the language compared to other group of refugees such as Eritreans, Somalis or Sudanese.

The service provided at DICAC and JRS and of course at ARRA and UNHCR, where one can find many urban refugees wondering around in their premises, should ensure that it considers the particular challenges and needs of GLR refugee women, particularly housing and decent accommodation, Amharic language proficiency, NFIs, livelihoods and equally important is increased access to the already freely provided essential services such as health and education.

Owing to the low level of awareness and understanding to the presence of African refugees, particularly those coming from the GLR, on the part of the general public, which was evident in refugees being confused as expatriates or diplomatic workers which in turn affected refugee lives unconstructively, the ARRA in coordination with UNHCR-BO and NGOs should fund education of the host community and training of local authority staff, the police, judicial services and urban refugees themselves on refugee rights and the international refugee protection obligations which Ethiopia has acceded to. In light of this, outreach services by concerned organizations towards the GLR refugee communities should target in raising awareness about the plight of refugees, strengthening people to people relations among the host communities and the refugees. Refugee events such as the WRD celebrated each year and other important refugee gatherings could serve as important forums to establish the understanding and promote positive interaction among the ordinary Addis Ababans and the general public. Equally important is the

focus on public relation works on the part of humanitarian organization to increase dialogue and cultural exchanges and create mutual understanding and respect.

Moreover, considering the profile of refugees coming from the GLR, the ARRA and UNHCR-BO should survey the skills and work experiences of such caseload of refugees. In such a way, the expertise and skills these refugees brought with them might be tapped to the benefit of the host community and the city at large. Some opportunities where such refugees might engage in are not often occupied by Ethiopians such as tutoring French language classes, entertainment in African music and dance, and the like. Such skills may not have the cost of snatching available employment/job opportunities from the local population and therefore the government together with UNHCR and partners may see the pros and cons of providing provisions that may avail the legal permit for such refugees to engage in occupations and leisure time professions that are specific and not jeopardizing opportunities of the host community.

Concerned humanitarian organizations, mainly the UNHCR-BO, should deal with the most appealing urban refugee needs and support the government of Ethiopia (ARRA) and involved NGOs in the design of effective programs to better meet the immediate and longer-term needs of GLR refugees.

The ARRA /UNHCR-BO and their implementing partners should come up with innovative strategies and policy provisions to address the specific challenges facing a unique profile of refugees from the GLR. GLR refugee stories should be listened to, understood, and used to inform assistance policy and provisions in order to meet the process of cross-cultural integration and communication with the host community of Addis Ababa.

NGOs, particularly those with regular contact with GLR refugees should work closely with the UNHCR-BO and the government departments for refugee affairs- ARRA to make sure those services are women friendly and comprehensive addressing, of course, the specific needs of both sexes of GLR refugees.

The UNHCR-BO should encourage the government to consider availing employment opportunities for such vulnerable refugee women who often have to rely on assistance. The ARRA together with the support from UNHCR and other donor institutions may find ways whereby some refugees could use their prior skills to start up their own small business and earn a living. It is said that there are quite considerable number of GLR refugees engaged in entertainment, painting, and other skills that can be traded to gain income.

The government of Ethiopia may facilitate naturalization of those GLR refugees willing to become Ethiopian citizens. Such cases may include some GLR refugees married with Ethiopians. In such a way the plight of GLR refugees may get some sort of solution in situations where options of resettlement are very limited to refugees from the region.

It is important to note that partnerships among implementing partners of ARRA and UNHCR-BO are critical at all levels in order to be successful in urban areas. Some assistance and policy provisions by humanitarian organizations should also be nationality specific rather than having a blanket assistance system which, in some instance may not work best for particular caseload of refugees such as refugees from the GLR. In doing so, the ARRA together with UNHCR and partner agencies may design models and pilot alternative interventions that address the specific and complex needs of women refugees from the GLR.

The areas of economic integration and livelihood strategies are one area where someone could venture for further research into the lives of urban refugee lives. During the undertaking of this study, many participants of this research weren't willing to disclose freely how they supplement their living except unanimously denying any involvement in the economic activities of Addis Ababa.

This research is, I think, worthy reading and can be used as a reference for a subject little researched because of the fact that the findings and discussions including the social work implications are comprehensive and meaningful.

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Appendix I

Open-ended Interview Questionnaire for Urban Refugee Women from the Great Lakes Region

The questions below seek to establish demographic characteristics of individuals on whom the questionnaire will be administered. The questions also look into the experiences of GLR refugee women in Addis Ababa. Participation is completely voluntary, and any participant may choose to stop filling out part(s) of the questionnaire. Information that participants may provide will be used only for purpose of the research.

Your cooperation is greatly appreciated. Thank you.

Personal Background

1. Age

2. Marital Status Single ☐ Married ☐ Widowed ☐

3. Educational Background No Education ☐ Elementary ☐ Secondary ☐ College Diploma/Degree ☐

4. Nationality

Flight Story

1. Why and how did you leave your country to make it to Ethiopia?
2. What made you prefer migrating to Ethiopia?
3. Is it worth living in a city than staying in a refugee camp? If yes or no, explain.
4. How do you describe your sense of safety in the area you live in?

Perception about GLR refugees

1. Do people confuse you as a foreign worker/expatriate? If so, what impact it has on your daily living in Addis Ababa and in your neighborhood in particular?

Indicators of Social Integration

1. Do you live together with fellow countrymen? If yes, what is the social use of living together among fellow countrywomen and men?
2. What are the barriers be it cultural, language and other values while living in Addis Ababa?
3. Is housing affordable? If not, how you manage to live in the city? What sort of problems you face to access modest accommodation?
4. How helpful are the connections you have with your neighbors(e.g. when celebrating holidays etc) and the society at large to better integrate with the hosting community?
5. How do you describe the help and support from your neighbors and other ordinary citizens?
6. How do you explain the value of existing social bridges between you and other fellow refugee groups and nationalities? Explain how such relationships helped your social integration.
7. Do you have better knowledge of the local system? If yes, explain.

8. What are the problems you face in terms of Amharic language proficiency?
9. Do you face any problem with regard to interpretation when getting services? Explain
10. Are you properly represented in urban refugee associations and committees? Are you concerns and particular needs addressed? If you don't think, explain.
11. How do refugee community events help you foster better understanding amongst you?
12. How do you describe your engagement with government and non-government organizations?
13. Have you ever experienced any form of racial, cultural or religious harassment? If so, describe such incidents.
14. Do you think refugees from the GLR should receive better attention? If so, explain.
15. What sort of challenges can you mention that may hinder a meaningful social integration and better livelihood?
16. Do you think you have established yourself well in Addis Ababa? If you think so, explain
17. Any particular concerns you may want to raise in terms of social integration and livelihood in Addis Ababa.
18. What do you think should be done to maximize your social integration/adaptation and improve your livelihood?
19. Do you intend to return to your country? If no, why?

Livelihoods

1. What did you do for your living apart from the assistance you receive from humanitarian organizations?
2. Which sectors of the informal/formal economy are easily accessible to support your livelihood?
3. Are you employed? If so, mention your situation and problems you may face?

Gender Specific

1. Have you ever been married to/had a relationship with an Ethiopia? If yes, how did it help you better integrate socially?
2. Please explain if you have ever experienced any form of sexual harassment/violence?
3. Do you think your men are better off than women refugees in urban settings? If so, explain.
4. As a refugee woman, what issues would you want the UNHCR and ARRA to address for you to help you integrate socially and improve your livelihood?

Organizational Support

1. How do the various psycho-social and counseling and related services of DCAC and JRS help you better integrate with the local population and establish better livelihoods?
2. How do you explain UNHCR/ARRA, DICAC and JRS help in fostering relation between you and the host community?
3. How would you want the ARRA/UNHCR /DICAC/JRS help you to improve your social integration and livelihoods?

Appendix II : **Urban Refugee Women Social Integration Survey Consent Form**

Study Name: A Case Study of Social Integration Process and Livelihood of Urban Refugee Women from the Great Lakes Region (GLR)

Researcher: Suleyman Ali, MA Candidate

Institution: Addis Ababa University, School of Social Work

Purpose of the Research:

As very little is known about the social integration of urban women refugees, particularly of those coming from the GLR, the purpose of this research is to learn more about the experience of urban women refugees of the GLR particularly their process of social integration with the hosting community and challenges they face. It is believed that knowing more about the life or urban women refugees is essential in order to know how best to devise better reintegration programs to improve the living conditions of urban women refugees. The findings of this paper would also be invaluable input for an area of research where little is known. The purposes of this study are purely academic.

The questions look into the experiences of GLR refugee women in Addis Ababa. Participation is completely voluntary, and any participant may choose to refrain from filling out part(s) of the questionnaire. Information that participants may provide will be used only for purposes of the research.

What You Will Be Asked to Do in the Research:

I am asking you to spend no more than few hours completing an anonymous survey including questions about you and your social integration process and challenges while living as urban refugee in Addis Ababa.

Voluntary Participation and Confidentiality: Your participation in the study is completely voluntary, and you may choose to stop participating at any time. Similarly, you may choose not to answer particular questions in the questionnaire. All information you supply during the research will be held in confidence.

Questions about the Research? If you have questions about the research in general or about your role in the study, please feel free to contact Suleyman Ali either by phone at 0911079548 or by e-mail at suleyman8577@gmail.com

Please write your answer **NEATLY & CLEARLY** in the space provided below the question. Your cooperation is greatly appreciated. Thank you.

Signatures: I have understood the nature of this project and wish to participate. I am not waiving any of my legal rights by signing this form. My signature below indicates my consent.

Signature: _____

Date: _____

Appendix III. Refugee Population in Ethiopia (ARRA, April 2014)

Countries of Origin	Refugee Camps	Total Figures	Location/Region
Somalia	Aw-Barre (Teferiber)	12,288	Somali
	Boqolmayo	41,702	Somali
	Buramino	38,608	Somali
	Hilaweyn	36,738	Somali
	Kebribeyah	15,618	Somali
	Kobe	36,243	Somali
	Melkadida	40,835	Somali
	Shedder	10,345	Somali
Sub- Total		232,377	
Eritrea	Adi-Harush	27,043	Tigray
	Assaita	8,513	Afar
	Ayne-dib	2,914	Tigray
	Berahle	6,400	Afar
	Dallol	6,075	Afar
	Hitsats	16,027	Tigray
	Mai-aini	18,543	Tigray
	Shimelba	5,918	Tigray
Sub-Total		91,433	
South Sudan	Kule	38,423	Gambella
	Leichuor	45,674	Gambella
	Okugo	5,215	Gambella
	Pugnido	43,835	Gambella
Sub-Total		133,147	
	Ashura	3,950	Benishaghul-Gumuz

	Bambasi	13,580	Benishaghul-Gumuz
Sudan	Sherkole	10,499	Benishaghul-Gumuz
	Tongo	10,770	Benishaghul-Gumuz
Sub-Total		38,799	
Kenya	Dillo	1,078	Oromiya
	Megado	1,814	Oromiya
Sub-Total		2,892	
Urban Refugees of Various Countries	Addis Ababa	2,589	Addis Ababa
Grand Total		501,237	

Declaration

This thesis is my original work and has not been presented for a degree in any other university, and that all sources of material used for the thesis have been duly acknowledged.

Signature _____Date_____

Suleyman Ali