THE IMPACT OF IMMIGRATION ON SOMALI CULTURE IN UGANDA, A CASE STUDY OF KISENYI-MENGO

BY

ABDIAZIZ MOHAMED HASSAN

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A RESEARCH REPORT SUBMITTED TO THE COLLEGE OF HUMANITIES AND SOCIAL SCIENCES IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE BACHELOR DEGREE OF PUBLIC ADMINISTRATION AND MA/NAGEMENT OF KAMPALA INTERNATIONAL UNIVERSITY

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DECLARATION

This research dissertation is my original work and has not been presented for any award in any institution whatsoever.

NAME: ABDIAZIZ MOHAMED HASSAN

SIGNATURE: ----------------------------------

DATE ------- 30/09/ 2016 -----------------

APPROVAL

This research dissertation has been submitted for examination with my knowledge as the department supervisor

Name: BIRUNGI SYLVIA

Date 30 | sept | 2016 .

Signature

DEDICATION

I dedicate this dissertation to my dear parents and family, my father Mr. Mohamed Hassan, and my mother Mrs. Hawa Abdi Nur for their parental and financial support in my academic life not forgetting my brothers, sisters and cousins.

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I am greatly indebted to ALLAH for the successful completion of this work. This was made possible still by the contributions of several crucial persons of whom I feel I am also greatly indebted and where as I can not single out each and every one's name, I humbly point out the few who deserve my sincere appreciation.

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May ALLAH bless you abundantly.

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LIST OF ACRONYMS AND ABBREVIATIONS

NGOs   Non-governmental organizations

CSOs   *Civil Society Organizations*

IDPs   Internally Displaced Persons

FBOs   Faith based organizations

IRSA   Immigration and Refugee Services of America

ARADI   African American Relief & Development Initiative

WHO   World Health Organization

UN   United Nations

ABSTRACT

The research carried out on "The Impact of immigration on Somali culture in Uganda, Kisenyi-mengo" was aimed at establishing Somali culture in Kisenyi, Uganda. The focus of the research also analyzed the socio-economic needs of the Somali immigrants in Uganda. The investigation was also based on the metrics relevant to the rights of the Somali immigrants and the effective mechanisms required safeguarding their educational and fundamental human rights. The theories relating immigrants rights violations including the Malthusian theories provide the basis for analyzing the literature review. The theoretical framework establishes the specific immigration considerations and cultures that directly relate to Somali immigrants.

The method that was used to carry out the research was based on exploratory approach and this involved using descriptive survey as an ideal method of getting relevant information that pertains the culture of the Somali immigrants in Uganda. The sampled size was rationed to 60 households which included families and the individual Somali people. The sampling was by randomized means and this was aided by differences in the respondents' classes. The instruments used in the research varied according to both the respondents' age and level of education. The questionnaires were used to get information from an informed class of respondents while oral interviews focused on both the students and the uneducated households. The data was analyzed by using relevant coding procedures.

The findings of the study showed that culture is an important factor among Somali immigrants. It also found out that the significance of the core objectives relative to Somali immigrants explored core attributes which reflected existing impacts of Somali culture of the overall concept pf social interaction in Uganda.

CHAPTER ONE

INTRODUCTION

1.1. Background

Researchers in culture have been working for years to understand questions related to the educational experiences of immigrants. Little research has explored the role of immigration on culture. Researchers have sought to answer many important questions: What is the relationship between immigration and culture? What are the experiences and challenges of immigrants in new countries? Finally, how can immigrants be assisted in their transition to life in a new country? (Abdullahi, 2001).

This proposal explores these questions in regard to one unique group of immigrants, the Somalis, who according to Boyle& Ali (2010) have largely immigrated since 1990 due to civil unrest in their country. In the United States and Canada for instance, Somalis comprise one of the largest groups of African-born Black Muslim immigrants (Boyle& Ali, 2010) with an estimated number of 70,000 Somalis in Canada. In 1990, the number of Somalis who entered the United States as refugees was 25 (Immigration and Refugee Services of America [IRSA], 2003). By 2001, the number of Somali refugees who entered the United States was 4,939. After September 11, 2001, this number dropped drastically but increased to 1,983 in 2003. Somali refugees comprised the highest number of refugees from Africa entering the United States during the time period of 1990-2003 (IRSA, 2003). The scenario is almost the same in other countries although reliable statistics does not exist.

Numbers vary, but 35,000 Somalis are estimated to live in the state of Minnesota alone; some estimate the number to be about twice this due to secondary migration (African American Relief & Development Initiative [ARADI], 2003). In the United States, Minneapolis, Minnesota and Columbus, Ohio hold the largest concentrations of Somali immigrants (United States Department of State, 2003).

Due to the newness of this group in the United States and elsewhere, little research has been conducted regarding how to assist Somalis in their transition to their new lives (Cassanelli, 1982). This research, however, indicated that the culture of young people is one concern held by Somalis, regardless of their national residence, gender, and age. The literature shows that Somali

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adolescents, in particular, may need extra support in issues regarding culture (Alitolppa-Niitamo, 2002; Forman, 2001; Hersi, 2005). It is also suggested that adapting to new cultural ways should involve not only immigrants, but also their parents and families (e.g., Nderu, 2005a, 2005b; Robillos, 2001). An additional question that this research seeks to answer, therefore, is how best Somali immigrants can be supported to preserve their culture.

In Uganda where Somali immigrants have sought refuge the situation is not different. Somali immigrants in Uganda could have come from a long time; however following the civil war of 1991 the numbers shot up (according to a Somali elder in Kisenyi Mengo). This number however seemed to have escalated in 2007 because of the outbreak of violent conflict between Islamic Courts (on one side) and Transitional Federal Government of Somalia(TFG) and Ethiopian troops on the other side(added another Somali Elder). The number also shot up because Uganda was the only country where Somali nationals did not require applying for entry visa before leaving their country. All that the Somali national had to do was to have US $ 50 and fill entry forms at any entry point of Uganda to be admitted into the country.

The immigration of Somalis into Uganda like in other places in the world has had an impact on culture and the way of life. Mohamud Noor a Somali immigrant resident in Kisenyi Mengo says that over the years so many things have happened to the culture that it cannot be compared to the "true Somali culture". He adds that "today in Kisenyi, ladies clothing are more "westernized" (Somali women put on trousers) compared to the more preferred hijab; many women chew Kat (in Somalia chewing Kat among men is more tolerated);bride price that used to be paid by women in the 'true Somali culture" is now practiced less frequently during marriage ceremonies in Uganda; the youth have taken up to gambling and other night life activities that makes them sleep late in the night unlike what is tolerable in native Somalia; greeting especially for women greeting men now involves shaking of hands (a thing not acceptable in the Somali culture); and the youthful boys are imitating 'gangster life style' that is usually depicted in movies and western music".

1.2 Statement of the Problem

For some Somali families the severity of the violence and stress of the civil war, and flight from the homeland with loss of family members has made the adjustment process a struggle, in addition to the stresses of poverty, health, language barriers, and isolation (Lewis, 2008). Somali culture among immigrants in Kisenyi Mengo has seriously degenerated according to Mohamud Noor a Somali immigrant resident in Kisenyi Mengo. This cultural degeneration has enormous consequences for the future generation of Somalis and Somalia in general. There is therefore a need to understand the relationship between immigration and culture, the challenges immigration pauses on culture and what can be done to minimize the challenges immigration has on culture. For instance the youth have taken up to gambling and other night life activities which would in normal cases not be tolerated in the Somali culture and in some cases irrespective of gender and Somali immigrants shake hands in greeting other people yet in Somalia shaking of hands are between people of different gender strictly prohibited. Many Somalis have been in Uganda for 15 years plus and they may still suffer from immigration issues, as well as the economic downturn. Moreover, serious concerns for their family life and cultural way of life are faced with challenges. Thus, this research is interested in finding out the impact of immigration on Somali culture and what can be done.

1.3 General objectives

The aim of this research study was to assess the impact of immigration on Somali culture in Uganda, Kisenyi-Mengo

1.4 Specific Objectives of the Study

   i.   To examine the challenges of immigration on Somali Culture in Uganda

   ii.   To explore ways of preserving Somali culture in Uganda

1.6 Research Questions

The overarching research question of this study was found out how immigration has impacted on Somali culture in Uganda and how the problem can be addressed?
This study specifically endeavored to answer the following questions:-

   i.   What are the challenges of immigration on Somali Culture in Uganda?

   ii.   What are the ways of preserving Somali culture in Uganda?

1.6 Scope of the Study

1.6.1 Geographical Scope

The study was conducted in Kampala district. It was conducted at Kisenyi Mengo. Kisenyi Mengo was choice for this research because of its accessibility to the researcher but also because it is one of the major areas in Uganda which is highly populated with Somali Immigrants.

1.6.2 Content scope

The study made use of all the relevant documents in relation the impact of immigration on Somali Culture. Thus arguments, concepts, theories and content explored and used were within the field of Development Studies as a discourse. Thus, the content scope was limited to establishing the particular impact of immigration on Somali Culture.

1.6.3 Time Scope

This research covered the period of six months. This was from March to August 2016. This period was chosen because during this time in the exodus of Somali people cultural degeneration begun to be an issue of great concern.

1.7 Significance of the Study

- ✓ This study adds on the already existing literature on the impact of immigration on Somali Culture in Kisenyi Mengo Uganda.
- ✓ The findings from this research work provide comprehensive baseline data relevant for decision making especially if such decisions relate to the impact of immigration on Somali Culture.
- ✓ This research study has capacity to reveal that the issues and challenges of the impact of immigration on Somali Culture are numerous and should be given careful attention and considerations.

1.8 Conceptual framework

Figure 1: Conceptual framework

INDEPENDENT VARIABLE (IMMIGRATION)	DEPENDENT VARIABLE (SOMALI CULTURE)
• Selection, • Settlement, • Adaptation and • Contribution	• Language and Communication Style. • Health Beliefs, • Family Relationships: • sexuality, • gender roles, and • religion

Intervening variables

- Media
- Religion
- Languages
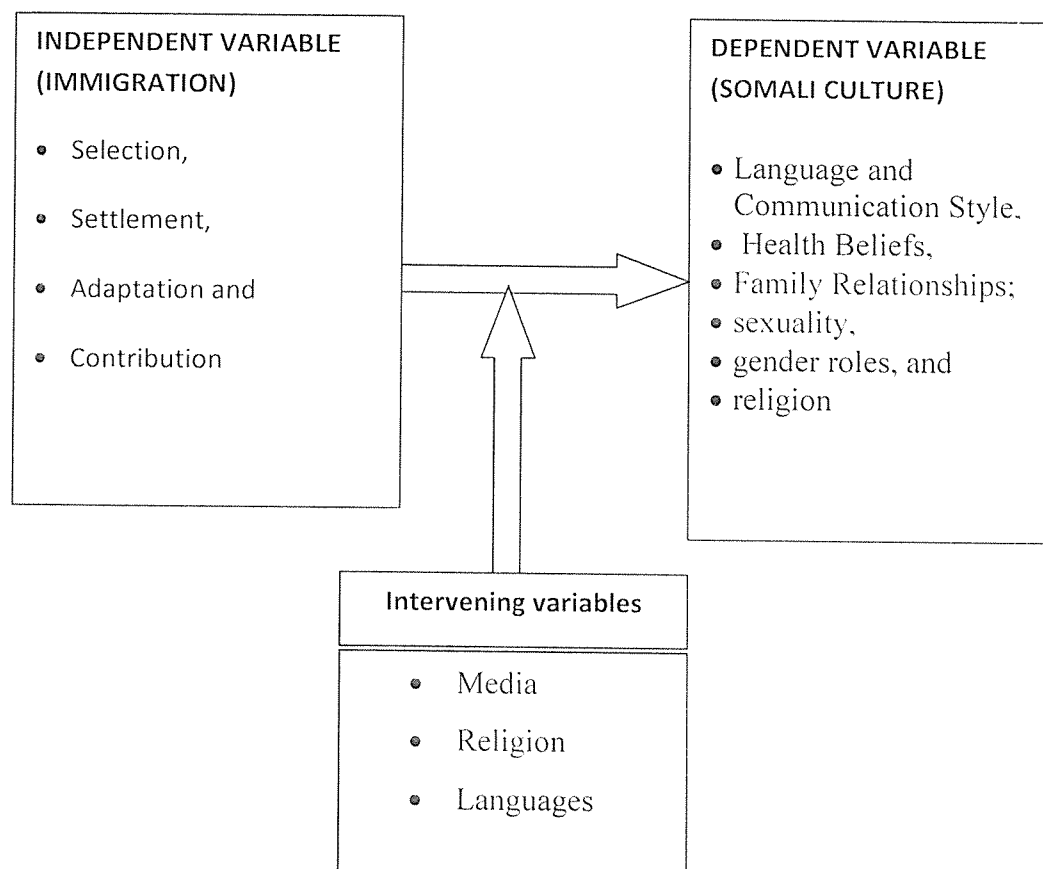
The conceptual framework explains the impact of immigration on Somali culture. According to this study and an idea adopted from Office of the Commissioner of Official Languages. (2002), the path that immigrants take from their first interest in moving to Uganda to their integration into Ugandan society can be broadly separated into four phases: selection, settlement, adaptation and contribution. While selection takes place in the immigrant's home country, the remaining three phases take place once the move to Uganda has been made. Selection refers to the time before an immigrant actually arrives in Uganda; settlement encompasses the time immediately following arrival when an immigrant needs to find housing, schooling for children and first-time employment. This period is often characterized by dependence on newcomer services. Immigrants move from the settlement phase into the adaptation phase when they have met all immediate needs and begin to plot and put in place their long-term strategy in Uganda. e.g. deciding where to live long-term and which professional path to pursue. This phase is characterized by increasing autonomy. Immigrants attain the final contribution phase when they

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have achieved their goals with regard to social status, employment and a feeling of being at home where they live. At this point they no longer rely on institutions for support but are able to contribute to them on a voluntary basis. At any of these stages, three dimensions of integration are of importance: language, employment and community. Language refers to the ability of the immigrant to communicate at a satisfactory level with his or her linguistic environment. Employment refers to the immigrant's ability to earn a living at a level appropriate to his or her skills and community refers to the social integration of an immigrant

On the other hand the dependent variable(culture) is composed of six components: Language and Communication Style, Health Beliefs, Family Relationships: sexuality, gender roles, and religion.

Language and communication style refers to a wide variety of verbal and nonverbal patterns and behaviors, including social customs about who speaks to whom—both how and when. In other words what is appropriate to be done and when should it be done.

Health beliefs cover a range of assumptions about the causes of disease as well as the proper remedies for illness. Here we ask questions like Who do people turn to for medical care if they are sick?

The family is the primary unit of society. In it, children are socialized into human society and into a culture's particular beliefs, attitudes, values and behaviors. The topic of family relationships includes family structure, roles, dynamics and expectations.

Sexuality involves more than genital sexual activity. It includes five major areas, sexuality, sexual intimacy, sexual identity, reproduction and sexual health and sexualization as discussed below

Sensuality is what enables people to feel good about how their bodies look and feel. It allows them to enjoy the pleasure their bodies can give to them and others. The need to be touched by others in loving ways, the feeling of physical attraction for another person, body image and fantasy are all part of sensuality.

Sexual intimacy is the ability and the need to be emotionally close with another and to have that closeness returned. While sensuality refers more to physical aspects of our relationships, sexual intimacy focuses on emotional needs.

Sexual identity refers to people's understanding of who they are sexually, including; gender identity (their sense of being male or female), their gender role (what men and what women are supposed to do) and; their sexual orientation (which gender they have primary affectional and sexual attraction to).

Reproduction and sexual health is the most familiar aspect of sexuality. It includes all the behaviors and attitudes having to do with having healthy sexual relationships and having the ability to bear children.

Sexualization is using sex to influence, manipulate or control other people. Termed the "shadow" side of sexuality, sexualization spans behaviors that range from mutually enjoyable to harmlessly manipulative to violent and illegal. It includes such behaviors as flirting, seduction, withholding sex, sexual harassment, sexual abuse, incest and rape.

Gender roles refer to what is considered appropriate and acceptable behavior for men and women. There has been tremendous change in the gender movement, in the last 20 years and doors have been opened to women in education and occupation. There are, however, still many deeply-held beliefs about which behaviors are feminine and which are masculine.

Religion refers to a specific set of beliefs and practices regarding the spiritual realm beyond the visible world, including belief in the existence of a single being, or group of beings, who created and govern the world. Ritual, prayer and other spiritual exercises are commonly part of religious practice.

Religious beliefs often provide guidance for behavior and explanations for the human condition. Religious beliefs and communities are often sources of strength for cultural groups coping with the demands of the majority culture. Religion can provide a sense of community and a basis for cohesion and moral strength within a cultural group. Religious communities can also serve as centers of support, resistance and political action.

Many, if not all, religions establish sexual norms. Most organized religions condemn homosexuality and so it is often difficult for gay, lesbian and bisexual people to find full acceptance and spiritual peace within their families' house of worship or religious tradition.

The above six components of culture are linked to the impact of new social settings on racial and ethnic groups (Advocates for the youth, 2008). Language and Communication Style, Health Beliefs, Family Relationships; sexuality, gender roles, and religion are all affected when an individual or group of individuals move or migrate from their indigenous land (Somalia) to a new place (example, Uganda). In many cases immigrants are forced to adopt to the culture of the new place they have migrated to in doing that they lose most or some of what was originally their own culture.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter of the dissertation is a review of literature, it explores works and written material of other scholars who have deliberated on the impact of immigration on Somali culture; this chapter makes an academic critique of the authors to show areas of agreement and disagreement; and also makes suggestions on what the study has done to address the gaps in the existing literature. This chapter is logically arranged in accordance with key thematic areas in the research specific objectives namely; key elements of the Somali culture, challenges of immigration to Somali culture and preservation of Somali culture in the wake of immigration.

2.2 Key elements in Somali culture
History and Culture

Somalia is located in Horn of Africa. In 1960 British Somaliland and Somalia Italia acquired independence from colonialism and merged into one nation. In 1969 democracy in Somalia ended, and in 1991 full civil war ensued (Amato, 1997). It is estimated that in the early 1990's 1.5 million people died of starvation, over two million people were internally displaced, and 800,000 Somalis became international refugees (Amato, 1997). Warring in Somalia has continued, and although some regions have formed into nations, the governments of these nations remain unrecognized (Amato, 1997).

Somalia's population is mainly rural (Birman et. al, 2001). Its social structure consists of clans and sub-clans. Society is generally democratic and egalitarian, and decisions are typically made by men, although women's roles are also valued as extremely important. Most Somalis are Sunni Muslims, but women are typically allowed more freedom to pursue an education, work, and travel than in other Muslim cultures. While some children attended Koranic schools in Somalia, education services were disrupted due to civil war. Education in refugee camps was available but usually for a fee (Birman et. al, 2001).

Language

The universal language in Somalia is Somali, an afroasiatic language that is closely related to Oromiffa and more distantly related to Swahili and the semitic languages of Arabic, Hebrew, and Amharic. Although written for many years, a uniform orthography was not adopted until 1973. The vast majority of the population is Moslem (>99%), and thus Arabic is a second common language. Until the 1970's, education was conducted in the language of colonial rule, thus older Somalis from northern Somalia are conversant in English and those from southern Somalia are conversant in Italian. The government sponsored literacy campaigns in the 1970s and 1980s and education was free at all levels until 1991(Hassan, 1974).

Names, Naming

Somali names have three parts. The first name is the given name, and is specific to an individual. The second name is the name of the child's father, and the third name is the name of the child's paternal grandfather. Thus siblings, both male and female, will share the same second and third names. Women, when they marry, do not change their names. By keeping the name of their father and grandfather, they are, in effect, maintaining their affiliation with their clan of birth (Hassan, 1974).

Status, Roles, and Prestige

Kusow (1998), say that opinions vary among Somalis regarding who has high status and is most respected in their communities. Opinions about what contributes to high status include those who: have a strong character, are able to lead, are educated, are wealthy, are able to communicate with everyone, and have knowledge of the Qur'an, tribal and family history. Since the war, tribal affiliations have divided much of the society but unity is still valued (especially when in the U.S.).

Children and elders share mutual respect. When addressing another family member or friend, words for "aunt," "uncle," "brother," "sister," and "cousin" are used depending on the person's age relative to the speaker (Kusow, 1998).

Men are usually the head of the household. Women manage the finances and take care of the children. It is considered culturally unacceptable for a man to not be perceived as being in charge of his home. At the wedding ceremony, the groom is told by the elder/sheik/father/father-in-law that he is responsible for feeding his family and respecting his wife.

Most women in Somalia now work outside the home, due to increasing financial hardships primarily caused by war and resulting inflation. In Somalia, working women tend to have more flexibility and community support than in the U.S. and maintaining a household and obtaining childcare is not as stressful as in the U.S. In the U.S., it is also common for women to work outside the home. It can be difficult for women to balance homemaking and childcare responsibilities without the type of support available in Somalia. Because men traditionally don't contribute to caring for children and housework, excess strain on the relationship can lead to divorce (Kusow, 1998).

Family is extremely important in the Somali community. The focus of Somali culture is on the family; family is more important than the individual in all aspects of life. Somalis will live with their parents until they get married. In times of sickness or marriage, all resources are pooled and it is understood that whatever you have is not only yours. Somalis who have immigrated to the U.S. will send money back to their families and even to close friends and neighbors.

The civil war is based on interclan and interfactional conflicts. When addressing Somali culture, it is considered disrespectful to refer to "clans" or "tribes." It is a very sensitive issue that is best avoided when in the United States and some in the community will deny their existence. Tribes were names originally given in order to place families and locate people, but now they reinforce prejudices produced by the civil war. When in the U.S., tribal lines may sometimes disappear for the greater goal of living in the new country (Kusow, 1998).

Greetings and Displays of Respect

Kusow, (1998), upholds that many social norms are derived from Islamic tradition, and thus may be similar to other Islamic countries. The common way to greet someone is to say salam alechem (roughly translated as "God bless you") and to shake their hand. Due to Islamic tradition, men and women do not touch each other. Thus men shake the hands of other men, and women shake each other's hands. When departing, the common phrase is nabad gelyo ("goodbye"). Respect is paid to the elders of the community. Elders are addressed as "aunt" or "uncle," even if they are strangers.

General Etiquette

The right hand is considered the clean and polite hand to use for daily tasks such as eating, writing, and greeting people. If a child begins to show left-handed preference, the parents will actively try to train him or her to use the right hand (Kusow, 1998). Thus left-handedness is very uncommon in Somalia.

As proscribed by Moslem tradition, married women are expected to cover their bodies including their hair. In Somalia, some Somali women wear veils to cover their faces, but few do in the U.S. as they find this a difficult custom to adhere to in American society. Pants are not a generally accepted form of attire for women, but may be worn under a skirt. The traditional women's dress is called a hejab, and the traditional clothing for a man is called a maawis. The snug-fitting hat that men wear is a qofe (Kusow, 1998).

Marriage

Marriages can either be arranged or be a result of personal choice. The common age of marriage is around 14 or 15 years old. Men who can afford to do so, may have up to 4 wives, as is customary in Islamic tradition. However, not all wealthy men exercise this option. In urban areas, a man with multiple wives provides separate homes for his different families. Whether these families interact or not depends on the preference of the individuals involved. In rural areas, it is more common for a man with more than one wife to have a single household, where the families care for the farm or livestock together (Kusow, 1998).

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Gender Roles

Lehman & Eno, (2003), say that as in many Islamic cultures, adult men and women are separated in most spheres of life. Although some women in the cities hold jobs, the preferred role is for the husband to work and the wife to stay at home with the children. Female and male children participate in the same educational programs and literacy among women is relatively high.

Family and Kinship Structure

There are several main clans in Somalia and many, many sub clans (Lehman & Eno, 2003). In certain regions of the country a single sub clan will predominate, but as the Somalis are largely nomadic, it is more common for several sub clans to live intermixed in a given area. Membership in a clan is determined by paternal lineage. Marriage between clans is common. When a woman marries a man of another clan, she becomes a member of that clan, though retains connection with her family and its clan.

Extended Families

Living with extended families is the norm. Young adults who move to the city to go to school live with relatives rather than live alone (Lehman & Eno, 2003). Similarly, people who do not marry tend to live with their extended families. Divorce does occur, though proceedings must be initiated by the husband.

Pregnancy

Childbearing usually commences shortly after marriage. A woman's status is enhanced the more children she bears. Thus is not unusual for a Somali family to have seven or eight children. The concept of planning when to have or not to have children has little cultural relevance for Somalis (Lehman & Eno, 2003).

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Child Birth

Expectant and newly-delivered mothers benefit from a strong network of women within Somali culture (Lehman & Eno, 2003). Before a birth, the community women hold a party (somewhat like a baby shower) for the pregnant woman as a sign of support. Births most frequently occur at home, and are attended by a midwife.

Post-Partum Practices

Newborn care includes warm water baths, sesame oil massages, and passive stretching of the baby's limbs(Lehman & Eno, 2003). Similarly in addition, Lehman & Eno, (2003) say that an herb called malmal is applied to the umbilicus for the first 7 days of life (malmal is available in the U.S. in some Asian markets).

When a child is born, the new mother and baby stay indoors at home for 40 days, a time period known as afatanbah. Female relatives and friends visit the family and help take care of them. This includes preparing special foods such as soup, porridge, and special teas. During afatanbah, the mother wears earrings made from string placed through a clove of garlic, and the baby wears a bracelet made from string and malmal (an herb) in order to ward away the Evil Eye (see Traditional Health Practices below). Incense (myrrh) is burned twice a day in order to protect the baby from the ordinary smells of the world, which are felt to have the potential to make him or her sick. At the end of the 40 days there is a celebration at the home of a friend or relative. This marks the first time the mother or baby has left the home since the delivery. There is also a naming ceremony for the child. In some families this occurs within the first 2-3 weeks of the baby's life, in other families, the naming ceremony is held at the same time as the celebration at the end of afatanbah. These ceremonies are big family gatherings with lots of food, accompanied by the ritual killing of a goat and prayers ((Lehman & Eno, 2003).

Infant Feeding, Care

Breastfeeding is the primary form of infant nutrition. It is common to breastfeed a child until 2 years of age. Supplementation with animal milks (camel, goat, cow) early in the neonatal period is common. This is especially true during the first few days of life, as colostrum is considered

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unhealthy. Camel's milk is considered to be the most nutritious of animal milks. A few Somalis use bottles, but more commonly, infants, including newborns are offered liquids in a cup. A mixture of rice and cow's milk is introduced at about 6 months of age, and subsequent solid foods after that. Most Somali women are uncomfortable with the Western idea of pumping breastmilk. They believe that human milk shouldn't be stored because it will go bad(Lehman & Eno, 2003).

Child Rearing Practices

Diapering is not common in Somalia. When the baby is awake, the mother will hold a small basin in her lap and then hold her baby in a sitting position over the basin at regular time intervals. Somali mothers claim that within a short period of time infants are trained to use the "potty." At nighttime, a piece of plastic is placed between the mattress and the bedding. The bedding and plastic are cleaned daily (Kusow, 1998).

Adolescence, Adulthood, and Old Age

Kusow (1998), maintains that adulthood is considered to begin around the age of 18, though it is acceptable to marry and have children around the age of 15. Mothers begin to prepare girls to run a household when they are between seven and nine years old. At this time, girls are expected to accept considerable responsibility around the house.

There is a great difference between rural and urban life. In rural areas, it is typical to follow a family trade. Some children may be able to attend school for a few years and then join the family trade. Impoverished people work hard to gain financial security and seek the most profitable employment. If a family lives in an urban center, they are more likely to have received more education.

Education

The civil war in Somalia has completely decimated the educational system. Now the focus is on survival. Before the war, the educational system was similar to that of the U.S., though the curriculum was more advanced. Children started school around the age of five or six and attended four years of elementary school, four years of middle school, and four years of high

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school. The Qur'an is taught in school and children may also receive private religious tutoring, which typically begins at three or four years of age (Kusow, 1998).

Old Age

Somalis feel that it is good to keep the mind and body active, so they will work until they are no longer physically able. Those with government jobs can retire after 25 years. However, because the economy is based on individual entrepreneurship, it is essential for most to keep working to maintain their businesses. Social security, welfare, and elderly-care institutions do not exist in Somalia (Kusow, 1998).When elderly parents stop working; it is usually a daughter that cares for them in her home. If there is no daughter, other children or extended family will care for them. Though elders may live with a daughter, other children will contribute to the care of their parents, both financially and by providing other types of assistance, such as taking them to medical appointments. Elders are highly respected, so they receive the best of care. Elders expect to be sought out by other members of their community for advice on personal and community matters. Those living in the U.S. find that community ties here aren't that strong. It can often be difficult for elders to come to the U.S. where most of their family is working and there is little to no interaction with their community (Marrow, H.B.2011).Grown children often depend upon their elder parents to care for grandchildren, due to the necessity for women to work. Some elders express feelings of isolation and this can contribute to poorer health.

Nutrition and Food

Breastfeeding is the predominant form of nutrition for children under the age of 2 years. Southern Somalia has a large agricultural and international trading component to its economy, thus, in southern Somalia diets are richer in green vegetables, corn, and beans. Southern Somalis, especially those in the cities are more familiar with Western foods such as pasta and canned goods. Northern Somalia's nomadic lifestyle fosters a diet that is heavier in milk and meat. Diets there also have a large component of rice, which is obtained through trade. For beverages, there are black and brown teas (largely imported from China) and a coffee drink that is made from the covering of the coffee beans rather than from the beans themselves.

Drinks, Drugs, and Indulgence

Qat,(also spelled khat, chat, kat) is a mild stimulant used by some Somali's. It is derived from fresh leaves from the catha edulis tree. When the leaves are chewed, the active stimulant ingredient, cathinone, is released. Qat is felt to make ones thoughts sharper and is often used in conjunction with studying. It is only used by men, and it's use is more common in Northern Somalia and the Ogaden. Qat historically has been listed by the DEA as a schedule IV drug (unrestricted), however recently it was changed to a schedule I drug (most restricted) due to concerns for potential abuse (Marrow, H.B.2011).

Religious Beliefs and Practices

Almost all Somalis are Sunni Moslems. For those who practice Islam, religion has a much more comprehensive role in life than is typical in the Americas or Europe. Islam is a belief system, a culture, a structure for government, and a way of life. Thus in Somalia, attitudes, social customs, and gender roles are primarily based on Islamic tradition. For example, the Islamic calendar is based on the lunar month and begins numbering from the year Mohammed arrived in Medina; both this and the Julian calendar are officially recognized and used (Marrow, H.B.2011).

Islamic theology and religious practice is complex, and is the object of intense study and scholarship within the Islamic community. When Moslems try to convey the fundamental aspects of their religious beliefs to non-Moslems, they emphasize the belief in one God, Allah, and dedication to the study of the teachings of Allah's prophets. The prophet Mohammed is central among these, though other respected prophets include the Biblical patriarch Abraham and Jesus. Moslems are quick to point out that while Mohammed is revered and his teachings form the core of Islamic thought and practice, he is not worshipped as God in the way that Christians worship Jesus (Marrow, H.B.2011).

Important religious holidays include Ramadan, Id al-Fitr, Id Arafa, and Moulid. Ramadan is the 9th month of the lunar calendar. During the 30 days of the holiday, people pray, fast and refrain from drinking during the day and eat only at night. An important aspect of this holiday for medical providers to be aware of, is that medications will often be taken only at nighttime. Pregnant women, people who are very ill, and children (usually interpreted as under 14 years

old) are exempted from the fast. Some religious observance of Ramadan extends the fast for an additional 7 days (Marrow, H.B.2011).

Immediately following Ramadan is the holiday of Id al-Fitr which marks the end of the fast. This celebration involves big family gatherings and gifts for children. Id Arafa (also called Id al-Adhuha) is the most important holiday of the calendar year. This is the time for making pilgrimages (hajjia) to Saudi Arabia. Moulid is another important holiday, occurring in the month after Ramadan. It commemorates the birth and death of the Prophet Mohammed (Marrow, H.B.2011).

Many religious holidays involve the ritual killing of a lamb or goat. In Seattle, families travel to a farm in Sumner, Washington, where they purchase the needed animal and perform the ritual slaughter. Islamic tradition forbids eating pork or drinking alcohol (Marrow, H.B.2011).

Somalis observe several secular holidays as well, these include a Memorial Day, Labor Day, an Independence Day (July 1) commemorating the 1960 independence and unification, and Mother's Day.

Death and End of Life Issues

When informing the patient of a poor prognosis, providers should know that in Somalia there are no confidentiality laws and the family is informed instead of the patient. The family of a Somali patient may feel distrustful of clinicians if they are not informed of their family member's prognosis. Somalis feel it is important to tell the immediate family first if there is a poor prognosis so they can be prepared in order to work together and comfort the patient (Marrow, H.B.2011). They may also seek to protect the patient, so as not to scare them with a poor prognosis and cause them to lose hope and die, as a result. Some Somalis believe that supernatural causes such as the "evil eye" or aume cause illness but may not share this with providers. Religious leaders are contacted when a serious illness is diagnosed.

When bad news is delivered, it is important to deliver it in as compassionate a way as possible. In Islam, life is considered sacred and belongs to God (Allah). It is believed that all creatures die at a time determined by God and that no one knows when it is his or her time to die except Allah

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(Marrow, H.B.2011).For this reason, when a patient is determined to be terminally it, it is best not to offer a timeframe for when death might likely occur. Likewise, the provider could say, "According to us, we have done all that we can." This will demonstrate respect for religious beliefs.

Somali patients may prefer same-gender medical staff when available. and appreciate it when clinicians provide information in detail about medications and procedures. Medical technology is often intimidating and may incite fear and suspicion. This is an opportunity to broker trust with the patient and the family over treatment. Because medical practice in the West is so different than in Somalia, issues such as life support are new concepts and require in-depth explanations. In addition, some Somalis may feel that they are not offered the same quality of treatment as Westerners or may even be suspicious of being the subjects of experimentation. Going into further detail regarding treatment can help provider's bridge cultural gaps and build trust with their patients.

It is common for providers who have gained the trust of their Somali patients to be referred to others in the community. Community members may seek out that provider, once word spreads.

There is much discussion about the acceptability of life support in Somali culture and religion. While Somalis appreciate every effort to preserve life, there is controversy regarding at what point life support may interfere with God's will and extend life artificially. Yet, some Somalis don't feel they can make the decision to remove life support because that too would be interfering with God's will. As a result, Somalis may have complicated spiritual issues surrounding life support.

Organ donation at the time of death is traditionally not practiced in Somalia, but Somalis would still like to be given the option. Traditionally, Somalis believe the body should be buried intact. Donating an organ while still alive or receiving a transplanted organ may be considered more acceptable. Since there are no specific codes on transplant and organ donation in Islamic law, there are different approaches to treatment. Most Muslim jurists and their followers accept organ donations because it is in harmony with the Islamic principle of saving lives (Voyer, A.2011b).

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When death is imminent, Somalis read from the Qur'an. The patient, family, and community members take turns reading passages.

There are many different opinions regarding when death has occurred. The definition of death in Islam is the departure of the soul from the body in order to enter the afterlife. The Qur'an does not provide any specific explanation of the signs of this departure. The common belief is that death is the termination of all organ functions (Voyer, A.2011b).

Bereavement and Grief

After death occurs, loved ones may be comforted by passages from the Qur'an. Somalis accept death as God's will and excessive emotion, while not frowned upon, can sometimes be interpreted as interfering with God's will. Although there is no traditional mourning period, widows may show that they are in mourning by wearing white clothes or a white head covering for four months and ten days, as required in Islam. During this period, women are also to abstain from wearing perfume or putting oil in their hair.

In Somali culture, community support is an integral part of the bereavement process. Community members cook, baby-sit, and pitch-in financially to cover funeral costs and help family members of the deceased. Though Western expressions of sympathy such as sending cards and flowers are appreciated, giving money is the Somali tradition (Voyer, A.2011b).

Community members visit with family members and provide comfort. Even if the deceased is not personally known, every effort is made to express condolences to the family (Voyer, A. (2011b).

Birthdays are not celebrated; rather the anniversary of someone's death is commemorated.

Traditional Medical Practices

Somali traditional medicine is practiced by "traditional doctors" who are ususally older men of the community who have learned their skills from older family members. They are especially adept at treating hepatitis, measles, mumps, chicken pox, hunch-back, facial droop, and broken bones. Modalities used include, fire-burning, herbal remedies, casting, and prayer. Fire-burning

is a procedure where a stick from a special tree is heated till it glows and then applied to the skin in order to cure the illness. It is commonly used for hepatitis (identified as when the eyes, skin, and nails turn yellow and the urine turns dark), where the heated stick is applied once to each wrist and 4 times to the abdomen. It is also commonly used for malnutrition (marasmus); when the head seems to be large out of proportion with the body, the heated stick is applied to the head in order to reduce the head size. Pneumonia is treated with fire-burning, herbs, and sometimes percutaneous removal of fluid from the chest. Seizures are treated with herbs and readings from the Koran. Stomach-aches and back-aches are treated with the herb habakhedi, while rashes and sore throats are treated with a tea made from the herb dinse (Kposowa, A., McElvain, J., & Breault, K. 2008).

Traditional doctors are also responsible for helping to cure illnesses caused by spirits. Somalis have a concept of spirits residing within each individual. When the spirits become angry, illnesses such as fever, headache, dizziness, and weakness can result. The illness is cured by a healing ceremony designed to appease the spirits (Kposowa, A., McElvain, J., & Breault, K. 2008).These ceremonies involve reading the Koran, eating special foods, and burning incense. The illness is usually cured within 1 or 2 days of the ceremony.

In Somali culture there also exists the concept of the "Evil Eye." A person can give someone else an Evil Eye either purposefully or inadvertently by directing comments of praise at that person, thereby causing harm or illness to befall them. For example, one does not tell someone else that they look beautiful, because that could bring on the Evil Eye (Kposowa, A., McElvain, J., & Breault, K. 2008).Similarly, Somali mothers cringe when doctors tell them that their babies are big and fat, out of fear the Evil Eye will cause something bad to happen to their child. More acceptable comments are to say that the child is "healthy" or "beautiful."

Circumcision

Circumcision is universally practiced for both males and females. It is viewed as a rite of passage, allowing a person to become a fully accepted adult member of the community. It is commonly viewed as necessary for marriage, as uncircumcised people are seen as unclean.

Male circumcision is performed at various times between birth and 5 years of age. It is accompanied by a celebration involving prayers and the ritual slaying of a goat. It is performed either by a traditional doctor (see Traditional Medical Practices above) or by a nurse or doctor in a hospital (Kposowa, A., McElvain, J., & Breault, K. 2008).

Female circumcision is a practice common in equatorial Africa that is unfamiliar to many Westerners. Included under the term "female circumcision" are several different procedures in which varying amounts of genital tissue are removed. This ranges from the removal of the clitoral hood, leaving the rest of the genitalia intact (known as "sunna" circumcision), to removal of the clitoris and anterior labia minora, to removal of the clitoris, the entire labia minora, part of the labia majora, and suturing of the labia majora, leaving a posterior opening for passage of urine and menstrual flow. This latter procedure is known as infibulation, and is the most common form of female circumcision in Somalia. In Somalia, the procedure is usually performed by female family members but is also available in some hospitals. It is usually performed between birth and 5 years of age (Kposowa, A., McElvain, J., & Breault, K. 2008).

Experience with Post Traumatic Stress Disorder (PTSD)

Available research has suggested that refugees are at risk for the development of a variety of psychological disturbances including depression, anxiety and posttraumatic stress disorder (PTSD). Kposowa, A., McElvain, J., & Breault, K. (2008).deliberates about common Somali beliefs about mental illness, traditional treatment approaches, and advice for healthcare providers working with Somali population. Relaxation techniques familiar to Somalis such as reading the Quran at sunrise and sunset or before bed, deep breathing and touch massage may be effective complimentary treatments of anxiety disorders. Massage is known to be used by Somali women in Seattle for relief of physical pain and stress. "Daryel" is an exercise, massage-therapy and social support group for Somali women in Seattle.

2.3 Challenges of immigration on Somali culture
Social Interactions with Peers

For Somali youth, interactions with peers are often riddled with misunderstandings and with racial and religious discrimination. Carter, R.B. (1999).conducted a qualitative study in both a U.S. and a Canadian high school in order to examine differences between the experiences of Somali youth in each location and to see how Somali youths encounter "new social systems and struggle to comprehend their conditions and experiences" (p. 34). Forman asserts that schools as institutions play a large role in the formation of cultural identities of high school students and describes challenges to student adjustment. These include the pressure faced by single mothers, male responsibilities delegated to teenage sons, and the circuitous manner in which Somalis eventually ended up in North America. Forman states that Somalis have "entered a social terrain that constitutes a complex emotional and political minefield" (p. 36), and that they do this unaware of racial dynamics in either the United States or Canada.

Carter, R.B. (1999). Includes findings related to White parents' opposition to immigrants in their children's schools. This supports other literature (Taylor, 1994).

That found that Somalis in Canada, as Blacks and Muslims, faced discrimination, segregation, prejudice, and racism. Somali students faced a redefinition as Black youth. "For some, this is a disorienting revelation that demands considerable introspection and self-evaluation. They do not always fully comprehend the racial basis of their new social status" Somali students then "begin to conjoin their complaints with those of their black (sic) peers, voicing their resistance to real or perceived inequities in terms that conform strongly to those of North American black (sic) teens" (p. 50) and gradually, consciously and unconsciously, incorporate North American Black culture into their own cultural identity. This includes listening to hip-hop music, an alternative mix of Somali and Western-style clothing for Somali girls, hip-hop clothing for boys, and spoken "black [sic] English" (p. 55). The racial dynamics faced by Somalis, including White and non-White parental and peer attitudes and the perception of Somalis as Black, appear to be a salient issue that has been unaddressed.

Another major concern of Somali teens who participated in a different study was the cultural divide between themselves and their native-born peers, particularly in regards to dress and social activities such as being permitted to attend school dances (Taylor, 1994). Male adolescents especially expressed the desire for a place to socialize, play sports, or have fun after school. In another part of the report that listed available services, it is noted that while some adult tutoring and early childhood services were listed as available, not one service was listed as available to support adolescents or high school students. This illustrates a serious gap that may be filled in educational settings.

Regarding social concerns, Somali students often face alienation within the school setting. Students try to learn socially acceptable behavior in schools and balance their own culture with fitting in to the new school culture. Birman et al. (2001) conducted a study in order to make recommendations for improving Somali school and life experiences. Findings related to the students' experiences included themes of being different, fights with other students, religious issues, academic adjustment, and history of trauma, family life, and future life in the United States. Students said that in order to avoid getting into trouble with their families or causing fights, they preferred to go out with other Somalis or with their families rather than native-born peers. Students said that they were unprepared for the amount of teasing and harassment they encountered when they entered the U.S. school, and were frustrated at not having opportunities to share their stories or experiences with other students or teachers.

Students, both boys and girls, said that they got into conflicts with other students at the school because of teasing. In one example, female students tried to wear bandannas as head coverings in order to fit in, but school staff did not allow these because bandannas were seen as gang symbols. Somali students expressed negative impressions of their African-American native-born peers who appeared to show a lack of respect for teachers and who implied that Somalis were "acting White" by studying or trying to be "smart" (p. 6).

Systemic Challenges Related to Education
In addition to psycho-social concerns, the school system itself appears to pose unique challenges to educational success for Somalis. (Taylor, 1994), interviewed three school personnel about the educational and social experiences of Somali high school students in an urban high school. Educational challenges reported included both the need for native language literacy and the need

for English language literacy. One concern was that students were placed in age-appropriate classes rather than academically-appropriate classes. Another concern was that students needed native language instruction to support English language instruction, and students were discouraged and frustrated when they entered mainstream classes. One finding was related to education in the "age of national and state standards" (p. 133). Students felt pressure to produce passing scores on standardized tests and felt that this pressure had a negative effect on the school drop-out rate among Somalis.

There are several examples of this systemic rigidity that appears to hinder Somali student success. Alitolppa-Niitamo (2004) found that assimilative and homogenizing practices of the school in her study were strong and that the institution of the school itself was rigid, including teachers who often greeted the Somalis with resistance or hostility. (Taylor,1994). provides an example of a student who received zeros on his assignments because he did not label them in the "specific way the teacher required" (p. 136). Another example is given of three Somali girls who got in trouble for trying to wash their feet in the women's restroom sink in order to prepare for prayer. Birman et al. (2001) found that while students said that religion is a central part of their lives, their school had rigid restrictions that did not allow them to adhere to religious customs. An example was given of females who were forced to remove their head coverings for student ID photos.

Alitolppa-Niitamo (2004) used ethnographic data to develop a multivariate framework that shows how multiple factors interact in a complex way to affect academic performance of Somali students. The variables that interplay in this framework are incoming resources—including human capital, financial capital, and social capital—and receiving society variables (Alitolppa-Niitamo, 2004), all of which interact with the individual human agency to produce school achievement. Challenges unique to Somali students were found to be the absence or disruption of previous schooling; being unaccompanied minors; and having illiterate/low-educated/unemployed parents who, as a consequence, are isolated from society (Alitolppa-Niitamo, 2004). This article pointed out that Somali student may need individually tailored educational environments and that careful attention should be paid to the consequences of repeated migrations. "Understanding each student against his/her unique incoming resources and

in her/his specific context of available social capital, instead of regarding students as representatives of a certain group, is almost certainly the key" (p. 99).

Another study was conducted through focus groups in a Somali community in the United States in order to determine how well available services matched the community's needs (Taylor, 1994). Education was found to be a major concern for both adults and children, specifically in the area of English proficiency. The groups recognized that there were some aspects of American schooling that would not change, such as mixed-gender activities at school, but also offered concrete recommendations for improvement of education. This included an increase in the number of tutors and counselors in schools, academic counseling for students, more English as a Second Language and Adult Basic Education classes, cultural diversity classes so non-Somali and Somali parents and school staff could learn about each other's cultures, and labeling foods so that children know what contains pork. They also recommended some flexibility regarding placing students according to age rather than academic ability, providing instructional materials such as computers at home, accommodating prayer time for Somali students, and creating activities that promote the understanding of Somali culture among native-born peers. African American Relief & Development Initiatives conducted a study in 2003 to identify opportunities and challenges in the Minnesota education system. Responses to "What are the primary challenges you see as seriously affecting education of Somali children and their parents? included difference in Somali and U.S. educational systems, parents moving frequently, inadequate housing (causing parents to be unprepared for school issues), lack of support for parents provided by schools, social problems among youth caused by American culture, limited English language, teachers not being able to gain the trust of Somali children, discrimination and misunderstanding of Somali culture, and fear of Islam. Suggestions included the education of school staff about Somali culture, Somali liaisons at schools, more social workers and counselors in schools, more English assistance, education support services, Somali teachers, Somali counselors, and better pay for Somali teachers.

These findings echo those of Birman et al. (2001) who solicited recommendations from school teachers regarding how to improve understanding of Somali students. Recommendations by teachers included a "buddy system" or mentor system, teachers and school staff learning some words in Somali to show their interest in the culture, field trips through which Somali students

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would be exposed to hands-on language instruction, more instructional aides, a consistent disciplinary system, and a variety of specialized clubs or programs for Somali students. It was also suggested that students receive individualized planning due to considerable between-student variability. One interesting finding was that teachers found Somalis to be well-behaved in comparison to students from other African countries. Yet, they also found that Somali students did not integrate well into the larger school society.

2.4 Preservation of Somali culture in the wake of Immigration

Recent contributions of several scholars have introduced different point of views in the debate on the East African coastal cities. Somalia's coastal cities have never been the subject of careful and detailed researches. Previous governments didn't recognize the importance of preserving and enhancing this heritage (Barth, F. 1969).

Cultural heritage plays an irreplaceable role in national identity and pride in the common ownership of its diversity, especially during war and rapid social change. Understanding its historical foundations will provide a basis for this analysis in order to establish further analysis into Somalia's tangible heritages (Barth, F. 1969).

It will be necessary to start filling up the gap, to re-read the history of Somalia without falling into the temptation of misinterpretation as it happened before.

The cultural heritages of every people are memories of human creativity that combines past and present in continuity. A civilization's memories consist of various historical developments since its inception diversity of identities, cultural achievements, and land cultivation. Its conservation and improvement are an essential component of every cultural policy. Also, it will be difficult to know, to establish what, to whom, how to plan and build without a sufficient awareness of that culture.

Immigrant youth in the Uganda and elsewhere create a sense of cultural identification based on a combination of their own experiences and cultural knowledge transmitted from their parents. For Somali refugees in Kisenyi, the issue of cultural transmission is particularly crucial because from the time when they were made refugees, a generation of youth is growing up completely outside of Somalia, in contrast to their parents, who were raised and educated in Somalia. According to

Andrew (Barth, F. 1969).cultural preservation creates understanding of how parents transmit cultural information, or "what Somali youth need to be Somali" through a combination of elements which includes secular education, religious education, instruction at home, and large-scale manipulation of their environment. (Barth, F. 1969).adds that the construction of a model for cultural transmission allows the examination of specific aspects of Somali and host country culture which are sustained and other aspects of culture or future possibilities which are filtered. This process contributes to youth's experience and helps build their self-identity as Somalis and Muslims. Emphasizes qualitative research methods which allow individuals to describe their experiences as Somalis in Diaspora In the same view better understanding of methods and strategies used by parents to preserve culture and cultural values will allow members of the Somali community as well as outsiders to better understand the choices community make for the youth's educational experiences and can lead to improved options for every community that participates in education in an area where immigrants or refugees are a significant part of the community.

Birman et al. (2001) also noted a mismatch between youth Somali immigrants and perceptions of members of the community in their host countries about experiences of trauma. While host country community members and professionals were frequently concerned about history of trauma and trauma re-emerging in the community, the Somali youth did not see themselves as traumatized. Community members and professionals stated that they did not understand specific cultural issues or personal histories of the Somali youth but were fearful of asking the youth about their histories. Community members and professionals expressed concerns about mental health and social adjustment issues and felt that they did not have enough training to deal with students who had past histories of trauma. Community members and professionals stated that Somali immigrant youth needed "someone objective, yet caring, to talk to" and expressed the need for more counselors (Birman et al., p. 19). Community members and professionals also felt that they could benefit from having mental health experts or counselors with whom they could consult or who could provide outreach to care takers of Somali youth and training to community members that they interact with. These findings in general provide support for the notion that more assistance and provision of services is needed for Somali youth immigrants.

Somali Youth in Minnesota Schools provides a useful, yet brief, handbook for educators to better understand issues faced by Somali youth in schools. The authors provide an introduction to Somali culture and Islam; present an overview of the history of Somalia; and give examples of stress encountered by Somali families, the experiences of Somali youth in public schools, and the effect of being a refugee on Somali youth Case studies are provided in order for the reader to get a better feel for the real issues Somali youth and their families face in schools. These include a lack of familiarity with urban settings; the American custom of shaking of hands, which may be awkward for some Somali women; the lack of labels on foods in the school cafeteria; lack of places to pray; lack of understanding of Islam by school staff; the use of music and art in instruction; the difficulties that holidays such as Valentine's Day and Halloween bring; and bullying by native-born peers.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This Chapter of the dissertation focuses on a detailed description of how the study was done. The section presents the study design, and study population. It shows how data was collected and analyzed and also discusses how the method chosen proved to be reliable and valid for the study. Issues of power and confidentiality also called ethical consideration, are also given due consideration in this Chapter of the Dissertation.

3.1 Research Design

Qualitative and quantitative designs were employed. Qualitative design was used to collect the non-categorical data and data which cannot easily be quantified for instance attitudes and perceptions whereas quantitative data design was used to collect, document and obtain the numerical data like age, educational levels, and sex to mention some.

3.2 Research Location

The study was conducted in Kampala district. It was conducted at Kisenyi Mengo. Kisenyi Mengo is choice for this research because of its accessibility to the researcher but also because it is one of the major areas in Uganda which is highly populated with Somali Immigrants.

3.4 Study Population

The study was drawn data from various types of respondents of Somali origin including; elders, the youth, business people, cultural leaders, association leaders and men and women. Experts, scholars and educators on Somali culture will be contacted for their expert opinion.

3.5 Sample Size

The sample size was 167 respondents. This study was comfortable with 167 respondents as a meaningful number to give an understanding of the impact of immigration on Somali culture in Uganda.

3.6 Sampling Technique

The participants in the study were mainly selected through systematic random sampling method where all members of the population had an equal chance of being selected to be part of the

study. However, special attention was given to elders, scholars and educators because of their expert knowledge on the issue of culture and the impact immigration has had.

3.7 Data collection
The study used mainly two types of data collection methods namely primary data collection and secondary data collection.

3.8 Primary Data
Data were collected from the respondents directly by interviewing elders, the youth, business people, cultural leaders, association leaders and men and women, Experts, scholars and educators

Secondary Data

Review of documents and relevant literature of materials such as journals, reports, newspapers, newsletters and text books was an important tool to obtain secondary data.

Techniques of Data Collection
During the process of data collection, this study employed a variety of methods and these were varying depending on the category of respondents. The study employed questionnaires, key informants interviews, individual in-depth interviews, documentary reviews and observation.

Key Informant Interviews
This involved the use of an interview guide which was conducted face to face with respondents. Formal interviews were particularly helpful because they helped the study to be systematic and get expert knowledge and opinion in the process of data collection. Key informant interviews helped the study to explain and prove aspects that may be unclear and not easy to understand.

Questionnaires
A questionnaire is systematic such that one question follows another in order of sequence. the study had both structured and unstructured questionnaires so as to ascertain the validity and reliability by permitting the collection of preconceived responses but also responses that were subject to nuances. The questionnaires were designed in such a way that they captured both qualitative and quantitative data.

Observation

In this study observation was cut across all the processes of data collection. Viewing the social setting, documentation, infrastructural set up and respondent's face and people's attitude during the study was amount to large data.

3.9 Data Analysis

Data analysis was conducted using regression analysis. Prior to conducting of regressional analysis, four assumptions underlying multiple regression analysis (normality of the error term distribution, linearity of the relationship, independence of error term, and constant variance of the error term) will be tested (Hair et al., 1998).

These studies were code and analyze the data collected using the different methods. The data coding and analysis process was guided by the objectives of the study and research questions. Data were analyzed by making quick impressionistic summaries of the key findings made during the study. Quantitative data was analyzed using SPSS version software using tabulation in regression and standard deviation presented in percentages and average as result of frequency and descriptive analysis of the variables. The analyzed data were copied to the word processor for final cleaning and description of the numerical data.

3.10 Ethical Considerations

Before going to the field, a letter of introduction from the appropriate authorities was sought. All the respondents' information given was kept with utmost confidentiality. Interviews will be conducted with consent from the respondents.

The research team was particularly sensitive to cultural aspects of the Somali people during the process of the research. Similarly Data was analyzed and presented but making sure that in these processes names of individuals were not be used in ways that can hurt them later.

3.11 Limitations of the study

Lack of co-operation by some respondents was a possible constraint to this study. It is not un-common that research is viewed in a negative way by many people; usually respondents think it is a problem finding exercise that was put them in trouble at the end of the exercise. This study however emphasized to the respondents that the study is purely for academic purposes. Also

where people still feel reluctant to participate in spite of the assurances the study was resort to willing and available respondents.

Limited time is already foreseen in this study. Because of this constraint, a meaningful sample of 167 people was chosen to participate in the study. Attempts were made to stick to the deadlines that were pre-set before the study is done.

Lack of Literature on the impact of immigration on Somali culture was another constraint to this study; however the use of primary data collection methods was strengthen this area. Comparative studies from other research work from other scholars were also be used to understand the situation in a country like Uganda.

Ignorance among participants may also affect this study. This lack of knowledge on the impact of immigration on Somali culture made some of the interaction difficult and un-meaningful.

Related with lack of knowledge another problem that may present itself was that of accessibility. Although many of the respondents were willing to participate in the study, immigration related information is particularly difficult to access because of security related issues. However, again this study made all efforts to explain to the relevant units that the study is purely for academic purposes.

CHAPTER FOUR

FINDINGS, ANALYSIS AND DISCUSSION

4.0 Introduction

Chapter four of this dissertation is made up of sections namely; respondent's profile, which includes; respondents, gender, age, work experience, marital status and educational background; to comprehensively describe key elements in Somali culture, to examine the challenges of immigration on Somali Culture in Uganda, and to explore ways in which Somali culture can be preserved in the wake of Immigration.

4.1 Respondents profile

Table 1: Respondent rate

Respondents targeted	Respondents who participated
167	167

Source: Primary data, 2016

Table 1 show that of the 167 people chosen a sample of this study all of them participated meaning that there was a hundred percent participation. It could show that generally the people in the Somali community in kisenyi are willing to participate freely in issues that concern them unlike would be the case with some communities.

4.1.2 Gender

Table 2: Gender

Category	Frequency	percentage
Male	124	74.25%
Female	43	25.75%
Total	167	100%

Source: Primary data, 2016

Table 2 above shows that of the 167 people who participated in the research 124 people (74.25%) were male were as 43(25.75%) were female. This sample shows as, that the general

population distribution in Somali communities has more male than women which can be associated to the patrilineal characteristic in the Somali communities which also means that in discussions to do with the impact of immigration on culture more men than women participate.

Table 3: Figure showing the Gender of the respondents
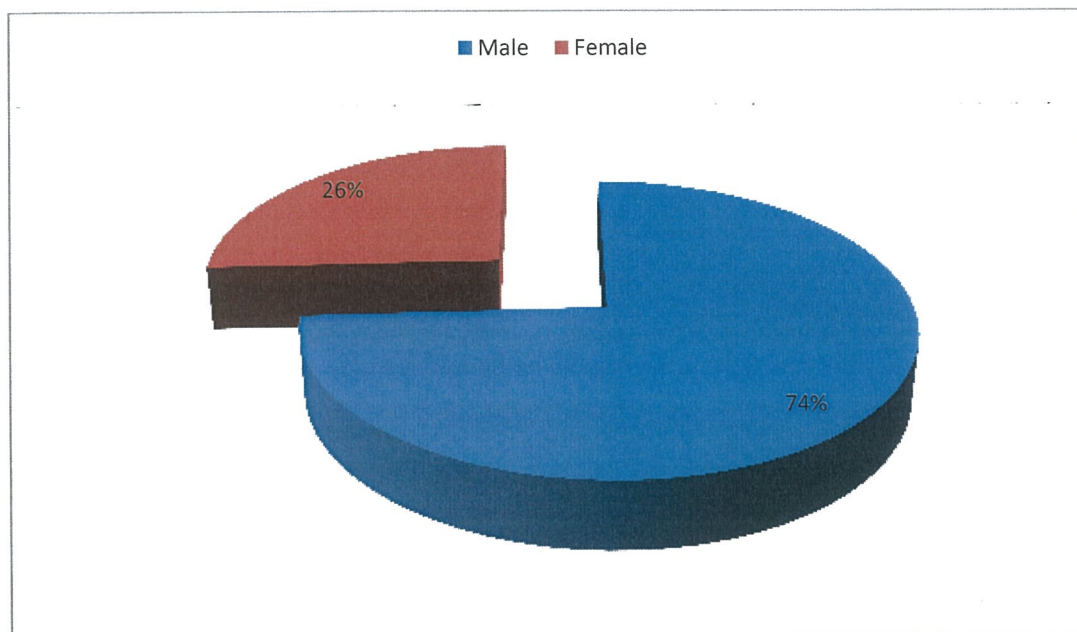
4.1.3 Age of respondent

Table 4: Age of respondent

Category	frequency	Percentage
Below 20	29	17.37%
21-30	31	18.56%
31-40	26	15.57%
41-50	38	22.75%
51 and above	43	25.75%
Total	167	100%

Source: Primary data, 2016

Table 3 above represents the age group of respondents. it shows that of the 167 people who participated the research 29 people (17.37%) were 20 years and below ; 31 people (18.56%)

were between 21and 30 years of age; 26 people (15.57%) were between 31 and 40 years of age; 38 people (22.75%) were between 41 and 50 years of age and ; 43 people (25.75%) were 51 years and above. This statistics reveals that the Somali population of kisenyi has more people between ages 41 and 50 and 51 and above.

Figure 2: Figure showing the Age of respondent of respondents
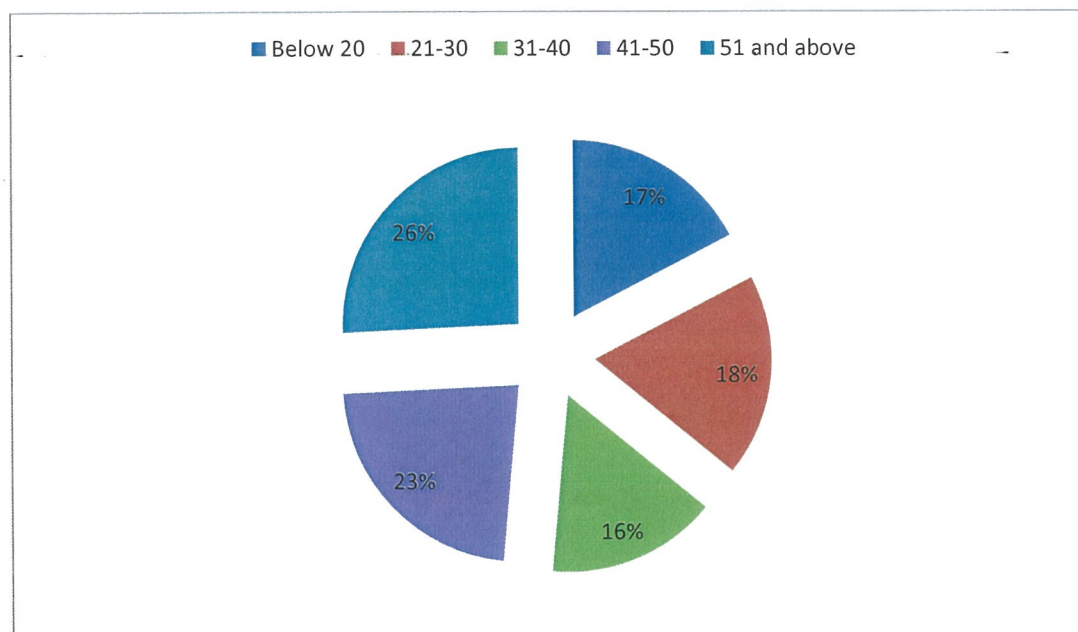
4.1.4 Occupation of respondents

Table 5: Occupation of respondents

Occupation	Frequency	Percentage
Students	21	12.56%
Traders	28	16.76%
Restaurant employee	29	17.365%
Others(specify)	36	21.55%
Unemployed	53	31.7%
Total	167	100%

Source: Primary data, 2016

Table 4 above represents Occupation of respondents.. 12.56% of the respondents were students, 16.76% of them traders, 17.365% were restaurant employees, 21% other groups and 31% unemployed. This implied that most respondents were unemployed as per the study results.

Figure 3: Figure showing Occupation of respondents

	Students	Traders	Restaurant employee	Others(specify)	Unemployed
Frequency	21	28	29	36	53
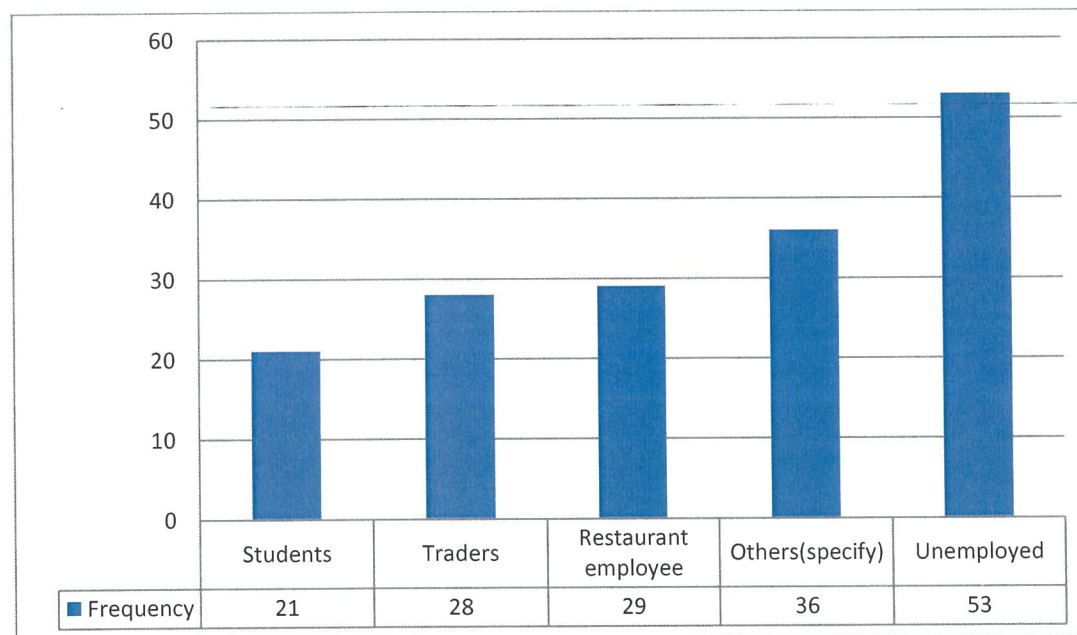
4.1.5 Length of time spent in Uganda

Table 6: Length of time spent in Uganda

Time spent in Uganda	frequency	Percentage
1 year	37	22.2%
2-5 years	83	49.7%
5-10 years	24	14.37%
10-15 years	19	11.377%
15 and above years	4	2.4%
Total	**167**	**100%**

In the table 5 above, 22.2% of the respondents had spent 1 year, 49.7% of them have spend 2-5 years, 14.37% had spent 5-10 years, 11% 10-15 years and 2.4% had 15 years and above. This implied that most respondents had stayed between 2-5 years in Uganda.

4.1.6 Educational Background

Table 7: Educational Background

Educational Level	frequency	Percentage
Primary	44	26.35%
Secondary	36	21.6%
Tertiary Institution	24	14.4%
University	19	11.37%
No education	44	26.3%
Total	167	100%

Source: primary data, 2016

From the table 6 above, 26% of the respondents were primary school graduates, 21% of them secondary school leavers, 14% of the respondents were from tertiary institutions, 11% of the respondents were university graduates, 26% of them had no education. This implied that most of the respondents were not educated.

Figure 4: Figure showing Educational Background of the respondents
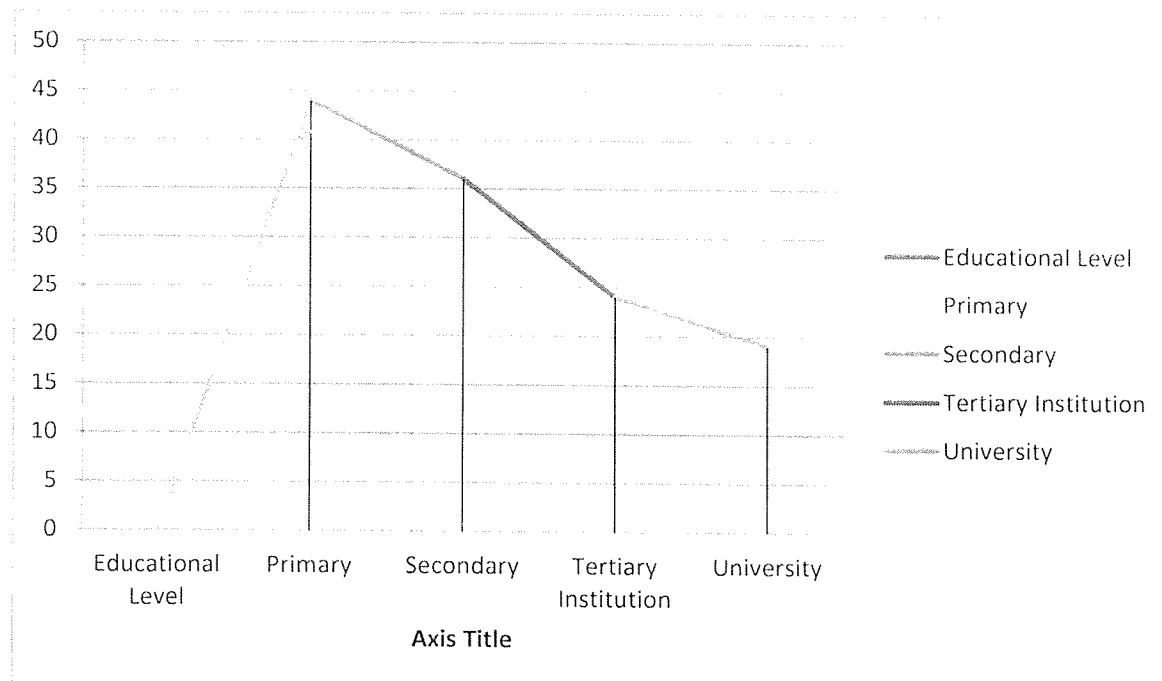
4.1.7 Marital status

Table 8: Marital status

Category	frequency	Percentage
Single	67	40.12%
Married	53	31.7%
Divorce	26	15.58%
Widows/widowers	21	12.6%
Total	167	100%

Source: Primary data, 2016

From the table 7 above, 40% of the respondents were single, 31% of them were married, 15% of the respondents were divorced, 12% of the respondents were either widows or widowers. This showed that majority of the respondents were single as per the results and hence suitable for this study.

Figure 5: Figure showing marital status of the respondents
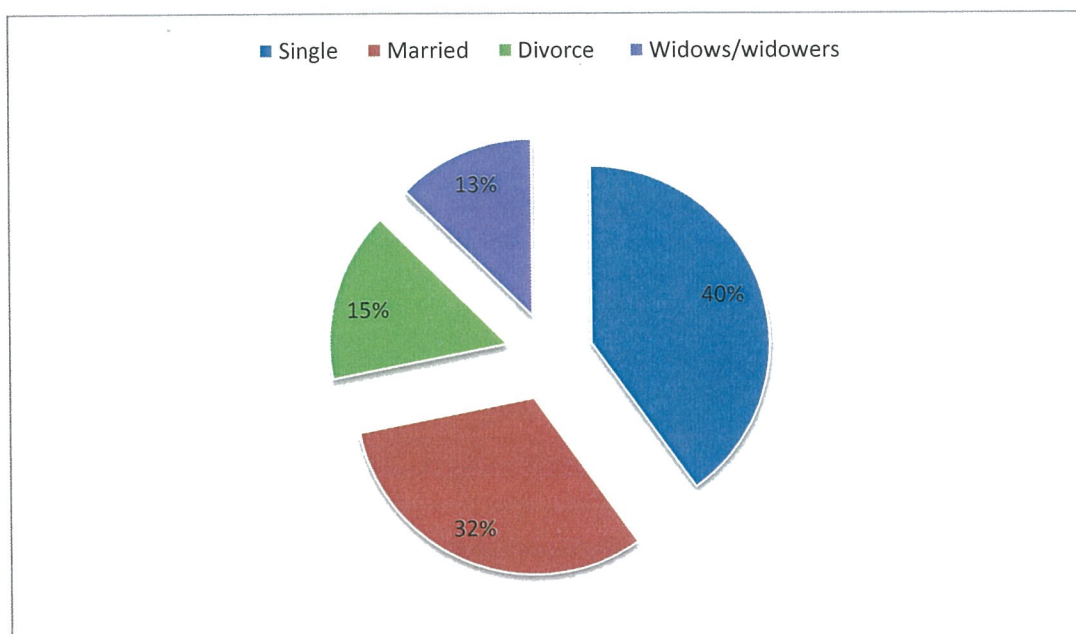
1.1.8 Position held in the community

Table 9: Position held in the community

Position in the community	frequency	Percentage
Community Chairman	6	3.6%
Religious Leaders	29	17.37%
Community elder	14	8.38%
Youth leader	9	5.38%
Community member	109	65.3%
Total	167	100%

Source: Primary data, 2016

From the table 8 above, 4% of the respondents held position of community chairmen, 17% were religious leaders, 8% were community elders, 5% youth leader and 65% community member. This therefore implied that most of the respondents were community members and therefore ideal for this study.

4.2 Assessment of the impacts of immigration on Somali culture

Table 10: Familiarity with Somali culture

Category	Agree or Not	frequency	Percentage
I am familiar with the cultural element of Somali culture	Strongly Agree	102	61.1%
	Agree	65	38.922%
	Disagree	0	0%
	Strongly Disagree	0	0%
Total		167	100%

Source: Primary data, 2016

From the table 9 above, 61% of the respondents were strongly agreed, 38% agreed. 0% disagreed and 0% strongly disagreed. This therefore implied that most of the respondents were aware of the importance in following the strategic plans procedures and process in order to ensure the implementation modalities relevant to Somali culture.

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4.2.2 Challenges of immigration of Somali culture in Uganda

Table 11: Challenges of immigration of Somali culture in Uganda

Category	Elements	frequency	Percentage(out of 167)
Somali culture has several elements which make it distinct from other cultures among them includes	History and Culture	75	44.91
	Language	135	80.83
	Names, Naming	43	25.74
	Status, Roles, and Prestige	34	20.36
	Greetings and Displays of Respect	105	62.87
Total			100

Source: Primary data, 2016

In the table 10 above, 45% of the respondents strongly agree that history and culture are relevant methods of Somali culture, 80% of them believe that language is important. 25% were based on naming, 20% based on status, roles and prestige while 62% of the respondents depended on greetings and display of respect. This implied that most staffs had sufficient knowledge on the low implantation of culture.

4.2.3 The ways of preserving Somali culture in Uganda

Table 12: Showing responses on women ethical behavior

Response	Frequency	Percentage (%)
Strongly Agree	80	50
Agree	40	25
Neutral	10	6
Disagree	21	11
Strongly Disagree	15	8
Total	167	100

Source: Primary data, 2016

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In the table 15 above, 50% of the respondents strongly agreed that women ethical behavior was attained, 25% of them had disagreed, 6% were neutral, 11% disagreed and 8% of the respondents strongly disagreed. This implied that most of the respondents indicated that women's behavior relied hugely on important factors relative to Somali culture.

4.2.4 Youth roles and responsibilities

Table 13: Showing Youth roles and responsibilities

Response	Frequency	Percentage (%)
Strongly Agree	40	25
Agree	77	48
Neutral	14	8
Disagree	18	11
Strongly Disagree	15	9
Total	167	100

Source: Primary data. 2016

From the findings above, 25% of the respondents were strongly agreed, 48% agreed, 6% did not know whether youth had responsibilities, 11% disagreed and 9% strongly disagreed. This therefore implied that most of the respondents were aware of the importance of Somali youth in cultural promotion in Somalia.

4.2.5 Taboos in Somali culture

Table 14: Showing Taboos in Somali culture

Response	Frequency	Percentage (%)
Strongly Agree	75	46
Agree	37	23
Neutral	21	13
Disagree	13	8
Strongly Disagree	19	11
Total	**167**	**100**

Source: Primary data, 2016

From the table above, 46% of the respondents were strongly agreed, 23% agreed, 13% did not know whether some utterances or words were taboo in Somali culture, 8% disagreed and 11% strongly disagreed. This implied that most of the respondents were aware of the importance of their culture.

4.2.6 Punishment for offenders

Table 15: Showing responses on punishment of offenders

Response	Frequency	Percentage (%)
Strongly Agree	35	21
Agree	82	50
Neutral	14	9
Disagree	7	4
Strongly Disagree	27	16
Total	**167**	**100**

Source: Primary data, 2016

From the findings above, 50% of the respondents agreed, 21% strongly agreed, 9% did not know whether punishment of offenders was ideal, 4% disagreed and 16% strongly disagreed. This therefore implied that most of the respondents were aware of the importance of cultures and the need to punish offenders.

4.2.7 New behaviors as a result of immigration

Table 16: Showing responses on the new behaviors as a result of immigration

Response	Frequency	Percentage (%)
Strongly Agree	15	9
Agree	21	13
Neutral	19	11
Disagree	69	43
Strongly Disagree	40	25
Total	167	100

Source: Primary data, 2016

From the table 15above, 43% of the respondents disagreed, 9% strongly agreed, 11% did not know whether new behaviors as a result of immigration were adopted, 13% agreed and 25% strongly disagreed. This therefore implied that most of the respondents were aware of the negative impact of the new cultures.

4.2.8 Impact of immigration on Somali culture

Table 17: Showing impact of immigration on Somali culture

Response	Frequency	Percentage (%)
Strongly Agree	75	46
Agree	37	23
Neutral	21	13
Disagree	13	8
Strongly Disagree	20	11
Total	167	100

Source: Primary data, 2016

From the table above, 46% of the respondents were strongly agreed, 23% agreed, 13% did not know whether there were any significant impact on Somali culture, 8% disagreed and 11% strongly disagreed. This implied that most of the respondents were aware of the importance of the Somali culture since majority of the respondents strongly agreed.

4.3 Challenges of immigration on Somali culture

Table 18: There are challenges of immigration on Somali culture

Response	Frequency	Percentage (%)
Strongly Agree	34	21
Agree	**80**	**50**
Neutral	15	9
Disagree	7	4
Strongly Disagree	28	16
Total	167	100

Source: Primary data, 2016

From the findings above, 50% of the respondents agreed, 21% strongly agreed, 9% did not know whether there challenges faced by Somali immigrants, 4% disagreed and 16% strongly

disagreed. This therefore implied that most of the respondents were aware of the importance of the challenges faced by the Somali immigrant since majority of the respondents agreed during the study.

4.4 Preservation of Somali Culture Among Immigrants
4.4.1 Keeping of artifacts
Table 19: Showing responses on the efficiency and effectiveness of the Somali culture among immigrants

Response	Frequency	Percentage (%)
Strongly Agree	30	9
Agree	42	13
Neutral	39	11
Disagree	**67**	**43**
Strongly Disagree	40	25
Total	167	100

Source: Primary data, 2016

From the table 19 above, 43% of the respondents disagreed, 9% strongly agreed, 11% did not know whether there was important relationship between the preservation of the Somali culture and important scenarios relative to their cultural heritage, 13% agreed and 25% strongly disagreed. This therefore implied that most of the respondents were aware of the positive impact of the Somali culture.

4.4.2 Preservation of culture by Somalis in Diaspora
Table 20: Showing responses how many suppliers were considered by the company

Response	Frequency	Percentage (%)
Strongly Agree	**80**	**50**
Agree	40	25
Neutral	10	6
Disagree	19	11
Strongly Disagree	23	8
Total	167	100

Source: primary data

In the table 15 above, 50% of the respondents strongly agreed that means the staff had enough knowledge on the culture, 25% of them had disagreed, 6% were neutral, 11% disagreed and 8% of the respondents strongly disagreed. This implied that most respondents had sufficient knowledge on the high implantation of learning the Somali Culture.

4.4.3 Different ways that government, NGOs, FBOs and CSOs can help the Somali refugees

Table 21: Showing responses on how holding safety stock strategy was implemented by the company

Response	Frequency	Percentage (%)
Strongly Agree	40	25
Agree	76	48
Neutral	12	8
Disagree	20	11
Strongly Disagree	16	9
Total	167	100

Source: primary data

From the findings above, 25% of the respondents were strongly agreed, 48% agreed, 6% did not know whether Somali culture is ideal, 11% disagreed and 9% strongly disagreed. This therefore implied that most of the respondents were aware of the importance of Somali culture within the various environmental levels.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter involves a summary of the findings, discussions, and recommendations that are based on the objectives, the problem statement, and well as the recommendations are based on the findings.

5.1 Discussion

Lewis (1962), one of the key scholars on Somalia, argues that in pre-colonial Somali society all men could be politicians in the sense that every male could attend the meetings where disputes and criminal offences were settled (ibid). However, individuals could be more or less influential, depending on personal skills such as wisdom, wealth or oratory talent (ibid). I have defined it as a primo inter pares system.

5.1.1 Culture and Institutions

According to Lewis (1962) the two most important informal political institutions in pre-colonial Somalia were the shir (political council) and the xeerbeegti (law council). The advantage of the political council was that it could be held anywhere, often in the shade of a tree would suffice. This council would discuss issue relevant to the clan such as peace treaties, planning war against another clan, appoint a war leader for such a war etc. (Lewis, 1962). The second institution, the law council, also resolved conflicts albeit legal conflicts such as murder, insult, injury, divorce, inheritance, theft and robbery (ibid). I would regar the focus on reaching a consensus as the most important aspect of the legal. The legal counsel consisted of four members to ensure that a simple majority could not impose its views. Rather than producing "losers", as we know it from Western representative democracy where the losing party in an election must accept defeat. Furthermore, the pre-colonial Somali society afforded individuals with the ability to persuade people with a high social status.

Gundel and Dharbaxo's (2006) report The Predicament of The Oday presents the same findings as Lewis (1962). The report finds that the Somali traditional structures are composed of three different, but equally important, tiers: The social structures embedded in the clan, the juridico-political authority structure which is the elders and the customary laws, based on the xeer29

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(Gundel and Dharbaxo, 2006). It resembles the Weberian state with three branches of government. The social structure is the executive branch carrying out the bidding of the judicial branch which is the juridico-political authority structure or the elders. The elders base their ruling on the customary laws, which constitute the legislative branch. Thus, the traditional structures have the capability of functioning as a micro state. The customary law system of these micro states solves 80-90% of all disputes and criminal cases (Gundel and Dharbaxo, 2006).

The findings suggest that the primo inter pares system still exists in Somalia today. This is supported by the interview with Osman Farah. According to Osman Somalis still hold individuals with certain personal skills in high esteem.

"Traditional leaders and real religious leaders and intellectuals still enjoy a great level of respect in Somalia" (Interview with Osman Farah)

These findings suggest that many of the traditional practices have survived in the Somali society and are capable of facilitating the building of a meritocracy, instead of a corrupt system with personal relations determining appointments and responsibilities. Furthermore, these findings challenge Colliers theory that a certain level of institutionalisation needs to be achieved before democracy can work.

5.1.2 Sustaining Livelihood and culture

Following from this, an inquiry into the reasons for coming to Kisenyi was important, not only because it would give a conceptual understanding of importance of the ethnic group and the social networks in sustaining livelihoods of Somali immigrants, but would also to give the background dynamics of Kisenyi. The social networks enable Somalis to settle in Kisenyi and in the attainment of their livelihoods. The Kampala survey statistics show that 92.10 percent of the 63 Somalis interviewed had contacts with relatives in Kampala before leaving Somalia, and 94.80 percent of 58 interviewed affirmed being encouraged or being helped by relatives and or friends in coming to Kisenyi, affirming the already mentioned role of social networks. Upon asking why they came to Kisenyi instead of anywhere else in Kampala or the other towns in Uganda.

Mogens Herman Hansen (1999) writes "... in a direct democracy the people actually govern themselves, e.g. all have the right to participate in decision-making, whereas in the other sort (representative or in-direct democracy) the only decisions that all have the right to make is to choose the decision-makers" (ibid:1). In an article in the daily Danish newspaper Information he further argues that "the federal state which is the most dominate form of state in the world today rose from the city-state culture, where small city-states created federal states"31. The traditional structures share characteristic with those of a direct democracy. The traditional Somali way of dealing with disputes offers every male person wishing to speak his mind to meet. Women are not included in these meetings, and do generally not have the same rights as men. This discriminating aspect of the traditional structures will be analyzed in the section Human rights and traditional structures. At the end of these gatherings there are no winners or — more importantly — no losers. In the Western judicial system somebody always end up losing. In opposition to this, in the Somali clan system the person who concedes wins the respect of the whole community by accepting the verdict of the others (Gundel and Dharbaxo, 2006). However, in Somalia direct democracy is not practiced in the cities but rather in the small pastoral communities. Therefore, the focus of any actors trying to build formal institutions should be directed towards the communities at the countryside. The ability of these communities to create functioning networks as seen in the case of the Somali borderlands should count as evidence of their informal institutional capabilities. The multiple clan business enterprises operating in the Somali borderlands are underpinned by cross-border clan-relationships (Mahmoud, 2010). If formal institutions were built on the embedded institutional constraints of the traditional structures it might lead to culturally sustainable development (Galvan, 2004), where formal institutions are adapted by traditional structures, owing to the fact that they are based on the same norms and culture.

5.2 Recommendations

One major attraction to Kisenyi is the fact that, in as much as the starting off jobs are not well paying, it is easy for one to progress because the Somalis in Kisenyi tend to employ their own people. Most of the respondents were first hosted by their relatives, family and friends. The Kampala survey indicates that 35 percent were hosted by family already in Uganda, 17.5 percent were hosted by friends they knew from Somalia and interestingly so is that 16.8 percent were hosted by people they did not know, but they were Somali Somalis. The Kampala survey data

also shows that 44.7 percent of the Somalis interviewed did not work on arrival. After familiarizing themselves with the area, gradually they managed to get enough money to start their own businesses.

The respondents explained the procedure one goes through, as they plan to start a business: One has to be accepted and acknowledged by the Somali business community which comprises of Ugandan Somalis as well as Somali Somalis who provide protection and overlook the businesses being run in Kisenyi. This can only be done by meeting the people in that committee, an appointment which is made possible through the social networks. The Somali business committee is an equivalent of a functional government, in that they give the Somali Somalis permission to open businesses, provide protection and mentor the young business men as well as negotiate with the Ugandan government on issues concerning the livelihoods of Somalis in Kisenyi. They also try to negotiate with government authorities like the Kampala City Council on issues regarding waste management in Kisenyi. They are a bridge between the Ugandan government and the Somalis in Kisenyi. The only difference between the Ugandan government and the Somali business committee is the collection of taxes, but in a way, people contribute money to run this committee.

Being illegal migrants, the Somalis are not eligible for employment in Uganda, so they invest in their own informal businesses to earn a living. This is a major livelihood strategy for the Somalis living in Kampala. As the survey data showed, 37.5 percent of the 144 Somalis interviewed were self-employed in that they run small businesses to earn a living, although 43.80 percent were not employed. 33.10 percent of 142 Somalis interviewed said their preferred income-generating activity is "self employment" usually running businesses. Their businesses are termed as informal but are formal in all measures of a formal business. Most have their businesses registered with the Uganda Revenue Authority, they pay the Kampala City Council to acquire a license to run their businesses, and have customers from all walks of life shopping in their malls and shops. The report argues, therefore, that the Somalis are operating more or less legally yet they do not have legal status in Uganda. It is unclear whether if they receive documents i.e. legal papers, the Somalis will change anything they are doing now. There are those of course who are operating illegally. This is the group that has not registered their businesses with relevant authorities but they still manage to get by.

Business is usually registered through the Ugandan Somalis if a Somali migrant is undocumented, or they pay a bribe to the officials involved in registrations of companies, Uganda Revenue Authority. This is the role that the Ugandan Somalis play, when it comes to acquisition of these livelihoods. Since they possess Ugandan citizenship, it is not hard for Ugandan-Somalis to register businesses on behalf of their kin from Somalia. Usually, this middleman assistance is done with an agreement; some form of payment maybe carried out, because it is a tedious process to register a business.

5.3 Areas for Further Research

A way forward should be looked into that will analyze the following:

Acquisition of legal papers

As stated throughout the paper, the population sample is that of undocumented migrants and thus, they lack legal documents to be in the country although there are some papers provided by both the UNHCR and the government of Uganda. Below are some of the papers that the population sample had.

UNHCR identification cards

The UNHCR provides identification cards for the immigrants in the camps only, although when one needs to travel to other parts of the country for education purposes or seeking medical treatment or any other urgent issue they are allowed to use this identification. Thus, in Kisenyi, they are those who posses these cards although since they have been out of the camps for long periods, these documents could be said to be null and void. This document does not allow them to work or register business or get employment.

Alien identification cards

This type of legal document was introduced by the government in March 2006, and could allow the migrants to get employment or register business but lasts for two years only, without the option of renewal. It also came with conditions that the people eligible were those who have been in Kisenyi for six or more years. One was supposed to get permanent residence upon the cards expiry date. To date, this has not been implemented.

The worst-case scenario is that these people got the real cards in early 2008 when the card was almost expiring, thus proving not so helpful. Not all the migrants got these cards when they were being given out. It is estimated that 25,000 Somalis in Kisenyi got the document. That is how most of them managed to register their businesses to sustain their livelihoods.

National identification cards and Ugandan Passports

Through whatever means and ways, some of these people have the Ugandan National Identification cards and some have the Ugandan passports. But, It is of no use to get one of those because first it costs a lot of money to buy one from some people in those departments, and then even if you have it here in Kisenyi the police will still harass you whether you have it or not, it is even much easier not to have because then they will just ask for something small and they leave you alone. If you have it they will start questioning you how you got it because they know you are not Ugandan, not even Ugandan Somali do not know how this people know but they do and they will ask for a lot because they will accuse you of being crooked

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APPENDIX I; QUESTIONNAIRES

EXPLORING THE IMPACT OF IMMIGRATION ON SOMALI CULTURE IN KISENYI MENGO

Introduction

I am Abdiaziz Mohamed Hassan an undergraduate student at Kampala International University Uganda undertaking an academic research leading to a Bachelor's degree in Public administration. The title of the research is: The Impact of Immigration on Somali Culture in Kisenyi Mengo. This research was inspired by the fact that little research has explored the role of immigration on Somali culture. This research will seek to answer many important questions which can be generally stated as follows: What is the relationship between immigration and culture? What are the cultural experiences and challenges of immigrants in Uganda? Finally, how can Somali immigrants be assisted to preserve their culture in their transition to life in Uganda?

I have sought permission from my university KIU, my area LC and all the relevant authorities so this research is legal.

SECTION A: BIO-DATA

	Name		
1	Sex	Male	Female
2	Age		
3	Occupation	Students	
		Traders	
		Profession Tradea(Specify)	
		Others(specify)	
		Unemployed	
4	How long have you lived in Uganda	A few Months	
		1 year	
		2-5 years	
		5-10 years	
		10-15 years	
		15 and above years	
5	Educational background	Primary	
		Secondary	
		Tertiary Institution	
		University	
		No education	

5	**Marital status**	Single	
		Married	
		Separated	
		Divorced	
		Others	
7	**Position held in the community**		

SECTION B: ELEMENTS IN SOMALI CULTURE

1	Are you familiar with the cultural element of Somali culture?	
2	Can you please name some element of Somali culture	
3	How are women supposed to behave?	
4	How are the youth expected to behave?	
5	What is considered Taboo in Somali culture?	
6	How are those who violate cultural values treated among the Somali?	
7	What would you say is different in the way the Somalis conduct themselves here in Uganda?	
8	What impact has immigration had on the culture of	

SECTION C: CHALLENGES OF IMMIGRATION ON SOMALI CULTURE

1	Do you believe there are challenges to Somali culture for immigrants or Somalis living in other countries	Yes ☐	No ☐
2	What are the common challenges to Somali culture in Uganda?	Economic	
		Social	
		Cultural	
		Traditional	
		Institutional	
		Ecological	
		Others (Please specify)	
3	How does living in Uganda affect you economically?		
4	How does living in Uganda affect you socially?		
5	How does living in Uganda affect you culturally?		
6	How does living in Uganda affect you traditional way of life as a Somali?		
7	How does living in Uganda affect institutional aspect of Somali culture? (e.g marriage)		
8	How does Uganda's physical environment affect you as a Somali immigrant?		
9	Are there negative values		

	that the Somalis have acquired as a result of immigration?	
10	Mention some negative values that have crept to the Somali culture because of immigration?	
11	When Somali culture come in conflict with the low, culture, values, attitudes e.t.c of Uganda?	

SECTION D: PRESERVATION OF SOMALI CULTURE AMONG IMMIGRANTS

1	Are there places in uganda where Somali artifacts are kept? How should it be done?		
2	Are there deliberate attempts to teach Somali youth cultural values? What should be done?		
3	Generally what should the Somalis in Diaspora do to be helped to preserve their culture?		
4	How can the following groups help Somalis in Diaspora preserve their culture?	Government	
		NGOs	
		CSOs	
		FBOs	

Thank you for all your responses.

APPENDIX II: ESTIMATED BUGET

No	Schedules	Items	Units	Total units
	Library	2	25,000/=	50,000/=
	Bundles	1GB	30,000/=	30,000/=
	Proposal works	Printing	4000/=	12,000/=
		Binding	1,500/=	4,500/=
	Report work	Printing	10,000/=	30,000/=
		Binding	8,000/=	24,000/=
	Supervision	Ass or Director	50,000/=	50,000/=
	Fare	2 and front	4,000/= (14days)	56,000
	Food and beverage		5,000/=	70,000/=
	Others			80,000/=
General Total				406, 593/=