

St. MARY UNIVERSITY
SCHOOL OF GRADUATE STUDIES



DEPARTEMENT OF SOCIAL WORK

**THE SOCIO-ECONOMIC INTEGRATION OF SOMALI FROM THE
PERSPECTIVES IMMIGRANTS WITH THE HOST COMMUNITY:
THE CASE OF SOMALI COMMUNITY IN BOLE AREA IN ADDIS
ABABA ETHIOPIA**

BY
AIDAROUS ADAN OMAR
ID: 0662/2012A

ADVISOR
Dr. BAHARU G/YESUS

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**A THESIS SUBMITTED TO St. MARY'S UNIVERSITY, SCHOOL OF
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REQUIREMENTS FOR THE DEGREE OF MASTERS OF ART IN
SOCIAL WORK**

APPROVAL SHEET
St. MARY'S UNIVERSITY
SCHOOL OF GRADUATE STUDIES

This is to certify that the MSW thesis written by AIDAROUS ADAN OMAR titled “THE SOCIO-ECONOMIC INTEGARTION OF SOMALI FROM THE PERSPECTIVES IMMIGRANTS WITH THE HOST COMMUNITY: THE CASE OF SOMALI COMMUNITY IN BOLE AREA IN ADDIS ABABA ETHIOPIA” in partial fulfillment of the requirements for the Degree of Masters in Social Work complies with the regulations of the University and meets the accepted standard with respect to originality and quality.

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

Endorsement

Name of Student: AIDAROUS ADAN

Signature: _____

Date: _____

This thesis has been submitted to St. Mary's University, School of Graduate Studies for examination with my approval as a university advisor.

Name of Advisor: Dr. BAHARU G/YESUS

Signature: _____

Date: _____

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Acronyms

CRRF:	Comprehensive Refugee Response Framework
WMR:	World Migration Report
ARRA:	Administration for Refugees and Returnees Affairs
DICAC:	Development Inter-Church Aid Commission
ECA:	Economic Commission for Africa
EOCDICAC:	Ethiopian Orthodox Church Development and Inter-Church Aid Commission
ERCS:	Ethiopian Red Cross Society
EU:	European Union
Gove:	Government of Ethiopia
IDMC:	International Displacement Monitoring Center
IDPs:	Internally Displaced Persons
IOM:	International Organization for Migration
JRS:	Jesuit Refugee Services
NGOs:	Non-Governmental Organizations
NRC:	Norwegian Refugee Council
OAU:	Organization for African Unity
OCP:	Out-of-Camp Policy
UN:	United Nations
UNHCR:	United Nations Higher Commission for Refugee
UNDP:	United Nations Development Program
WB:	World Bank
DFID:	UK Department for International Development

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ABSTRACT

This study tried to find out the social -economic integration of Somali from the perspectives immigrants with the host community to meet the goal of the study it was guided by two objectives: To explore refugees' experiences related to integration with the host community in Addis Ababa. To identify the challenges refugees are facing while integrating with the host community in Addis Ababa. By using qualitative design and that i selected a phenomenological method purposeful sampling identify the sample size of, the study was carried out 15 of Somali immigrants living in Addis Ababa in Bole sub city where mass Somali refugees are residing. the data collection tools two types interview the in-depth interview and key in format interview The date analysis was thematic analysis The major findings is that social interaction they are challenges the language in which they all agreed the answer respondents whenever understanding social class to take the place leaving fewer social relationships and interactions of Somali immigration and host communities is therefore what we say The main result is economic integration between the host community and Somali refugees. It is also one of the major findings of not being discriminated against when socializing and respecting their cultural, the study looks into the experiences of fifteen Somali refugees living in Addis Ababa. Based on the findings of the research, some respondents found it easier to live in the city given the similarity in culture and religion with the host, but were unsuccessful due to language barrier, the recommendation International organizations and governments should be working on to open schools immigration learn a language in order to take part in the integration of refugees in host communities to enhance public understanding of the immigration community host It should be done by setting a training Somali immigrants to take up a professional integration and adaptation to the environment remove misunderstand language of refugees and the host community

Keywords: *integration socio-economic host community*

CHAPTER ONE: INTRODUCTION

1.1 Background of the Study

Ethiopia is one of the first five African countries participating in the Comprehensive Refugee Response Framework (CRRF), a set of commitments set out by the UN General Assembly in its 2016 New York Declaration for Refugees and Migrants, designed to improve ways of protecting people on the move. (UNCHR, 2020)

At the end of September 2017, it hosted a total of 883,546 refugees mainly from neighboring countries, making it the second largest refugee-hosting country in Africa. More than 99 per cent of them originate from four countries: South Sudan, Somalia, Eritrea and Sudan. Most are accommodated in 26 refugee camps with limited services and opportunities, and depend largely on humanitarian assistance (UNCHR, 2020)

Ethiopia is hosting 246,700 Somali refugees at the end of March 2017. The majority, more than 209,000, have been accommodated in five camps in the Dollo Ado area; namely Bokolmanyo, Bur amino, Hilaweyn, Kobe and Melkadida. Jijiga is hosting close to 36,900 Somali refugees in three camps; namely Awbare, Kebribeya and Sheder. A small number of Somali refugees (835) are residing in the urban settings of Addis Ababa.

Ethiopia has been experiencing a new refugee influx from Somalia since the end of 2016. In the first three months of 2017, more than 4,500 Somali refugees arrived and were registered in the Dollo Ado area. The majority of the new arrivals originate from Bay (72%), Middle Juba (11%), and the Gedo regions (5%), all areas which are severely affected by drought. The situation is predicted to worsen in the coming months, with the lack of rainfall compounded by insecurity likely to trigger outflows to Ethiopia. The Global Acute Malnutrition (GAM) rate of children and pregnant and lactating women among the recent arrivals was 73 per cent and 15 per cent, respectively, significantly higher than the emergency threshold of 15 per cent according sphere standards (UNCHR, SOMALI Situation, 2017)

Ethiopia grants prima facie recognition to most asylum seekers from neighboring countries. Its 2004 National Refugee Proclamation is based on the 1951 Convention Relating to the Status of Refugees, its 1967 Protocol and the 1969 OAU Refugees Convention. Although most refugees

are accommodated in 26 refugee camps, the government is keen to explore options such as expanding its 'out-of-camp' policy, which offers opportunities to live in non-camp locations.

Ethiopia's commitment to protect refugees is further strengthened by its nine pledges made at the Summit on Refugees and Migrants hosted by the United Nations General Assembly in September 2016. The summit's New York Declaration on Refugees and Migrants is considered a milestone for global solidarity on refugees' protection. It sets out key elements of the Comprehensive Refugee Response Framework (CRRF) and lays the groundwork for the Global Compact on Refugees (ABEBE, 2018)

Inclusion and social cohesion are factors that work together when it comes to the healthy integration of migrants in host communities and implies the mutual adaptation of migrants and the host society. Social inclusion refers to the process of improving the capacity, opportunity and dignity of people in unfavorable conditions based on their identity, so that they can participate in society. Social cohesion, although it does not have a universal definition, is related to a sense of belonging to a community, and with solidarity and tolerance among its members. Both processes are promoted in the Global Compact for Safe, Orderly and Regular Migration, and in the Global Compact on Refugees (IOM, 2016)

According to the recently launched World Migration Report 2020, globalization and increases in migratory flows have meant new challenges to maintain social cohesion between increasingly diverse social, cultural, ethnic and religious groups, in addition to their varied socioeconomic status and reasons for migrating (Marie McAuliffe, 2020)

One of the biggest challenges is to fight against the negative image of migrants in some media and other circumstances. These types of messages encourage intolerance, discrimination, racism and xenophobia towards those seeking new opportunities outside their country of origin. This rejection can be linked to negative effects on the physical and mental health of migrants, their labor and cultural contributions can also be impaired which affects the potential benefits for the host communities (Marie McAuliffe, 2020)

To encourage social cohesion, the report indicates, it is necessary and useful for states to work on social inclusion actions and policies. The approach that each country takes to reduce the exclusion gaps may vary, but its incorporation will help to face discrimination and

marginalization (at the level of inclusion) and to reduce the risks of tensions, disorders and disturbances (at the level of cohesion). (Contributor, 2016)

The OECD series making integration work summaries in a non-technical way, the main issues surrounding the integration of immigrants and their children into their host countries. Each book presents concrete policy lesson for its theme. Along with supporting examples of good practice and comparison of the migrant integration policy framework in different OECD countries (Bergmann, 2016)

The refugee flow to Ethiopia continued during 2018, with 36,1351 persons seeking safety and protection within the country's borders at the start 2019'the nation hosted 905,8312 thousand refugees who are forced flee in their homes as a result of insecurity political instability military conscription conflict famine and other problems (Bergmann, 2016)

1.2 Statement of the Problem

Ethiopia is the second largest refugee-hosting country in Africa. It is also fast becoming the most progressive on the continent in responding to forced displacement. If properly implemented, Ethiopia's version of the Comprehensive Refugee Response Framework – which combines development and humanitarian aid – will benefit both refugees and host communities.

Ethiopia hosts over 900 000 refugees, 75% of them originating from South Sudan and Somalia. The rest come from Eritrea, Sudan and 15 other countries. In 2017, 110 000 new arrivals were registered. If the current trend continues, the refugee population will cross the 1 million mark in 2018.

Drivers of forced displacement range from conflict in South Sudan to ongoing economic deprivation and open-ended military service in Eritrea as well as conflict and conflict-induced food insecurity in Somalia. (Tsion Tadesse Abebe, 2018)

In the context of Ethiopia, socio-economic integration of refugees refers to offering work permit to facilities refugees' self-reliance either through wage-earning or self-employment opportunities; and providing access to education and health services. It also includes issuing temporary residences permits which allows refugees to move freely and live outside refugee camps providing temporary travel documents is also included. Allowing refugees to live side by side

with host communities and offering employment and social-economic opportunities enhance integration between refugees and host community however; opportunities for naturalization and participation in politics in the country of asylum are not included. Socio-economic integration is a dynamic and multi-way process that involves refugees host communities. Government institutions and donors successful socio-economic integration of refugee's n the Ethiopia context (Abebe, Ethiopia's refugee response Focus on socio-economic integration and self-reliance, OCTOBER 2018)

Or for decades, Ethiopia has opened its borders to refugees from neighboring countries. But like so many host nations, the country has restricted opportunities for refugees to obtain employment, education, health care, and financial services—until now.

As of January 2019, after extensive consultation with the UN Refugee Agency (UNHCR) and bold leadership from the country's Prime Minister Abiy Ahmed, the government passed landmark legislation allowing refugees freedom of movement, fuller access to schools and hospitals, more opportunities in agriculture and industrial production, and connections to national financial resources, such as banking.

At the heart of this innovative new policy is a more comprehensive response to displacement in which refugees are included in national services like health and education, rather than a country establishing separate systems. The approach enables refugees to be self-reliant and contribute to local economies in a way that benefits Ethiopians and refugees alike.

While Ethiopia has a long history of openness—it is currently home to more than 900,000 registered refugees and asylum seekers, the second-largest population in Africa—this historic law represents a significant milestone on the continent. As Filippo Grandi, UN High Commissioner for Refugees, stated after its passage, “By allowing refugees the opportunity to be better integrated into society, Ethiopia...is serving as a model for other refugee-hosting nations around the world. (HANNUM, 2019)

The problem of the body, researcher would like to know, is the integration of Somali immigration and host communities is that the government no longer certain cultures have social Ethiopia but how do they Somali community to cope with or is a carrier of integration is the problem a big Somali community experience difficulties the Ethiopian border, if they are in the

language of the culture when dealing with their host communities are already is a problem big to meet community immigrants of Somalis are dying challenge to capture and integrate the host community this and often they do not adapt to the way the host community behaves. The main challenge is the traditional food and culture of the host community and it takes a lot of time to integrate the Somali immigrants and the host community which is often takes an understanding of the environment and social behavior. The main problem to seek how to adapted Somali immigrants with host community, study to define all problems whole society Somali immigrants with host community the integration focus different area such as cultural and challenges facing refuges while integrating with the host community.

1.3. Research Questions

1. What are the social-economic integration of Somali Immigrants with the host community?
2. What are Somali refugee's integration experiences with the host community in Addis Ababa?
3. What are culture the integration Somali immigrants with the host community?
4. What are social economic integration Somali immigrants with the host community?
5. What are the challenges refugees faced while integrating with the host community?

1.4 Objectives of the Study

1.4.1. General Objective

The major objective of this study is to investigate the integration of Somali immigrants with the host community case of Somali community in a Bole sub city in Addis Ababa Ethiopia

1.4.2. Specific Objectives

- ✓ To explore the social economic integration of Somali from the perspectives immigrants with the host community?
- ✓ To explore refugees' experiences related to integration with the host community in Addis Ababa
- ✓ To explore culture integration of Somali immigrants with the host community Addis Ababa in bole Michael
- ✓ To identify the challenges refugees are facing while integrating with the host community in Addis Ababa.

1.5 .Scope of Study

The study is limited Based on where the specific geographic, size of the study and how immigrants are plenty more but the study focuses on immigrants in Addis Ababa, especially the district bole still the area they live in the community or immigrants Somalia I The study covers the integration of Somali immigrants, with the host community in Bole, so this study will work to answer scientific question

1.5.2 Time Chronological

This study was take from June 2021 up to December in 2021

1.6. Significance of the Study

“As” I already indicated here in above our focus is to make insight investigation the integration Somali immigrants with the host community bole sub city Addis Ababa. Any work revolving around such already self-revealing problem is at the most interest of every stakeholder ranging from a government institute.

The end result of this study is important for government agencies, but more significant for civil service, National and international, nongovernmental organization, community themselves and families; but also to research institute, academician, individual expert, graduate students, politician as insight resource of credible information, policymakers guidance, reference material this study was finished to primary significance social work professional and other departments related social sciences such as anthropology sociology and host community and Somali immigrants.

1.7. Limitations of the study.

Due to high importance and complexity of the subject matter of this study, the researcher fear overshadowing effect of some factors such as lack of information, limited resources, and methodology and sample population time, lack of willingness of concerned stockholders to cooperate, over the credibility of the outcome. Nevertheless, the researcher is committed to conduct the research to the most of their ability to overcome the difficulties so as to come up with a genuine and credible outcome

1.8. Organization of the Paper

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

1.9. Operational Definitions of Key Terms

Integration: the act or process of uniting different things. The practice of uniting people from different races in an attempt to give people equal rights racial integration.

Culture Integration: Cultural integration is a form of cultural exchange in which one group assumes the beliefs, practices and rituals of another group without sacrificing the characteristics of its own culture Integrating cultures usually refer to several cultures coming together to form a new, multicultural

Host community: in this context refers to the country of asylum and the local, regional and national governmental, social and economic structures within which refugees live. Urban refugees live within host communities with or without legal status and recognition by the host community. (Service, June 2011)

Immigrants: A person living in a country other than that of his or her birth. No matter if that person has taken the citizenship of the destination country, served in its military, married a native, or has another status—he or she will forever be an international migrant

Social Economic: Social economics is a branch of economics—and a social science—that focuses on the relationship between social behavior and economics. ... Social economics may attempt to explain how a particular social group or socioeconomic class behaves within a society, including their actions as consumers.

Host: a person who receives or entertains other people as guests.

CHAPTER TWO: REVIEW OF RELATED LITERATURE

2.1. Immigrants Integration

‘Integration’ is of course a well-known sociological concept that figures prominently in the work of theorists such as Durkheim, Parsons and Habermas. From the Latin *integer*, it connotes an ‘unscathed whole’. And indeed in the work of said theorists, ‘integration’ has reference to a social whole. The larger history of the concept lies in an organics tradition in which the social was conceived as an integrated body. Integration, in that sense, had to do with the internal adjustment of the parts of a whole, but it was ultimately a property of the whole. As I discuss below, there many problems with such a part/whole conception, according to which there are ‘societies’ that consist of ‘members’. But even if one were to subscribe to such a dualism of organists origin, one still wouldn’t end up with the theoretically impoverished conception of integration that underwrites conventional immigrant integration research, and that currently still operates as the primary way in which Western European nation-states can imagine the immigrant populations in their midst (Favell, 2003 2017) In that research, integration ceases to be a property of a social whole, and becomes individualized by turning into a property of individual people, such as migrants, their children, unemployed persons, or convicted criminals. In other words, in conventional integration research, individuals can be integrated in various degrees. But this individualization of integration is entirely without theoretical underpinnings. Instead, it rests on commonsensical notions of ‘society’ and its individual ‘members’, and on the historically particular plausibility of the individualist (neo)liberal assumptions of this society as consisting of individual members to whom any ‘misfit’ between the two can be one-sidedly attributed. ‘Integration’ thus changes from a system state to a state of being of an individual. Lack of immigrant integration thus turns out to have to do with the being of immigrants, and the resulting picture of course ends up pitting ‘society’ over against individuals that are racial zed in particular ways, because in order for their being to affect their integration, that being must be somehow problematic. That the application of ‘integration’ to the level of individuals is in fact rather weird becomes apparent when the antonym of ‘being integrated’ is considered. For the opposite of ‘integrated’ is, of course, ‘disintegrated’. And one can say of a whole that it can be integrated or disintegrated, but obviously one cannot consider an individual as ‘disintegrated’, unless of course one considers the individual as a biological whole, a body that is disintegrated. That individuals

cannot be socially disintegrated should signal that they can neither be integrated, i.e., that ‘integration’ is not a description of individual states of being. And yet precisely this strange conceptual concoction is at the very heart of immigrant integration research, in which ‘integration’ in fact goes without antonym and is now internally partitioned in degrees of integration. One can thus be ‘well integrated’ or ‘less integrated’ than someone else. This internal partition is thus charged with the task of providing conceptual clarity to a concept without antonym, which thus has a purely internally propped up semantic plausibility. But as a result the concept amounts, in fact, to little more than a floating signifier that works well first and foremost because it translates easily across academia and policy, popular discourse and common sense descriptions, i.e., precisely because it lacks all the friction that a theorized, complex concept gives rise to when it travels across communities of practice. The effect is, of course, that ‘integration’ becomes a decidedly un-social and non-relational concept, which posits a static object (‘society’) over against individuals whose being signifies a certain degree of So if an individual is lacking in ‘integration’, the individualized responsibility for this is at once extended to all members of the ‘group’ to which that individual is considered to belong (again, ‘group’ here means nothing more than an aggregation of attributed ‘ethnic identity’). Lack of integration, so to speak, works infectious, but the very reason for aggregating at group level is, of course, that such aggregation is meaningful in an explanatory sense. Otherwise, why not study all members of a population without separating them into statistically constructed ‘ethnic groups’? And ‘ethnicity’, which of course stands in for ‘race’, is in fact the only explanatory element in what is otherwise an exercise of description, of classification and of monitoring. No economic factors can emerge in any explanatory way, for instance, because they are part of the variables (in the form of SES scores, for instance) that define ‘immigrant integration’. They are thus, by design, excluded from any explanatory role in the differentiation between degrees of ‘integration’ that is measured. (Van Houdt, 2011)

2.1.1. Local Integration

Local integration as a durable solution combines three dimensions. Firstly, it is a legal process, whereby refugees attain a wider range of rights in the host state. Secondly, it is an economic process of establishing sustainable livelihoods and a standard of living comparable to the host community. Thirdly, it is a social and cultural process of adaptation and acceptance that enables

the refugees to contribute to the social life of the host country and live without fear of discrimination. (Cheng, 2003)

Using a narrow conception of local integration, it could be argued that the process becomes a durable solution only at the point when a refugee becomes a naturalized citizen of his or her asylum country. (Chimni, (1999)The broader, multi-dimensional definition (Fielden, Local integrationan under-reported solution to protracted refugee situations, June 2008) however, would suggest that it is possible for a refugee to acquire the three elements of local integration without actually being naturalized. Thus, for the purposes of this paper, the process of local integration will be broadly outlined by the assumption that “refugees will remain indefinitely in their country of asylum and find a solution to their plight in that state. Ideally, but not necessarily, that will involve the acquisition of citizenship.” (Collins, (1995) Therefore, each of the case studies looked at in this paper will involve attainment of legal rights, economic rights and/or social and cultural rights for refugees in the host country.

The principle of local integration is firmly established in international refugee law. The 1951 UN Refugee Convention acknowledged the role of local integration, focusing on the importance of citizenship in achieving durable solutions. According to article 34 of the Convention, “the contracting states shall as far as possible facilitate the assimilation and naturalization of refugees. They shall in particular make every effort to expedite naturalization proceedings.” (UNHCR, Local Integration of Refugees in Serbia: Law, Practice, Recommendations, 2007)

The difference between assimilation and local integration should be clarified. The Refugee Convention uses the concept of assimilation alongside integration. UNHCR endorses local integration as a more useful term, however. UNHCR has stated that “the international community has always rejected the notion that refugees should be expected to abandon their own culture and way of life, so as to become indistinguishable from nationals of the host community.” (Dryden-Petersen, 2003)UNHCR thus promotes local integration, as opposed to assimilation, as one of three ‘durable solutions’ available to refugees.

In developing countries, local integration has been widely utilized, although not commensurately reported. In several countries across Africa and Asia, large populations of refugees have been successfully locally integrated, naturalized, or have been given the opportunity to achieve self-

reliance as a prelude to full local integration. It seems that local integration has not always been a high priority within UNHCR, however. In 1995, for example, the organization published a book entitled *The State of the World's Refugees: In Search of Solutions*, which remarkably failed to make any substantive or positive references to local integration.

More recently, the potential of local integration has been emphasized by its increased significance within UNHCR policy. In 2005, the organization's Executive Committee reached conclusion No. 104 (LVI) on local integration. This conclusion highlighted the importance of local integration as a burden sharing activity and clarified "UNHCR's catalytic role in assisting and supporting countries receiving refugees...and in mobilizing financial assistance and other forms of support, including development assistance from the international community." It also outlined the need for the refugees to be prepared to adapt to their new community and promoted self-reliance as a strategy to facilitate local integration. (UNHCR, *Local Integration of Refugees in Serbia: Law, Practice, Recommendations*, 2007)

Most refugees spend years living in border zones, in unsatisfactory and unsafe circumstances, with few means to support or educate themselves and their children, and few prospects. Their legal status in the host country is uncertain. They are not granted full asylum, nor are they likely to be resettled in a third country. These protracted refugee situations are characterized by a "care and maintenance" or "warehousing" model of assistance in countries of first asylum, meaning that the basic needs of refugees residing in camps are met.

Local integration is a currently neglected, long-term solution that presents an alternative to refugee camps. In the broadest sense, this means permanently settling refugees in host communities in countries of first asylum. This concept has lately received little attention from host governments and donor agencies. The concept is attracting revived attention, however, for its potential to promote economic development, protect refugee rights, and provide long-term solutions to persistent crises.

Local integration has never been broadly implemented in developing countries. True, many host governments, particularly in Africa, have allowed "self-settlement" of refugees without official assistance in local host (Jacobsen, 2003)

2.1.2. Cultural Integration

Culture erosion, threats to national identity and notions of “us vs. them” often figure directly or indirectly in the discourse of opponents to immigration. The extent of these non-economic concerns largely depends on how well immigrants can integrate socially, where social integration can be understood from two perspectives. For immigrants, it means developing a sense of belonging to the host society. This often involves accepting and acting according to that society’s values and norms and, if necessary, building up the social capital that is deemed necessary by the host country’s institutions. The role of the native population is equally important: social integration is only feasible once immigrants are accepted as members of the society. Such mutual recognition, apart from improving individual well-being, leads to better social cohesion and has considerable economic implications, from the provision of public goods and redistribution¹ to teamwork and productivity in firms. (Lyons., 2017) Yet, if immigrants and the native population differ in many social and cultural dimensions, social integration poses a challenge. Understanding the determinants of social integration and how to facilitate it thus represents a policy-relevant research area.

Researchers have considered different measures to proxy the social integration of immigrants, including self-identification, values, marriage and fertility choices, residential patterns, and civil and political engagement. On average, immigrants are found to differ from the native population in these measures. (Frattini, 2011) There are several explanations for the observed gap between immigrants and the native population. First, immigrants might be different across some fundamental characteristics, such as age or education, which are relevant for explaining social behavior and choices. Second, in particular upon their arrival, immigrants face different constraints: a lack of language skills, insufficient economic or time resources, uncertainty regarding their length of stay, and direct obstacles to access certain areas of social life, such as voting or political activities. Third, immigrants have been exposed to a different culture either in their country of origin, ethnic neighborhoods or in families. Culture influences preferences and beliefs and thus affects people’s trust, risk attitudes and social preferences, as well as their views on religion, family ties, gender roles and political involvement (Zingales, 2006) Differences in preferences and beliefs further translate to differences in observed behavior and choices. A large body of literature documents the resilience of immigrants’ original culture. For example, Alesina

and Giuliani, Blau et al., and Fernandez and Fogli show that women from countries with low female labour supply are also less likely to work in their destination countries (A. Alesina P. G., Vol. 15, No. 2, 2010) Giuliani finds cultural influences in the living arrangements of immigrants. (Giuliano:, Vol. 5, No. 5, 2007,) another study reports that immigrants coming from countries with traditionally closer family ties, low generalized trust and low civil and political participation are also less politically and socially active in their destination countries (A. Alesina P. G., Vol. 9, No. 5, 2011,) Existing research has shown that for economic outcomes the gap between immigrants and the native population reduces over time (Commission:, 2016)

The concepts of cultural diversity and cultural identity are at the forefront of the political debate in many western societies. In Europe, the discussion is stimulated by the political pressures associated with immigration flows, which are increasing in many European countries. The imperatives that current immigration trends impose on European democracies bring to light a number of issues that need to be addressed. What are the patterns and dynamics of cultural integration? How do they differ across immigrants of different ethnic groups and religious faiths? How do they differ across host societies? What are the implications and consequences for market outcomes and public policy? Which kind of institutional contexts are more or less likely to accommodate the cultural integration of immigrants? All these questions are crucial for policy makers and await answers. This book aims to provide a stepping stone to the debate. Taking an economic perspective, this edited book presents a current, comparative picture of the process of cultural integration of immigrants across Europe. (Algan, 2012)

Many countries have experienced high levels of immigration in recent decades. Successful integration of immigrants into a host country's society, economy, and polity has therefore become a major focus for policymakers and scholars. In the policy world there are heated debates about which policies most effectively facilitate immigrant integration, and in academia there is a vigorous discourse about why some immigrant groups integrate while others do not (Pineau, 2016)

2.1.3. Social-Economic Integration

In the context of Ethiopia, socio-economic integration of refugees refers to offering work permits to facilitate refugees' self-reliance either through wage-earning or self-employment opportunities; and providing access to education and health services.

It also includes issuing temporary residence permits, which allows refugees to move freely and live outside refugee camps. Providing temporary travel documents is also included. Allowing refugees to live side by side with host communities and offering employment and socio-economic opportunities enhances integration between the refugees and hosts.

However, opportunities for naturalization and participation in politics in the country of asylum are not included.

Socio-economic integration is a dynamic and multi-way process that involves refugees, host communities, government institutions and donors. Successful socio-economic integration of refugees (Abebe, Ethiopia's refugee response Focus on socio-economic integration and self-reliance, 2018)

Is citizenship an important instrument for the economic integration of immigrants into the host society, and if so, why do some immigrants naturalize while others do not? Although research on these questions dates back decades, the literature provides no straightforward answer. While most empirical evidence indeed suggests a positive association between citizenship and labor market integration, not all studies support these findings. For example, (Bratsberg, 2019) (Steinhardt, 2012) and found evidence of a positive association between citizenship and labor market integration in the North American and European context. However, (Scott, 2019)

Ethiopia has a long tradition of hosting refugees who have fled conflicts and Ethiopia has a long tradition of hosting refugees who have fled conflicts and droughts in some of its neighboring countries, and continues to maintain an open-door policy for refugees and asylum seekers in its territory. As a result of the constant influx of refugees and asylum seekers in recent years, the country's five major refugee hosting areas (grouped into three clusters: Benishangul-Gumuz/ Gambella, Tigray/Afar and Somali), which are usually underdeveloped and economically underserved, have suffered from the additional pressure on their natural resources, basic social services and infrastructure. In addition, the current state of agriculture investments in these regions does not guarantee sustainable livelihoods for refugees or their hosting communities. Against this background, FAO and the United Nations High Commissioner for Refugees (UNHCR) in Ethiopia initiated collaboration on a joint project to generate evidence through the analysis of food security, agricultural and livestock livelihoods situations, and the needs of

refugees and their host communities in the three main refugee hosting areas of Ethiopia, in order to inform the development of joint initiatives aimed at refugee and host community economic inclusion. (FAO, 2020).

2.2 Settlement of Refugees.

Resettlement is the organized movement of refugees from refugee camps, urban areas or other temporary situations to a third country, where they can live permanently. Resettlement in a third country may be the only way to guarantee the protection of a refugee who is at risk of forcible return or who faces other serious problems in the country they have sought asylum. Many countries assist refugees to make a new home outside of their own country. All countries that have signed and ratified the UN Refugee Convention, including Australia, are obliged to grant the same human rights and assistance to refugees that they grant to their citizens and other legal residents. Gaining access to offshore resettlement programs in developed countries is extremely difficult or impossible for many refugees. (UNSW, 2020)

Here, three sections of the UNHCR resettlement programmed: the role of resettlement as a durable solution to the global refugee problem, the global resettlement need, and the criteria applied by the UNHCR to assess the situation of a refugee will be briefly discussed.

The UNHCR was established in 1950 by the United Nations. The organization supports and protects refugees throughout the world. Based on the Geneva Convention of 1951, the UNHCR operates worldwide in helping people who are threatened with persecution, to find asylum. On a worldwide scale, this organization maps out what requirements are needed to resettle refugees. The UNHCR is responsible for the selection of potential resettlement refugees. This organization plays an important role during selection missions. (UNCHR, resettlement refugee, 2020)

United Nations High Commissioner for Refugees: The refugee agency of the United Nations (UN) mandated to lead and coordinate international action to protect refugees and resolve refugee problems worldwide, and to safeguard the rights and well-being of refugees.

Asylum A form of protection given by a State on its territory, based on the principle of non-refilment and internationally or nationally recognized refugee rights and which is granted to a person who is unable to seek protection in their country of citizenship and/or residence, in

particular for fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion. (UNCHR, resettlement refugee, 2020)

2.3 Domains of Integration

Domains of integration are proposed related to four overall themes: achievement and access across the sectors of employment, housing, education and health; assumptions and practice regarding citizenship and rights; processes of social connection within and between groups within the community; and structural (UNCHR, Dimond integration , 2008)

Integration has become both a key policy objective related to the resettlement of refugees and other migrants, and a matter of significant public discussion. Coherent policy development and productive public debate are, however, both threatened by the fact that the concept of integration is used with widely differing meanings. Based on review of attempted definitions of the term, related literature and primary fieldwork in settings of refugee settlement in the UK, the paper identifies elements central to perceptions of what constitutes ‘successful’ integration. Key domains of integration are proposed related to four overall themes: achievement and access across the sectors of employment, housing, education and health; assumptions and practice regarding citizenship and rights; processes of social connection within and between groups within the community; and structural barriers to such connection related to language, culture and the local environment. A framework linking these domains is presented as a tool to foster debate and definition regarding normative conceptions of integration in resettlement settings (Strang, Understanding Integration: A Conceptual Framework, 2008)

The central relevance of relationships to people’s understandings of integration is reflected in the definition of three domains tracking ‘social connection’ within communities. Reflecting the range of relationships that people noted as potentially relevant to a sense of integration, these domains seek to capture experience of relationships within one’s own (ethnic, religious or other) community, experience of ‘mixing’ with other communities, and relationships with services and the state. Relationships are thus given a central place within the IoI framework. The diversity of expectation regarding such relationships found in the study has encouraged selection of a suitably broad range of indicators within these domains. Thus measures include frequency of social contacts (with, for example, family members), but also reported sense of belonging within the community. Findings regarding the potential role of recreation and public leisure facilities in

the studies areas have shaped the proposal of a number of indicators within the social connection domains, particularly given their potential role to create ‘bridges’ between groups within the community. (Strang, The experience of integration: a qualitative study of refugee integration in the local communities , 2017)

2.4. Integration of refugees in African context: Obstacles and Opportunities

Local integration as a process has many potential benefits for both the refugees and host population. While huge refugee influxes have often been termed a “burden” by host countries, they also offer a great opportunity for economic development. The refugees constitute a new labour force with skills that can be utilized to benefit the host community by developing under-populated areas. Seen in Tanzania with the influx of Burundian refugees in 1972, the development of land for farming in the country’s remote Western periphery enabled the refugees to contribute substantially to the local and national economy. (Stein, 2021)

Hosting refugees can also result in the long-term benefits of access to new infrastructure. The building of roads, schools and hospitals financed by international refugee aid are permanent and usually open to refugees and locals alike. The hosting of refugees can also be a show of good will, solidarity, and burden sharing. It can provide host governments with international aid, whilst bolstering their status as a responsible member of the international community. Thus, the political motivations for refugee-hosting should not be overlooked. (Favell, 2003 2017)

The notion of local integration also holds additional appeal for those who believe that that keeping refugees in camps violates their rights. Freedom of movement and the right to work are two fundamental human rights that are often denied to refugees confined to camp situations, sometimes for years on end.

Refugee hosting can also take a toll on the environment. The increased use of natural resources in activities like charcoal making, fishing, firewood and thatch grass selling, and the cultivation of hillsides can have a substantial impact. Refugee influxes also increase competition for land and jobs, as well as pressure on infrastructure such as schools, roads and health centers. (Stein, 2021)

The attitude of the host country is not the only obstacle to local integration as a durable solution, however. The blurred line between humanitarian and development aid for local integration

projects has often resulted in protection ‘gaps’, where refugees are left without institutional and material support. This has, in turn, diminished the viability of local integration programmers and wider policy development. (UNHCR, Angola 2005 Annual Protection Report, 2006)

Historically, it has proven difficult to secure funding for local integration projects. Donors are not attracted to longer-term activities encompassing refugee integration, and making refugees less visible is neither psychologically nor politically satisfying to international or national organizations. Furthermore, local integration has been a difficult solution to sell to refugees that hold on to idea of eventually returning home. Host states also hold that by limiting the potential for local settlement and integration, there is a greater chance to promote repatriation. (Fielden, Local integration an under-reported solution to protracted refugee situations, 2008)

2.5. Ethiopia as a host country

Ethiopia became the second largest refugee hosting country in Africa – with the count of registered refugees and asylum seekers reaching 905,831 as of 31 August 2018. Displaced from twenty-six countries worldwide, most refugees fled from protracted crisis, famine, instability, forced military conscription and repression in South Sudan, Somalia and Eritrea. (IOM, 2016)

For decades, Ethiopia has opened its borders to refugees from neighboring countries. But like so many host nations, the country has restricted opportunities for refugees to obtain employment, education, health care, and financial services—until now. (JORDIE, 2019)

As of January 2019, after extensive consultation with the UN Refugee Agency (UNHCR) and bold leadership from the country’s Prime Minister Abiy Ahmed, the government passed landmark legislation allowing refugees freedom of movement, fuller access to schools and hospitals, more opportunities in agriculture and industrial production, and connections to national financial resources, such as banking. (HANNUM, 2019)

At the heart of this innovative new policy is a more comprehensive response to displacement in which refugees are included in national services like health and education, rather than a country establishing separate systems. The approach enables refugees to be self-reliant and contribute to local economies in a way that benefits Ethiopians and refugees alike. (UNCHR, resettlement refugee, 2020)

2.6. Ethiopian Refugee Policy

The country maintains an open-door policy for refugee inflows and allows humanitarian access and protection to those seeking asylum on its territory. ... Ethiopia's parliament adopted revisions to its existing national refugee law on 17 January 2019, making it one of the most progressive refugee policies in Africa. (UNCHR, ethiopia refugee policy , 2019)

National Refugee Proclamation was enacted based on the international and regional refugee conventions to which Ethiopia is a party (1951 Convention relating to the Status of Refugees, and its 1967 Protocol and the 1969 Convention Governing the Specific Aspects of Refugee Problems in Africa "OAU Convention"). Ethiopia's parliament adopted revisions to its existing national refugee law on 17 January 2019, making it one of the most progressive refugee policies in Africa. (Unchr, 2020)

The Law provides refugees with the right to work and reside out of camps, access social and financial services, and register life events, including births and marriages. Refugee protection in the country is provided within the framework of these international and national refugee laws as well as the core international human rights treaties that have been ratified by the country. Continued insecurity within neighboring states has resulted in sustained refugee movements, either directly as a result of internal conflict and human rights abuses or as a result of conflict related to competition over scarce natural resources and drought related food insecurity. (UNCHR, ethiopia refugee policy , 2019)

2.7 Theoretical framework

2.7.1 Theories of Immigrants Adaption

What characterizes theories of immigrant adaptation? What do they have in common with theories of aging? With its revisions, amendments, and theoretical successors, assimilation theory provides leverage on these questions. While its status as a formal theory is contested (Mayer, , 2009) the life course conceptual framework illustrates relevant thinking on aging. Although I discuss other theoretical perspectives, the life course formulation shares intellectual origins with the formative theory of immigrant incorporation known as assimilation theory

(Elder, 2003) Summarize five tenets of the life course perspective. First, human development is a temporal process that occurs over the long term with early experiences shaping later outcomes.

Second, the course of lives reflects personal agency and the decisions that individuals make. Third, the broader context influences how lives play out, because individual experience is shaped by social structure and cultural understandings that differ across social environments and historical periods. Fourth, experiences have different consequences depending on their timing in the life course. Fifth, because lives are linked by social relationships, individual lives are influenced by the experiences of others (Gubernskaya) offer a fuller treatment of the implications of the life course perspective for immigration studies. Here, I examine the points of correspondence between the research traditions on immigrant adaptation and aging.

Foremost among the commonalities is the fact that aging and immigrant adaptation are both time-dependent processes. The process of incorporation can be stated as a proposition: the longer the time spent in the receiving society, the greater the assimilation. Formulated to explain an ethnic group's progress over consecutive immigrant generations, this proposition from classic assimilation theory is often applied to individuals and receives support. Longer residence has been linked to greater English-language fluency (G, 2018)

This multidimensionality is fundamental to the conceptualization of immigrant experience. Adaptation has been described in terms of both "acculturation" (taking up the culture of the dominant group) and "assimilation" (achieving equal footing in the host society's primary groups and social institutions). Taken together, these processes are often called "incorporation," a less value-freighted term that does not enshrine the annihilation of all ethnic differences as the end goal (., 2020)

2.7.2. Symbolic interactionism perspective

Directs sociologists to consider the symbols and details of everyday life, what these symbols mean, and how people interact with each other. Although symbolic interactionism traces its origins to Max Weber's assertion that individuals act according to their interpretation of the meaning of their world, the American philosopher (George, 2018 2019) introduced this perspective to American sociology in the 2021s.

According to the symbolic interactionism perspective, people attach meanings to symbols, and then they act according to their subjective interpretation of these symbols. Verbal conversations, in which spoken words serve as the predominant symbols, make this subjective interpretation

especially evident. The words have a certain meaning for the “sender,” and, during effective communication, they hopefully have the same meaning for the “receiver.” In other terms, words are not static “things”; they require intention and interpretation. Conversation is an interaction of symbols between individuals who constantly interpret the world around them. Of course, anything can serve as a symbol as long as it refers to something beyond itself. Written music serves as an example. The black dots and lines become more than mere marks on the page; they refer to notes organized in such a way as to make musical sense. Thus, symbolic integrationists give serious thought to how people act, and then seek to determine what meanings individuals assign to their own actions and symbols, as well as to those of others. (George, 2018 2019)

2.7.3. Human Capital Theory

The economists belonging to the neoclassical framework, like Chiswick and Borjas emphasize that human capital factors are central for immigrants’ economic integration. Human capital refers to individual characteristics such as language, education, professional working skills and knowledge about the receiving country. Chiswick also argues that there are other types of human capital, for example, the immigrant’s motivation, ambition, and adaptability. These skills, qualifications and demographic characteristics are important factors on how well an immigrant will be assimilated into the host-country’s labor market i.e. economically integrated. Since, skills not always are transferable from one country to another it will affect the immigrant’s employment rate. Depending on if immigrants’ human capital can be transferred to match the host-countries labor-market or not are therefore of great importance for labour market success. (Borjas G. J., 2020) (Chiswick, 2019) Both Chiswick and Borjas argue that the immigrant’s labour market success depends on whether they are favorably selected or not. The concept of selectivity concerns: the higher degree of positive selectivity the more successful the immigrant will be on the labour market and the reverse effect if there is a negative selectivity. If a receiving country gets favorably selected immigrants, i.e. immigrants with large amounts of human capital that could be harmonized into the receiving country’s labour market, the economic outcome will be positive for both the immigrant and for host-society’s economy, according to (Chiswick, 2019) Accordingly, it is the most highly motivated immigrants with the largest amounts of ambition and with the most amounts of host-country specific skills that are the ones able to start a new life in a country more successfully on the labour market. Immigrants that are negatively selected, i.e. less transferable skills and low amounts of motivation or ambition will not succeed

on the labor market. Therefore, it is expected that tied-movers and refugees will have more difficulties in integrating into the receiving country in comparison to economic migrants that probably have planned their move and then are favorable selected (Borjas G. , 2018) (B.R., 2019)

2.7.4. Social Capital Theory

A different field regarding the immigrants' economic integration is the sociological view. The sociologist agrees with the economists in that the immigrants' economic integration refers to the acquirement and use of capital. However, it is not agreed upon what kind of motives that involves the economic action. In the sociological field, it is believed that the social network of the individual is of great importance for immigrants' economic integration. A social network is a social structure between actors which can be characterized by either individual actors or organizations. The network symbolizes the relations and ties that connect the different actors within. In comparison to the opposing colleagues of the human capital theory, the sociologists argue that social structures on the macro-level are determinants for economic achievement (Portes, 2021)

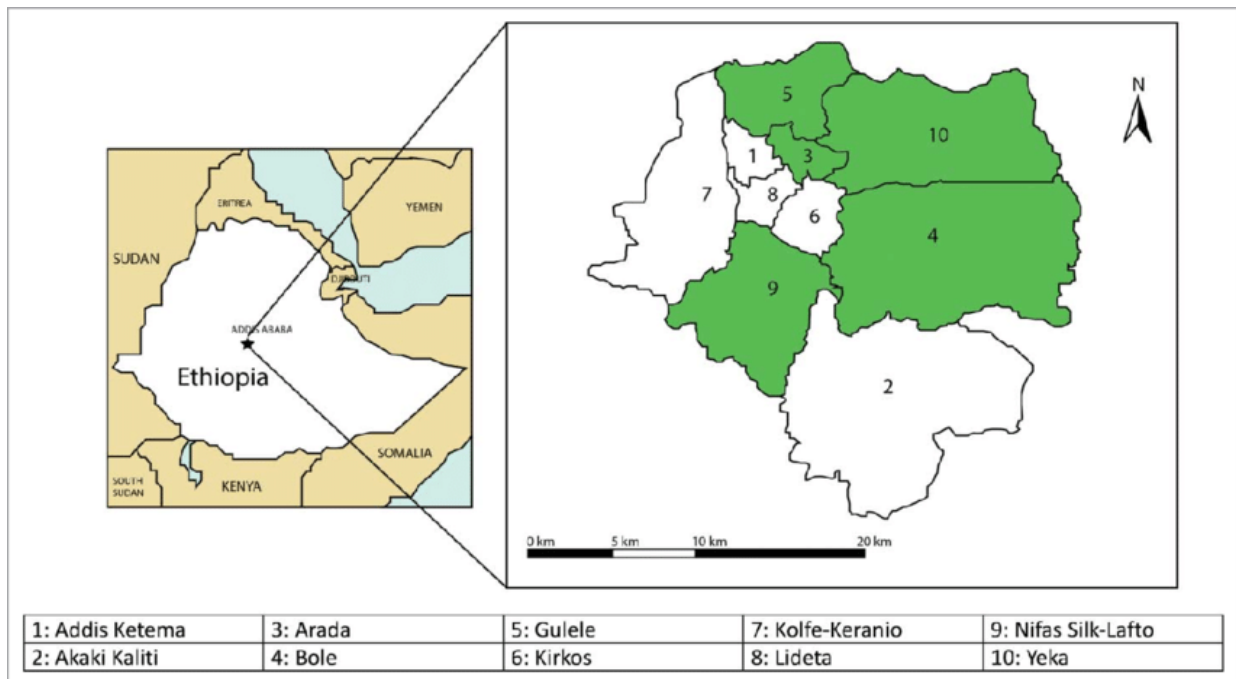
(Sensenbrenner, Embeddedness and Immigration: Notes on the Social Determinants of Economic Action, 2019) Argue that economic integration is based on that the individual is affected by structural factors that is: they are embedded in social relations/social networks. Although people are considered rational, social relations will influence their economic choices and other structures will hinder them from doing what they like to do such as norms, values, and class that can work within a social formation (Sensenbrenner, Immigration: Notes on the Social Determinants of Economic Action, 2018) Accordingly, the immigrant's economic ambitions are affected by social structure, which mean that social formations can support or disrupt an immigrant's economic integration. The immigrants' economic achievement depends on formations that they become integrated into, that is: social structures influence the act of an individual. There are different types of social formations in which economic action are fixed upon. These social formations are formed by different groupings of persons related to ties with family, work, culture and traditions. The associations are important for the immigrants' labor market integration for many reasons. Social networks produce different kind of information, capital and means that effectively can be spread to its members. The amount of members and the

number of ties of such a formation is of course important as well as the degree in which the ties are related to institutional sphere. The immigrants' economic achievement is socially affected (Sensenbrenner, *Immigration: Notes on the Social Determinants of Economic Action*, 2018) Social capital refers to the individuals' ability to demand for insufficient means because of their membership in a social network. The social resources can be of many different formations, such as: economic gifts or loans, information or tips about occupational conditions or employment or other kind of friendliness gifts. Such social capital can be said to be the result of the social embeddedness. It is the immigrant's social capital that determines whether or not an individual will be successfully on the labor market (Borjas G. J., 2020)

CHAPTE R THREE: RESERCH METHODOLOGY

3.0. Descriptive area of the Study

This study I was conducted among Somali immigrants who are living bole Addis Ababa especially in bole Michael, Worada one. And Worada two there are many Somali immigrants who have a lot of business in the bole Michael neighborhood and others who are waiting for travel issues that interact with the host community. Be it economic, cultural or social integration.



(Sources map bole administration sub city)

3.1. Research Design

A research design for the integration is a qualitative research design in which a phenomenology approach. Approach to know some people in cultural integration a phenomenological study describes the common meaning for several individuals of their lived experiences of a concept or a phenomenon.

Based on this, the study focused on obtaining experiences of subjects as to understand and explore the integration of Somali immigrants with host community. It has let respondents to describe their integration experiences in the culture and socio-economics of integration with host community this research was apply both qualitative design in order obtain a complete insight to the objectives of the study

3.2 Sources of Data

3.2.1 Primary sources

Primary data I was collect from the integration of Somali immigrants with the host community in terms social and cultural and the level of integrations and key decision making persons in implementing the socio-economics and cultural integration

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

3.2.2 Secondary sources

the researcher has used a variety of secondary source of data from published and unpublished materials like books, reports, leaflets, brochures, magazines, and newsletters related to the study have been and other necessary materials were also collected to expand my understand about the problem and support the first-hand information gathered in the field

3.3. Sampling Technique

As a sampling technique, non-probability sampling was employed. The researcher used a purposive sampling in order to select the sample study participants from the entire population based on personal judgments keeping in mind the purpose of the study to access the respondents for this study (Showkat, 2017). Hence, the purposive sampling helped the researcher to select participants purposively from the potential respondents. The sampling size was determined based on the saturation of the information collected from participants.

3.4 Sample Size

The study a target population is the population to which the researcher hopes to generalize findings of the research. This study will be targeted of case study bole Somali immigrants Addis Ababa Ethiopia with living bole Michael the total population 1500 person after using A phenomenological study describes the common meaning for several individuals of their lived experiences of a concept or a phenomenon 15 respondents was selected in the Somali immigrants traders Michael bole to participate in the study in each person of the participating, was selected purposively selected

3.5. Method of Data Collection

3.5.1 In-depth Interview

An interview is important in qualitative research method in which the Researcher collects data significant unfolding directly from the participant opinions, experiences possibilities and various other aspects of the population understudy (Parveen, 2017)in this study, in –depth some things used to collect interview data from the integration Somali immigrants with host the community bole Michael in we take will traders with Somali immigrants in the neighborhood bole Michael it is also allowed to explain or the researcher clarify questions and to be flexible in administering to interview the respondents, (Creswell, 2007). For the purpose of the study, open ended interview question along prepared declaration

3.4.2. Key Informant Interviews

Key informant interviews are qualitative in-depth interviews with people who know what is going on in the community and data is collected form a wide range of people--- including community leaders, professionals, or residents about the community that can provide in formation the integration Somali immigrants with the host community living bole Michael solutions In this study, key informant was conducted with host community and Somali immigrants the shortest duration was and the longest was, it is in-depth qualitative interview, probing was made when interesting points arise the research was making clear each question to the participants before starting the interview this helped the research and the participants to concentrate on issue and avoids confusion the interview and responses were recorded based on the interest of participant and ethics. In addition to the interview, the researcher was taking filed note describe the setting, physical appearance, facial expression, emotions of participants, and reflection

3.5. Methods of Data Analysis

In this study, primary data collected from in-depth interview, key informant interview and observation, as well as secondary data was analyzed. Thematic analysis was employed for its benefit of being reliable and replicable Also, as it is described above, the present paper has centered on phenomenological study design. This design is very much linked to thematic analysis method Argue that thematic analysis method is the best method for analyzing the

findings through phenomenological approach. Kruger and Newman also pointed out that such methods are very much applicable to show written individual experiences for the subject matter under study. While doing the analysis thematic manner, the first step the researcher transcribing the recorded data from the in-depth interview and key informants interview. Next, the researcher translated the transcribed into English. Data was directly described and categorized based on the common responses. Then these common ideas and thoughts were categorized in a more categorical, analytic and theoretical level of coding using the codes the information was reduced as much as possible. In the next phase codes were analyzed on how they combine to form themes and the themes are extensively reviewed until a set of potential themes have achieved. Finally, the potential themes were analyzed in terms of making meaningful contribution to answering the research questions stated in chapters

3.6. Ethical Considerations

To ensure confidentiality of the information provided by the respondents and to ascertain the practice of ethics in this study, the following activities will be implemented by the researcher

Seek permission to adopt the standardized questionnaire and interview on the integration of Somali immigrants' with host community the respondents and organizations will be coded instead of reflecting the names.

Ask for permission through a written request to the concerned officials of the organizations included in the study. The respect with host community ethical consideration confidential

Request the respondents to sign in the Informed Consent

Acknowledge the authors quoted in this study and the author of the standardized instrument through citations and referencing

CHAPTER FOUR: MAJOR FINDINGS

4.0 Socio Demographic Characteristics of the Participants

This section shows the demographic status of respondents who participated in an in-depth interview. Table 4.1 below illustrates the distribution of the frequency of socio-demographic characteristics of 15 in-depth interview informants in terms of sex, age, and educational level, status in the HHD and current status in Addis Ababa.

4.1 Table Demographic characteristics of in-depth interview informants (N =15)

Items	Informants for in-depth interview	Frequency
Sex	Male	10
	Female	5
	Total	15
Age category	18-25	6
	26-35	3
	36-45	6
	Total	15
Educational level	In primary	7
	secondary school	4
	degree	4
	Total	15
Marital status	Married	5
	Single	7
	Divorced	3
	Total	15

4.2 The Integration of Somali immigrants with the Host Community in Addis Ababa.

By examining their experience, the results of this question show two broad types of experience: (i) positive integration and (ii) unsuccessful integration. Issues are positively incorporated and negative integration has been developed.

4.2.1 Positive integration

Nine respondents observed positive interactions with their host community and described them as positive in terms of social interaction and benefited significantly from the manner in which they treated, e.g. We have different cultures in Ethiopia that allow us to integrate and interact

more easily with that community. My relations always develop when social interactions are improved. While stating their integration experience, they have put the sociocultural integration as the fundamental components they have been involved in. Most of them have boldly indicated the facilitate multiple religious and similarity between Somalis and Ethiopians. According to them, this similarity has performed a remarkable position in easing their integration with the host community. As a result, the refugees living alongside with the host community advance right social networks such as marriage and collaborating in distinct social institutions the interaction between host people and Somali refugees in Bole Michael has become intense. A Somali refugee in Bole Michael has explained the better social interaction with the host communities as follows

I find it positive to interact with our host community and we always learn from the positive aspects of living in host community because as Somalis we are the same people with the same culture. Compared to the rest of the community, it is easier for some of us to easily integrate into our host community and learn the languages spoken in the country and the different cultures of that host community (Abdallah Yusuf)

The Integration of migrants and host communities is also highlighted as one respondent of the interview goes deep that they want to work with the community to participate in cultural understanding in the nearby community. This enhances the Somali immigrant's connection to that people lived in bole Michael and the host community to contribute to their experience of cultural and economic integration (Abdallah Yusuf)

What we can say is that they have a very good experience so that social integration enhances their knowledge and life skills and they learn a lot from what they apply to themselves

We can say that day after day, whether it will gain experience of integration of migrants and their host communities which are taking their knowledge and skills up to life when they learn a great experience and still benefit from the various host communities in Addis Ababa.

4.2.2 Negative integration

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

She talked about her children attending school which they have not yet been able to integrate into the host community. The other teachers at the school always tell me that they are not good at interacting with my children and other students who have difficulty playing and understanding. Cultural language rules and regulations host community students every day my children complained other student (Fatima Mohamed)

The social integration unsuccessful in Somali immigrants is not making social interaction only living one area to require integration host community in living the area to enhance social interaction: Some respondents explained the main causes for their less integration experience with the host can be categorized into low language proficiency, segregated way of life and short period of stay in the city.

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

Low language talent – in accordance to most of the respondents, restricted language proficiency, in general Amharic has led them now not interact with the host community. Since they saw language as the foremost skill of their interaction, respondents have cited that this has constrained them to engage with the host neighborhood and restrict their interactions with fellow refugees only. As defined with the respondents of one of them.

I have been living in the city for more than 2 years. But I never wanted to go along with or integrated with host community. I couldn't speak Amharic so I feel unhappy. Usually, I use translators when I need to communicate with them (Ahmed Abdi)

As per the researcher's observation, their segregated way of life can be seen with respect to their settlements. Most of them prefer to settle with close proximity to other Somali immigrants. The majority of the refugees live in Bole Michel area. As the researcher's observation, these

immigrants are living in a self-settlement manner. They have stated that it is difficult to settle in other parts of the Addis Ababa. One respondent stated this as follows.

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

According to the respondents, this was stated as one of the main reasons for their segregated way of life. Another respondent stated, *I live in Addis Ababa with other Somalis and I have limited contact with Ethiopians. My neighbors are Somalis and my everyday living experiences are with them. So, I managed to keep a very close relationship with the Somali than the people of Addis Ababa.*

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

4.3. Somali immigrants opinion of Ethiopia society

Immigration Somali community what they thought were Ethiopians peoples don't good social integration are believed are cultural and social interaction 10 of the respondents the follow providers said they believing their host society before the coming Addis Ababa.

Before I joined the Ethiopian community I thought they were closed-minded people who did not integrate into the community, but when I interacted with them, I realized that we had a misconception but we realized that the reality we did not believe in our host community was that they were bad at integration. The rest of the community, but now we know the reality of the place that we can live in and have been welcomed by the immigrant community.

There are many separate people living in bole Michael who have different culture and religions and we found out that we can have a Very good relationship. Her perception of the host the community now believes social integration increase last years (sundus nour)

They can say their beliefs in the past and now are different. At first, they had the wrong idea, but now they know that the Ethiopian community is good at social integration. One of the female respondents explained about her opinion of Ethiopia society as follows: *they are every nice community they respect their questers and those who are living under them may be same aggressive but majority of the society are excellent the all Somali immigrants they are given the ideas to believes in society in Ethiopia to measurement in very nice society to welcomed the other society all Somali immigrants they are given the ideas to believes in society in Ethiopia to measurement in very nice society deal to make integration to welcomed the other society and host community Somali immigrants the Somali refugees we were praised host community to create social integration to assist all serves Somali refugees*

4.4. Have you ever experienced any institutional (felt denied of government services due to you doing

Thirteen respondents said they had never experienced discrimination when they were going held by government offices or agencies that equated to the services they provide when serving Somali immigrants and the host community to given services equality Some respondents said the following:

Every time we go to an office that serves the immigrants community we are met with what is good and we are welcomed the best served and we are always respected we have never encountered racism and discriminated against (sundus nour)

One female among the people who respondents her say the following: *one day I set up an office to serve immigrants, especially the refugees. I saw a very good culture and was treated with kindness and help with our problems. I was interviewed and provided information that was listened to me and later gave me good advice on how to get out trouble according to the respondents this was stated as one main for the segregated institutional racism Somali immigrants and refugees yes because when face problem to the person then you complain to the government services like kebele after bring to the person you had with problem they*

*communicate by local language then the government services will come other problems me again with mostly happen in business areas rent house and even outside of it all Somali immigrants praised the host community and all the offices that serve local and immigrant and refugee communities describing them as an open society while some respondents said that they face challenges such as the language of the country. But most of them are very impressed with the way the service is served one respondents said *yes many times I have faced institutional racism. Once upon a time, I was refused to get local government ID. Likewise, hospital staffs have increased the services charge when they realized that I am a Somali* the some respondents to very impressed system institutional to provides in services the immigrants and local government*

4.5 The socio-economic integration of Somali immigrants and with host community

We can say that in recent times there has been an increase in the economic integration of the host community and Somali immigrants which we can say is what they have done with economic integration

Out of 15 Somali refugees I interviewed, 11 very impressed with socio economic integration to make in Somali immigrants and with host community *In case of socio- economic interaction b\w Somali immigrants and the host community is very high because the host community are making as very high interaction to dealing with host the change material economic the Ethiopian society. While some respondents were highly critical of socio-economic integration which gave an example *the rent of one single room is above 4500birr 5000 birr in additional to monthly electric cost of 300 birr (each room) so it's difficult to buy to money (SAHRA AHMED)**

Socio-economic integration has declined in recent years due to the spread of the disease cov19 in the community and society as a whole. Some of us have been to this criticism because of the lack of integration and misunderstandings host communities and migrants in economic integration between migrants and host communities in Somalia is very poor because of immigrants Somalis live in one place and do not go elsewhere doing small business in this area where they live but not integration with other small business areas. Somali migrants who are one respondent said *economic integration is limited to Somali neighborhoods and major markets. It is small and has only one side. Very low economic integration and they give us a lot of money for commodities.*

For example, one day I was going to buy clothes when they saw that I was a Somali. The money was doubled and to adding extra money.(Ahmed Jamal) The reason for this is not the socio-economic integration of migration into Somalia and the host communities of Ethiopia

4.6 The challenges and problems refugees facing while integrating the host community

Refugees face many problems while integrating with host community such as expensive rent fares and expensive services and communities. Some of the problem that the refugees face is the language barriers lack of guidance due to fellowship. According one respondent said challenge are more *examples: the rent house, the owner of the house close the water pump when he\she doesn't want they don't care people living with electric the some they off the switcher .things .that is easy to solve by talking they change for fighting by calling anther group. Of them there is no more challenges which affect the refugees form the host community almost their attitude and social interaction b/w them are so well but there is a few challenges that they meet the refugees from the host community the examples language barriers and lack of well communication to language problems due restricting to come to you guest people or some relative avoiding to visit your friends in to the other homes* Often the only thing they encounter is a lack of communication in the community due to language barriers. It takes a long time for them to speak the language. Local language in all of the provide server community refugees

4.7. Discussion

4.7.1 Integration Experience of Somali refugees with host community

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

For instance, the integration experience as a result of similarity between cultures goes in line with the work written by within this publication, the role of cultural similarity is indicated as the main reason for integration of migrants in new settings. On the other hand, the cultural relation of the state of migrants with the state of host is also put up as an influencing factor for migrants to interact with the host society. In the work of Berry it was stated that the political relation of the two states could determine the individual reactions to the cultural contact. Berry has cited that the positive relation of the two states will add up on integration practices of individuals. On the other side, the two countries have negative political relationships then it might lead for individuals to alienate themselves from the new community. In contrary to these statements, the present paper has showed that some of the interviewed Somali refugees have positive integration experiences with the host while most have not yet well integrated with the society they mention such reason for their limited interaction and unsuccessful integration is limited language proficiency. This might have happened due to the background history of the two states. Ethiopia and Somalia have people who have lived together for long periods and there is lots of cultural similarity that falls in between the two states.

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

4.7.2. Somali immigrants' opinion of Ethiopia society

Thinking we had an immigration Somali community host initially negative opinion, we believe, but after integration and had ridden the opinion different from that of holding the first in which the evaluating before they make integration I can say that the Ethiopian community is more socially integrated and social interaction than other societies.. Somali refugees to elevate negative behavior believes in host community to take the Ethiopian people the open minded immediately create social economic integration and cultural integration I have witnessed a Somali immigrants struggles limited social integration Before I joined the Ethiopian community I thought they were closed-minded people who did not integrate into the community, but when I interacted with them, I realized that we had a misconception but we realized that the reality we did not believe in our host community was that they were bad at integration. The rest of the community, but now we know the reality of the place that we can live in and have been welcomed by the immigrant community.

There are many separate people living in bole Michael who have different culture and religions and We Found out that We Can Have a Very Good relationship. Her perception of the host the community now believes social integration increase last years

4.7.3 Experienced any institutional (felt denied of government services

The majority Somali immigrant's they said have never seeing any institutional racism felt denied of government services due to you race they very impressed welcomed in the staff working in any institution government this facilitate in Somali immigrants is not making racism the community of Ethiopia have the cultural diversity and multi - religion all respondents they said services the providers in all institutional government we are welcomed open hands to respected my cultural and religion we are believed as Somali immigrants Ethiopia people and system all institutions as we help such Every time we go to an office that serves the immigrants community we are met with what is good and we are welcomed the best served and we are always respected we have never encountered racism.

CHAPTER FIVE: Summary Conclusion and Recommendations

5.1. Summary of Major Findings

The major findings is that social interaction they are challenges the language in which they all agreed the answer respondents whenever understanding social class to take the place leaving fewer social relationships and interactions of Somali immigration and host communities is therefore what we say The main result is economic integration between the host community and Somali refugees. It is also one of the major findings of not being discriminated against when socializing and respecting their cultural, linguistic and religious beliefs and not being discriminated against when offices serving the Somali immigrants community are respected and not discriminated against. Socio-economic integration has declined in recent years due to the spread of the disease in the community and society as a whole. Some of us have been to this criticism because of the lack of integration and misunderstandings host communities and migrants in economic integration between migrants and host communities

5.2 Conclusion

This study has a contribution in advancing the existing knowledge in Ethiopia regarding the Somali immigrants with host the community perspective. The study looks into the experiences of fifteen Somali refugees living in Addis Ababa. Based on the findings of the research, some respondents found it easier to live in the city given the similarity in culture and religion with the host, but were unsuccessful due to language barrier, segregated way of life and lack of interest. The Somali immigrants very impressed integration host community to cooperation with Somali immigrants and host community the basic services such as education and economic integration to adaptive culture and environment result study focuses main aim integration strong b/w Somali refugees and host community the study found that the integration of the Somali refugee community and the host community in all aspects of the economic and commercial culture was very good. The host community has been very welcoming to the Somali refugee community and the community living there. We can say that in recent years there has been an increase in social integration. In terms of integration, respondents reported that they were more accustomed to the community than the children of Somali immigrants who immediately became accustomed to the environment and all the cultures of the host community. The only limitation was that adults did

not understand the language. And speak the host community is taken for what they are more likely to cope with the language, but it focuses attention on how to strengthen community understanding social integration

5.3 Recommendation

- ✓ Humanitarian and development organizations should use innovative strategies to bring together urban refugees and the surrounding host communities to increase dialogue and cultural exchanges, leading to mutual understanding and respect between the two communities.
- ✓ At the same time, the host community should understand that hosting refugees comes with responsibilities, such as sharing limited resources and compromising to accommodate differences. On these aspects, more has to be done by the concerned bodies to create awareness creation
- ✓ International organizations and governments should be working on to open schools immigration learn a language in order to take part in the integration of refugees in host communities to enhance public understanding of the immigration community host
- ✓ should ensure Somali immigrants force had to adapt to a different culture in a host society is the refugees would have difficulties with the language of the immigrants society to participate in social interactions among multiple hosts
- ✓ Collaborate to promote social integration and the government and refugee agencies should come up with plans to promote integration of immigrants and the host community.
- ✓ Somali immigrants should focus on the language of the country to cope with the usual showbiz rift host community which helps to integration with the movement of each of the parties to reach out where we have challenges in social interactions
- ✓ It should be done by setting a training Somali immigrants to take up a professional integration and adaptation to the environment remove misunderstand language of refugees and the host community
- ✓ They cannot be free from problems such as economic, psychological, social, cultural, political, and environmental problems. The existence of positive relationships between different social network characteristics and migration decision among the Somali refugees has an important implication to different organizations working in the area of

immigration to think about the point where to intervene. It is important to see that despite some similarities in culture and way of life, there is limited social integration for a significant number of the interviewed refugees

- ✓ Student of social work to make intervention Somali immigrants eliminate poor services and low integration

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Appendix

I my name is Aidarous Adan Omar, am currently a full time student at University St. Mary's Addis Ababa. I am a master's degree student conducting a research study on the socio-economic integration of Somali from the perspective's immigrants and with the host community in Addis Ababa Ethiopia this interview an attempt to establish Information on the research main subjects, The information that you provide is critically imported for this research output and in fact for future mobilizing participation for integration Somali immigrants. In this light, culture socio economic integration therefore please provide accurate information

Date of Interview _____ Enumerator`s Name _____

Your cooperation is greatly appreciated. Thank you.

I: General Information

1. Sex: A) Male B) Female
2. What is your Age? A) 18-25 B) 25- 35 C) 36-45 D) 46-55 E) 55 and Above
3. Educational background? A) In primary B) secondary C) degree D) none
4. Martial status? A. Single B) Married C) Divorced

II: Interview Questions Cultural integration and Social- Economic Integration

- 5) How long have you been living here?
- 6) How do you see the cultural interactions that you and with the host community you are dealing with?
- 7) What are you views towards the Somali Immigrants integration in with the host community?
- 8) What do you think are the barriers to the integration of Somali immigrants with the host community?
- 9) Do you have any idea the cultural barriers in integration Somali Immigrants and with the host community in Ethiopia?
- 10) What is your opinion of Ethiopian society?
- 11) How do you see the socio-economic integration Somali immigrants and with host community?

12) Describe factors effecting socio-economic integration Somali immigrants and with the host community?

13) How do you think Ethiopia perceive your culture?

A) Attitudes towards integrating yourselves?

B) How would you describe Ethiopia attitude towards new people?

14) Have you ever experienced any institutional racism? (Felt denied of government services due to your race)

15) Can you refer to an experience that you had related with integrating with the host community?

16) Please can you tell me the challenges and problems refugees facing while integrating with the host community

III: Interview Questions (For key informants)

1) In your opinion, does the cultural difference hold back the process of social integration? Motivate your answer.

2) Have you witnessed struggles of immigrants while integrating with the host community?

3) What are the strong attributes of this immigrant's integration with the host community?