AN ANALYSIS OF THE SOCIO- ECONOMIC AND CULTURAL CONFLICTS BETWEEN SOMALI IMMIGRANTS AND THE HOST COMMUNITY IN NDEKE TOWNSHIP OF NDOLA

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A research report submitted to the University of Zambia in collaboration with the Zimbabwe Open University in partial fulfillment of the requirements for the award of a Master of Science Degree in Peace, Leadership and Conflict Resolution.

DECLARATION

I, Cosmas Mabvuto Tembo, do declare that this dissertation represents my own work, and has not previously been submitted for a degree at this or any other University. All the work of other persons and literature used in this dissertation has been duly acknowledged.

Signature:...

Date: ....

CERTIFICATE OF APPROVAL

This dissertation has been approved as partial fulfilment of the requirements for the award of the degree of Master of Science in Peace, Leadership and Conflict Resolution of the University of Zambia in collaboration with Zimbabwe Open University.

Examiners Signatures:

Signature ....Date...

DEDICATION

I dedicate this project to God Almighty my creator, source of inspiration, wisdom, knowledge and understanding. I also dedicate this work to my wife Naomi and my children Madalitso, Tawanda, Mutende and Tiyamike.

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LIST OF ABBREVIATIONS AND ACRONYMS

AIDS   :   Acquired Immune Deficiency Syndrome

ARRA   :   Administration for Refugee and Returnee Affairs

DRC   :   Democratic Republic of Congo

HIV   :   Human Immunodeficiency Virus

IGAD   :   Inter-Governmental Authority for Development

UNHCR   :   United Nations High Commissioner for Refugees

UNZA   :   University of Zambia

ZOU   :   Zimbabwe Open University

ABSTRACT

This study sought to analyze the socio-economic and cultural conflicts between Somali immigrants and the host community in Ndeke Township in Ndola by establishing factors that caused the conflict and its impact on the co-existence of the two populations in the Township. The study took a qualitative approach with all Zambians and Somali immigrants in Ndeke Township forming the population of the study. The sample size for the study was thirty while purposive and convenient random sampling techniques were used to select participants. Data was collected using in-depth one on one interviews and analysed thematically. The study findings showed that the relationship between the host community and the Somali immigrants in Ndeke Township was characterised by tension and suspicions. On social factors, the study found that the host community was frustrated with the tendency by Somali immigrants to discriminate against members of the host population especially at Somali establishments. It further established that religious differences between the two communities also played a role in the conflicts. The study equally found that sexual exploitation of young girls from the host population as well as poor hygienic practices by the Somali immigrants such as spitting anyhow in public also contributed to the tension between the two communities. Key recommendations made included the need for the Iimmigration Department, the Zambia Police Service and the Local Authorities to form a joint dispute resolution committee to deal with the tension between the host population and the Somali immigrants, the need for Immigration Department to amend the law to restrict the number of self settled and Urban refugees as their presence created frustrations among the host population as a result of their ever increasing numbers and the need for religious leaders to preach tolerance of other religious and cultural practices to promote co-existence and trust among the two communities. The study was significant in that it was able to bring out factors that cause frustrations among members of the host community in Ndeke Township and will help inform authorities in formulating policies to deal with the conflict.

CHAPTER ONE

1.1 INTRODUCTION

Zambia is a peaceful and humane country that has hosted refugees and immigrants from neighboring Countries, the Great Lakes Region and the Horn of Africa for more than 50 years. Zambia has refugee camps in different parts of the country where sites were established relatively close to the border with the neighboring countries in conflict. Many of the camps have since been closed and currently there are only two officially designated refugee settlement areas at Meheba in Kalumbila district in North-Western Province and Mayukwayukwa in Kaoma district of Western Province.

As of February 2018, Zambia was hosting a total of about 72,151 refugees, former refugees and other people of concern – mostly in the two refugee settlements, self settled in five provinces and other urban areas mostly on the Copperbelt and Lusaka. Refugees from the Democratic Republic of Congo form the largest group at 39,973 people; former refugees from Angola at 17,635; from Rwanda at 5,672 of whom 4,740 are former refugees; from Burundi at 4,485; from Somalia at 3,064; and from other countries at 265 (UNHCR, 2018).

Majority of the self-settled Somali immigrants on the Copperbelt Province are located in Ndeke Township in Ndola District. Ndola is the third largest city in Zambia, with a population of 475,194 (2010 census provisional). It is the industrial and commercial centre of the Copperbelt, Zambia's copper-mining region, and capital of Copperbelt Province. Ndola lies just 10km from the border with Democratic Republic of Congo and was founded in 1904, by John Edward "Chiripula" Stephenson just six months after Livingstone, making it the second oldest colonial-era town of Zambia. It was started as a boma and trading post, which laid its foundations as an administrative and trading centre today.

1.2 Background to the study

The world is estimated to have around 20 to 25 million refugees and internally displaced persons. According to the United Nations High Commission for Refugees (hereafter, UNHCR) Report of 2000, the largest refugee population then was in Asia with nearly 8.5 million, followed by Africa with 6.1 million while Europe had 5.6 million. Somali refugees constitute the largest population of the refugees on the African continent due to the civil war that has been raging in that country

for more than a decade, that is, since 1991, when the then Somali dictator, Major General Muhammad Siyyad Barre was overthrown. Forced displacement or migration may be linked to different causes such as a war or natural disaster, historical struggles between racial and ethnic groups, access to natural resources and livelihoods, environmental change or degradation, and political dynamics at local, state, and international levels. While there has been some development of a structure of international norms through the Universal Declaration of Human Rights and the United Nations Convention Relating to the Status of Refugees, the complex overlapping of issues imply that each situation has its unique set of issues and concerns that must be addressed. The Somali refugees and immigrants in Zambia are one case in point.

There are presently over one million registered Somali refugees in different parts of Africa and the world at large. This influx of refugees has stressed local resources within host countries and requires careful negotiation between host community residents and refugees. This study analyzes these difficulties through socio-economic and cultural lenses. The conflict still remains unresolved despite certain measures. It is from this understanding that this study aims at analyzing these socio-economic, political and cultural conflicts between Somali migrants and the host community in Ndeke compound in Ndola.

Ndeke Township is located in Ndola District which is the provincial capital of the Copperbelt Province of Zambia as already alluded to. Ndeke Township is one of the residential areas that has been hosting Somali migrants since the 1960s in Zambia. However, as the war in Somalia intensified, the number of refugees crossing into Zambia increased. Consequently, Zambia has been hosting between 3,000 and 4,000 Somalis mainly in Lusaka and Ndola. Some of these Somalis migrated as workers for the defunct Zambia Tanzania Road Services Limited, a transport company that used to ferry fuel from Tanzania during an operation dubbed 'Hell Run' after His Excellency, Dr Kenneth Kaunda, First President of the Republic of Zambia brought them in to work as expatriate drivers. The need to use the Great North Road arose after Zambia stopped using the sea port at Durban in South Africa following declaration of the Unilateral Declaration of Independence (UDI) by Ian Smith's white-led Southern Rhodesia government in 1965. This marked the genesis of Somalis presence in Zambia and many of them settled in Ndola's Ndeke Township and Lusaka mainly in Chaisa Township (Daily Mail, 2016).

Despite the passage of time, Ndeke Township has continued receiving more Somali immigrants some of whom come as economic migrants while others are refugees who have been allowed to settle outside refugees camps after obtaining Investor Permits. The ever increasing number of Somali immigrants in Ndeke Township has led to political, socio-economic and cultural conflicts between Somali immigrants and the host community in the Township. Studies that have been conducted on the same topic attempt to focus on the impacts these conflicts have on the social wellbeing of the refugees. A good example of such studies is the study conducted by Chanda in 2009 which focused on the impacts conflicts have on the social wellbeing of the people in Lusaka (Chanda, 2014). As far as is known, there has been no study done to specifically determine the socio-economic, political and cultural factors which lead to conflict between the Somali migrants and their host community in Ndeke community (Ministry of labour, 2014). Therefore, an area in which research is still limited is the political, socio-economic and cultural factors which lead to conflicts between Somali migrants and the host community in Ndeke Township in Ndola. Thus this study will address itself to the realm of the factors which lead to and the nature of conflicts between Somali migrants and the host community in Ndeke Township.

1.3 Statement of the Research Problem

Although known to be a haven of peace, sporadic conflicts do exist in locations where foreign nationals live alongside Zambians. Widely perceived as an unprecedented crisis, the flows of foreign nationals to various locations have produced a mixture of humanitarian concern for the millions of people forced into exile and fear of the potential threat to the social, economic and political stability of host states caused by streams of unwanted newcomers (Atim, 2013). Conflicts between Somali migrants and host communities remain a thorny issue. The population of Somali Immigrants in Ndeke Township has continued growing resulting in concerns among Ndola Residents. However, despite these phenomena, no study has been conducted to analyse the socio-economic and cultural conflicts between the host community and Somali immigrants in Ndeke Township in Ndola hence the study.

It is from this background that the study aimed at filling this gap by investigating how these Somali nationals live with the indigenous community and analyzing the socio-economic and cultural conflicts between the migrants and the host community in Ndeke Township in Ndola.

1.4 Research Objectives

The objectives of this study were to:

a. identify the factors which lead to socio-economic and cultural conflicts between Somali migrants and the host community in Ndeke Township.

b. assess the socio-economic and cultural impact the Somali migrants have had on the host community in Ndeke Township.

c. identify challenges faced by stakeholders in resolving the conflicts between the Somali migrants and the host community in Ndeke Township.

1.5 Research Questions

a. What are the factors that lead to socio-economic and cultural conflicts between Somali migrants and the host community in Ndeke Township?

b. What are the effects of the conflicts between Somali migrants and the host community in Ndeke on their co-existence?

c. What challenges are faced by authorities in resolving the conflicts (socio-economic, political and cultural) between Somali migrants and the host community in Ndeke Township?

1.6 Significance of the Study

Zambia has been known to be a haven of peace and should remain so, hence, this study was significant because the new knowledge it generated on factors that lead to socio-economic and cultural conflicts between Somali immigrants and the host community in Ndeke Township may inform policy makers and others in authority on what measures to take to resolve the situation in Ndeke Township. The new data generated by the study may also inform policy makers on immigration laws specifically affecting Somali immigrants and the impact of the Somali immigrants on their host community aimed at fostering sustainable economic development and a positive co-existence.

1.6.1 Operational Definitions

Host Community

A 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 UNHCR, 2011). A host community can also be defined as any sovereign nation which whether through proactive choice or through the inability to act, receives asylum seekers and actively allows them to reside within their borders on a long-term basis or acknowledges their existence.

Immigrant

An immigrant in this context is defined as a person who comes to a country to take up permanent residence.

Economic Migrant

An economic migrant is a person who makes a conscious choice to leave their country to seek a better life elsewhere. They have a plan to travel, take their belongings with them and say goodbye to the important people in their lives. They are free to return home at any time if things do not work out as they had hoped or if they get home sick or if they wish to visit family members and friends left behind.

Refugee

A refugee is a person forced to leave home due to a fear of persecution and often a life threatening persecution, and thus must make life in the country that gives them refugee

Urban Refugee

An urban refugee is a refugee who decided to or was obliged to settle in an urban area rather than in a refugee camp in the country or territory where the person fled to.

Socio-economic conflict

Socio-economic conflict involves companies or individuals motives to attain scarce resources. Each part wants to get more than the other e.g. Union and management.

Social

Relating to society or to the way society is organized.

Cultural conflict

Cultural conflict is a pattern of behaviours that emerge when different cultures disagree due to religious reasons and values. The cultural conflict increases when politics are involved.

CHAPTER TWO

2.1 LITERATURE REVIEW

2.2 Introduction

This chapter looks at the relevant literature on the subject of socio-economic and cultural conflicts between Somali immigrants and the host community in Ndeke Township of Ndola. It examines the general trends regarding refugee/immigrant and host relations world over, and further considers refugee/immigrant conflicts in Africa and Zambia respectively. It also gives an outline on the socio-economic and cultural conflict emanating from the presence of Somali immigrants. This chapter basically reviews previous studies that have been done on Immigrant/ host conflicts in Zambia and other parts of the world. The literature review is based on published articles and books mainly from online data bases and the University of Zambia library's E-journals.

2.3 Literature Review

A study by Hovel (2006) in Los Angeles, USA, revealed that refugees in any country are a drain on national resources and a social and economic burden to the host state. Further that migrants impose a burden to the host country's expenditure. Moreover some of them sneak out of the designated camps to urban areas. Equally, George Kritikos argues that if refugees are not employed, they are a clear burden to the host state, yet if they are employed, they are taking jobs from the local community, which is equally unacceptable to host governments.

Sarah Bailey posits that urban communities are negatively impacted on by large and rapid intakes of refugees. The researcher further argues that movement of refugees into any urban centre affects the way of life of the host communities. To that effect, the impact are noticed because they were unexpected competitors over the meager resources which are meant for the residents. Although Bailey acknowledged the impact caused by urban refugees but did not specify whether the impacts were political, social or economic.

Abey (2013) defined a host as any person who provides hospitality. Hospitality is the relationship between guest and host, or the act or practice of being hospitable. According to Sanjugta, the host community is faced with a threefold choice in its response to an influx of

refugees (Sanjugta, 2002). First, it can react positively, providing support and work according to the guiding principles of the UNHCR and fulfill its responsibility in international law.

According to Administration for Refugee and Returnee Affairs (ARRA) (2011:34) , they are living in harmony with their guests and are generous and often willing to share resources like land for shelter, wood for energy and construction and grass for fodder, fencing and roofing purposes. Second, a host community can do nothing about an influx of refugees which appears at its borders or it lacks the capability for action.

This is phenomenon is common within the developing world, whereby asylum seekers are left to fend for themselves and settle independently without official assistance or recognition from the government and international agencies. Third, the host community can respond negatively toward refugees, sometimes suggesting it holds a fear that refugees might pose a threat to national security (Sanjugta, 2002).

Similarly, Crisp investigated refugees in the Middle East scenario and observed that the arrival of Iraqi refugees in Jordan, Lebanon and Syria caused significant increases in food and fuel prices and placed new pressures on the housing market and public services. The refugees became a threat to the host state by imposing a burden to their economy. However, the author failed to examine how these problems are felt at specific areas within a host state and only emphasized at the national level.

Hatton and Williamson show increases in the prices of fresh goods such as bananas, plantains, and milk in the refugee-affected regions as the numbers of Rwandan refugees increased. Increases in Burundian refugees in western Tanzania were associated with rises in the price of maize. The differences in the effects were explained by the differences in the diets of the two groups, as well as the nature and magnitude of the two crises. Hatton and Williamson further analyzed changes in expenditures and welfare indicators. They observed that presence of welfare indicators such as dirt floors, electricity, televisions, refrigerators, and vehicles in the households near the camps, increases and their concomitant of the same after the arrival of the refugees. Suggestive evidence that local residents living near the refugees may have earned extra money from selling home produced agricultural products, profits from which they then invested in

improving their homes and acquiring more assets. This study is important to the envisaged research as it provides crucial insights into potential benefits of host communities through interaction with refugees.

Koki argues that although employment opportunities increased with the coming of the refugees, there was fierce competition for all positions by the refugees and host communities. Equally, the economic boom associated with the refugee presence was accompanied by an increase in the cost of living. Local landlords benefited substantially from this situation, while renters struggled to pay. The prices of basic items such as meat, salt, soap, and kerosene rose by high percentages. Price increases were a particular hardship for most city dwellers whose salaries did not include cost-of-living allowances.

According to Wilson Kenneth, the influx of refugees and relief resources into any country significantly altered economic opportunities for host communities. He argues that some refugees use their purchasing power to buy local goods increasing the local market and that this automatically led to un-expected upsurge in business and trade conducted by both local hosts and refugees. The researcher further argued that in Uganda, entrepreneurs from around the country also flocked to the area where the refugees were settled. Commercial centers developed in the refugee camps with daily markets and countless shops and restaurants. In the Ugandan case, refugees were perceived as better at doing business than their local hosts.

Moreover, there has been evidence in the literature that Somali migrants face a number of political, cultural and economic challenges in host communities which vary with time and space, even as certain common themes can be identified. The study conducted by Johnson (2008) for example found that 35% of Somali migrants experience socio-cultural conflicts with the host community in Nigeria. A review of literature by Midgley, similarly, observed that 23% of host community had political, social and cultural conflicts with Somali migrants in Zambia (Midgley, 2000).

Gil Loescher stressed on the need to not only see refugees as a humanitarian problem but also as a political problem particularly in terms of security. He posited that too often refugees are perceived as a matter for international charity organizations, and not as a political and security problem yet refugee problems are in fact intensely political. The presence of refugees accelerates

existing internal conflicts in the host countries. During the 1980"s for example, the proliferation of arms following the influx of three million Afghans contributed to a resurgence of Pathan conquest in Pakistan. Elsewhere, Palestinian refugees upset delicate domestic balances in Lebanon and Jordan (Loescher, 2003).

In Dadaab for example, Aukot found that the Kenyan Somalis feel "the refugees are given special attention than them because they receive assistance from humanitarian organization like UNHCR and other NGO"s. Refugees are given food, medical attention, and education among other social services. Majority of Kenyan Somalis cannot afford this and therefore view the refugees (who are also Somalis) as enemies who are taking "Milk and Honey" while they starve in their motherland. The UNHCR are however not to blame because according to international law, in order to receive international aid, a person must live outside the country of origin and without state protection (Aukot, 2003). In Chad and Darfur, "where there are large congregations of displaced persons in an arid environment, there are huge demands on the scarce local water resources and this gives rise to friction with the local communities," (ibid).

In Ghana, Liberian refugees are widely cited by Ghanaians as the cause of recent armed robberies and wife stealing. In addition, the Ghanaian population says that Liberians engage in illegal activities such as prostitution, drugs robbery and gambling (Porter, et al, 2008).

Ndege, Leonis, Piters, Nyaga and Lutta (2014) argued that trade increased significantly at the village level where refugees settled. Before the refugee influx, farmers had difficulty finding local markets for their harvests. In most countries where cross border trade thrived, with the outbreak of war and the subsequent influx of refugees, the border trade broke down. Markets shifted to the new population centers namely refugee camps and refugee urban centres which were generally located not far from the border.

On general social dynamics, Morfor (2012) found that the relations between immigrants and hosts also produced some negative impacts. The camps in the south especially became points for drunkenness, prostitution and sexual promiscuity. Members of the host communities, especially the elderly saw such behaviours to be against public decency and traditional order. These attitudes and behaviours were accompanied by criminal activities, theft and other social vices.

Economically, the refugee situations produced both negative and positive impacts. Due to the population, prices of basic items shot up sharply. Whilst this situation became challenging for the local hosts, especially the poorer to bear, the rich business people and the advantaged group benefited by using the opportunities to engage in ventures to make more profits. This further widens the gap between the poor and the rich in the community. Remittances from refugee relatives enable refugees to supplement their income, acquire properties in the communities as well as engage in income generating activities which improves the economy of the communities (Morfor, 2012).

According to Mohamed (2014), in addition to violence within national groups, communities such as refugee camps are also affected by tension and conflict between the refugees from different countries and the hosts. Examples are fights in Dadaab between Somali and Ethiopian refugees, or Somali and Sudanese refugees. In Dadaab, there was persistent suspicion between Somali refugees and local Kenyan Somali populations. Fighting often resulted from this tension, resulting in high number of injuries and refugees faced intimidation, extortion and physical harassment.

Social differences that were experienced between the refugees and the local people caused conflict either in the camps or outside the camps with the host community. Cultural differences made it worse as within the camps there exists the Sudanese, the Ethiopian and the Somalis and the host communities around the camps have often clashed (Mohamed, 2014). Equally, Harrell-Bond observed that border trading towns which were once home to thriving international businesses were negatively affected by abrupt collapse of local markets. The coming of the refugees effectively moved markets closer to local villagers whereby instead of walking or seeking transport to the border, hosts sold their products in nearby camps. Often, it was found that refugees bought impacts on the economy of the local people. In addition to business and trade, the coming of the refugee relief operation increased employment opportunities for host communities.

According to Akokpari (1999) tensions between local populations and refugees are not uncommon. These may be minimised or averted where the new arrivals settle across the border

among their kith and kin. However, where languages and cultures are diverse, tensions may easily arise over farming and grazing lands or over commercial activities. Also, given the ubiquity of poverty, local populations may grow envious of refugees receiving assistance and this could heighten tension between them. Akokpari cited a case in 1994, where tensions between Eastern Zairians and the Tutsi refugees who settled among them apparently over land occurred. Similarly, there were sporadic eruptions of conflict between Ghanaians and migrants from neighbouring countries in receiving areas such as Accra (Trolldalen,1992).

According to Nyamnjoh, in Kenya, as in other parts of the world, association of Muslims with terrorism has had the impact of instilling fear and apprehension in non-Muslim populations. This association spurs xenophobia or 'the intense dislike, hatred or fear of others perceived to be strangers' (Nyamnjoh, 2006).

Jaji (2014) found that Xenophobic discourses in Kenya were particularly directed towards Somalis, who were implicated in the simultaneous terrorist attacks on US embassies in Nairobi and Dar es Salaam in August 1998, the attack on people watching the World Cup soccer final match in an Ethiopian restaurant in Kampala, Uganda on 11 July 2010 as well as the Westgate Mall attack in Nairobi on 21 September 2013. The backdrop of the regional and global discourse on terrorism, and its association in contemporary times with Muslims, fuels the labelling and stereotyping of Somalis in Kenya as aggressive and violent hence leading to conflict with the host community.

According to Jaji, the 'Somali-phobia' in Kenya was vividly illustrated in a newspaper article entitled 'Alarm Bells Ringing: Somali refugees not healthy for Kenya' penned by Dagi Kimani in the Daily Nation (Nairobi) of 12 October 2006. In this article, Kimani warned against the influx of Somalis in Kenya and blamed Somalis for the outbreak of measles in Kenya and asserted that Eastleigh, which accommodates thousands of Somalis, was the epicentre of the outbreak. Another big influx of refugees, according to the article, would lead to environmental degradation, if not a disaster. The third reason for the writer's objection to the Somali presence in Kenya. According to Jaji was the allegation that Somalis are the main source of illegal firearms for criminals in Kenya (Jaji, 2014).

Somali entrepreneurship which has transformed Eastleigh into a commercial hub is also viewed by citizens as stifling local businesses. Kimani's article demonstrates the role of the media in creating and reinforcing prejudices which, in turn, influence and reconstruct attitudes (Van Dijk, 2003). KhosraviNik (2010) observes that collective categorization dehumanizes asylum seekers and refugees and also carries negative connotations that link them with crime, illegality, and problems. This impacts on refugees especially where the media couches the discourse on refugees in terms that appear to mirror public concerns (Greenslade, 2005).

Jaji (2014) also posited that Somali refugees engage in retaliatory criticism of Kenyans labelling them as Islamophobic, ignorant, immoral, and violent criminals who are a threat to Somali cultural and religious values. According to Jaji, in most of the interviews, Somalis described life in Kenya as 'tough', 'harsh', and 'difficult' and attributed this to fear of police harassment hence the conflict between the refugees and that host community. Jaji also found that concern about the impact of the host culture on Somali children is attributable to Somalis' view that they do not belong to Kenya and by their continued reference to Somalia as home. In this frame of reference, Somalis see their children's cultural adaptation to Kenya as detrimental to Somali cultural and religious values and these children's sense of belonging in terms of them identifying more with the host country rather that keeping alive their own culture together with hope for return to Somalia hence creating tension (ibid, 2014).

Jaji posits that Somalis' choice to live in a national or ethnic enclave demonstrates the capacity to engage local stereotypes through physical, spatial, and social disengagement by which they portray isolation as a chosen state of existence aimed at self-protection from physical harm, cultural corruption, and moral or religious pollution. In this respect, occupation of marginal space as reflected in the absence of Somalis' integration with the host community is not strictly synonymous with exclusion imposed by the host community because it is also a chosen state of existence which creates space for holding on to that which is familiar and predictable (Jaji, 2014).

True to one of the paradoxes of globalization, Somalis adhere to a global religion at the same time as they choose to be inward-looking and live in their own enclave; they identify with a

universalizing and homogenizing religion and identify with fellow Muslims in distant places at the same time as they do not identify with non-Muslim Kenyans who inhabit the same territorial space. Somalis counter local stereotypes by bonding together and clustering in Eastleigh which enables them to engage in mutual assistance and cooperation (Jaji, 2014). Residential segregation reduces the chances of trust and integration among different communities (Uslaner, 2010). In this case, it reduces trust and integration between Somalis and Kenyans as well as between Somalis and the other refugee communities.

Findings by Kirui and Mwaruvie (2012) indicated that apart from conflict between the host government and the refugees, there is also conflict between the refugees and the host community. They cited Dadaab in Kenya where they indicated that local Somalis felt the refugees were given special attention than them because they received assistance from humanitarian organization like UNHCR and other NGO"s. According to their findings, majority of Kenyan Somalis cannot afford this and therefore view the refugees (who are also Somalis) as enemies who are taking "Milk and Honey" while they starve in their motherland.

Lee, S. (2001) observed at least three effects of refugee movements and settlements. He argued that first of all, the impact of refugees on communal conflicts within the country of asylum was significant. He posited that refugees often increase the rate which land and resources are being used up, and this frequently generates tensions between newcomers and native populations of the areas where they are concentrated. As the percentage of refugees in relation to the total population of a host country increases, both refugees and natives are propelled together under conditions of greater competition for scarce goods, land, resources, and jobs. Further that refugees also increase demands for economic assistance and social services from the host government and local peoples

Secondly, Lee found that refugee flows can cause conflicts between host and source countries. He posited that infrequently, refugees are considered an instrumental vehicle with which the powerful countries can attain their foreign-policy objectives. When refugees flee from a neighbouring country which does not establish amicable relations with the receiving state, refugees can be well received since the host government perceives them as a lever with which to

pursue its national interests against the rival country. The receiving county thus forms alliances with refugee groups and supports their attempt to transform the political situation in their country of origin. A host government also welcomes kindred refugees from the neighbouring country because these refugees can serve as allies. He argued that, most governments are however reluctant to host refugees because they usually do not wish to complicate their relations with the refugees' home country. As a consequence, some host governments have closed their borders to unwanted refugees, have judged asylum seekers as illegal immigrants, and have attempted forcible repatriation. Refugee movements carry the spillover effects, often raising political and military tensions between the recipient country and the neighbouring country of origin. There is the risk that the host will become involved in the conflict between refugees and their government, particularly if refugees represent a political or communal minority group in their origin country. Even when refugee populations consist solely of non-combatants who are uninterested in political or militant action, there is a risk that their presence along the border will raise tensions between host and source countries (Lee, 2001).

Thirdly, Lee found that refugee influx contributes to demographic and ecological strains and economic dislocation. Given the degree of global environmental damage, the refugee contribution to environmental degradation may be minimal. He posited that no matter where refugees flee, sudden and unexpected increases in population can cause the disruption of the delicate ecological balance of their new region. Such environmental disruption generates economic and social strains and can wreak havoc in the country of asylum. Lee argued that in many Third World societies, a sharp increase in population densities in refugee sites places tremendous burdens on the physical environment which must already contend with the natural population increase, combined with the large refugee presence, prolonged refugee population stays often lead to environmental destruction around refugee camps and settlement areas (Lee, 2001).

According to Lee, the environmental impact of the large refugee presence on poorer countries is great. Although the ultimate causes of environmental deterioration in refugee-receiving areas are similar to those existing in normal communities of high population densities, the effects are more startling. This is because refugee camps and settlements are often built in environmentally fragile

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areas. In fact, the majority of refugees today are living in the world's poorest countries. Under normal circumstances, people can choose where to move in search of more environmentally sound areas of resettlement. In the case of refugees, however, such choices of movement are not usually available. Often they are too busy and desperate fleeing for their very survival to enjoy options. In addition, refugees, indiscriminately utilize limited resources in the receiving community as they have few incentives to preserve the regions that do not belong to them (Lee, 2001).

According to Crsip (2000), in addition to violence within national groups, refugee camps and host communities are also affected by tension and conflict between the refugees from different countries. Examples are fights in Dadaab between Somali and Ethiopian refugees, or Somali and Sudanese refugees and the persistent suspicion between Somali refugees and local Kenyan Somali populations. Crisp further posits that fighting often resulted from this tension, resulting in high number of injuries with refugees facing intimidation, extortion and physical harassment (ibid, 2000). Social differences that were experienced between the refugees and the local people caused conflict either in the camps or outside the camps. Cultural differences between the Sudanese, the Ethiopians and the Somalis and the host communities around the camps made the situation worse as the people often clashed.

Frischkorn, (2013) found that relations between urban refugees and local communities could differ from neighbourhood to neighbourhood and from refugee to refugee with some enjoying excellent relations that were not overshadowed by the larger context of xenophobia, while others intimately felt discrimination, hostility, and outright violence. According to Frischkorn, the biggest source of insecurity in Lusaka was, 50 percent responded that the Department of Immigration was the biggest threat, while 25 percent were concerned about Zambians in general. In some cases, refugees felt that their precarious legal position was used against them when Zambians threatened to report them to Immigration authorities (Ibid).

Frischkorn posited that general insults from Zambians were irritating than dangerous to refugee livelihoods and behind tension. She posited that the term Kasai had long been associated with those from DRC, but was perceived by Congolese refugees as an insult, particularly for those from the Katanga region who faced persecution due to their Kasai background. Further that

refugees were also called foreigner, chikasia, or mwanyamulenge, which means rebel, as insults at the market or during arguments, commonly with interactions between children. She argued that through the course of the interviews, perceptions that underlie discrimination and the atmosphere of xenophobia became clearer. According to her findings, many Zambians felt general weariness towards refugee hosting and believed that the government was letting in too many refugees and spending all national wealth on them. It was assumed that refugee arrival in Lusaka brought increased rent due to higher demands for housing and increased competition between businesses. On top of this, there was a perception that refugees were violent because they came from violence, bringing crime and possible uprisings (Frischkorn, 2013).

Judy Chinyemba studied Undocumented Immigration in Zambia where her research findings showed that undocumented immigrant entered Zambia due to the peace and economic opportunities found in the country, as well as joining their relatives, spouses and friends who were already in Zambia. She found that cooperation and complaints (challenges) characterised the co-existence between the interviewed Zambians and undocumented immigrants. Further that the co-existence between Zambians and undocumented immigrants in the case study areas was at times challenging citing an incident where Zambians rioted resulting in, 62 shops being looted and property worth thousands of Kwacha destroyed as a scenario which helps explain the tension between Zambians and immigrants (including undocumented immigrants) in business activities (Chinyembo, 2017).

Zambian assumptions about refugees were also embedded within larger concerns about foreigners and a perception that foreigners were taking shops and businesses away from Zambians. In some cases, Zambians felt unfairly treated by refugee shop owners and employers (Frischkorn, 2013). This was exacerbated by cultural misunderstandings and misperceptions about their wealth Locals often viewed urban refugees as rich and business owners and sometimes perceived refugees as competition for clients and resources (Campbell 2005 cited by Frischkorn, 2013).

In the past two decades there has been an enormous proliferation of approaches to the study of conflict and conflict management. The precise limits of this emerging field are rather difficult to

draw since a number of writers have been distinguishing between sub-categories of the field. Scholars in the area of conflict study and the theories to manage it work at different levels, ranging from the interpersonal to international. They derive their ideas from a variety of sources, such as law, psychology, management theories, group dynamics, peace research, decision theory and sociology. Despite the diversity in level, domain and intellectual origin that characterizes the work in this field, there are certain common threads - shared insights and approaches to practice - that run through all of its manifestations.

From most of the studies reviewed above, most of the scholars concentrated on Somali refugees in refugee camps and not spontaneously settled Somalis in specific communities hence a research gap. Studies by Chinyembo concentrated on undocumented immigrants in Lusaka but did not look at socio-economic and cultural conflicts. Frischkorm did look at cultural and economic conflicts but generalized his study to all refugees in Lusaka hence the gap.

2.4 Conceptual Framework

The conceptual framework for the study is to establish whether there is a link between the socio-economic, cultural and political lifestyle of the migrants and the conflict with their host community. The study may unveil issues emanating from the conflict such as hostilities, protests, indiscrimination, violence, insecurities as a result of increased crime rates and undesirable characters, non free movements and limited trade which will require solutions or remedial measures.

Figure 1 Model of the conceptual Framework

Figure 1 Model of the conceptual Framework
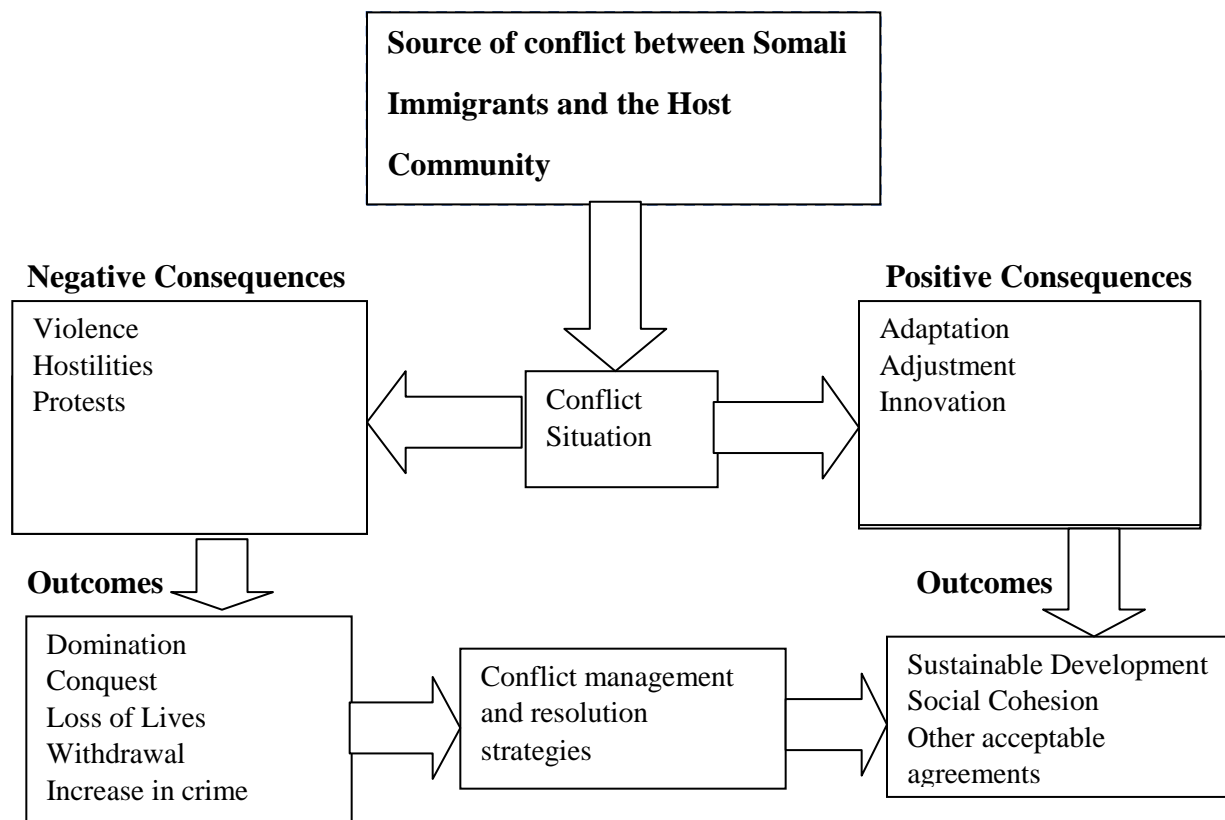
Source: Field work (2018)

2.5 Theoretical Frame Work

The study adopted the **frustration-aggression theory**. Frustration-aggression theory is a psychological theory on conflict which posits that it is natural for man to react to unpleasant situations. The theory was propounded by Dollard and Doob, et al (1939), and further developed by Miller (1948) and Berkowitz (1969). The theory says that aggression is the result of blocking, or frustrating, a person's efforts to attain a goal.

Frustration is described as the feeling we get when we do not get what we want, or when something interferes with our gaining a desired goal, as shown in the case of Niger Delta, and that of the Palestinians or Hutus in Rwanda. Anger implies feeling mad in response to frustration or injury; while aggression refers to flashes of temper (Tucker-Lad, 2013). The frustration aggression theory states that aggression is caused by frustration. When someone is prevented

from reaching his target, he becomes frustrated. This frustration can then turn into anger and then aggression when something triggers it.

When expectation fails to meet attainment, the tendency is for people to confront others they can hold responsible for frustrating their ambitions or someone on whom they can take out their frustrations. And when aggression cannot be expressed against the real source of frustration, displaced hostilities can be targeted to substitute objects, that is, aggression is transferred to alternate objects.

Conflict is an existing state of disagreement or hostility between two or more people (Nicholson, 1992). By this, it means two or more parties do not have an accord and are as such on two different parallels on the same issue. It thus suggests the pursuit of incompatible goals. Put differently, conflict means collision course; it also refers to opposition to existing view, stand, or position.

Two basic situations exist. These are pleasant (compatible) and unpleasant (incompatible). The pleasant situation would evoke an atmosphere of trust and eventually lead to mutually beneficial options for settlement. On other hand, the unpleasant situation may lead to a win or lose scenario which may intensify animosity and distrust between the two parties and is generally destructive. Goal incompatibility implies opposing or diametrically opposed motives or pursuits. For instance, the United States of America and the Union of Soviet Socialist Republics were pursuing incompatible goals (capitalist democracy and socialism respectively) between 1945 and 1990, an era historically referred to as the Cold War The 'war' implies the conflict of ideologies and irreconcilability of foreign policies.

Having outlined the theory, it is important to link it to this study. Aggression-frustration theory states that failure to achieve a desirable goal leads to frustration. In the case of this study, the host community may perceive the Somali immigrants as being responsible for their suffering as they take up most of the businesses, jobs, accommodation and other facilities in Ndeke Township due to their seemingly better financial standing. When the host community sees that the immigrants are better off than them in their hometown, the situation may lead to frustration and unpleasantness. This frustration may eventually degenerate into conflicts.

Conflict also connotes different perceptions, which may not necessarily result in hostility. This way, conflict simply means 'a different perception' or view to an issue or situation (Barash and Webel, 2002). Here, it may mean a different interpretation of a motive, or a different world-view. These include religion, customs, cosmologies or values. Such differences may never culminate in direct and sharp confrontations. On the other hand however, different perceptions, values or world-views may transcend just 'differences' and result in the extreme connotation of conflict. Conflict may also connote hostility or physical confrontation (Jeong, 2000). When goal incompatibility or perception/value differences reach a crescendo, a manifestation of actual hostility or clashes is possible.

CHAPTER THREE

3.1 STUDY METHODOLOGY

3.2 Introduction

This chapter gives an insight on the methodological procedures the study will adopt in looking at the socio-economic and cultural conflicts between Somali migrants and the host community in Ndeke Township of Ndola. The chapter includes an outline of the research design that will be employed to undertake the study as well as the sampling procedures and methods, sample population, data collection methods and instruments, the pilot sampling survey, the study area and the methods of data analysis that will be used in the study.

3.3 Research Design

According to De Vaus (2001), a research design refers to the overall strategy that you choose to integrate the different components of the study in a coherent and logical way, thereby, ensuring you will effectively address the research problem; it constitutes the blueprint for the collection, measurement, and analysis of data. Note that your research problem determines the type of design you should use, not the other way around. A qualitative research approach will be used in this study. Saunders and Lewis (2016) define qualitative approach as an approach which is usually associated with the social constructivist paradigm which emphasis the socially constructed nature of reality. It is about recording, analyzing and attempting to uncover the deeper meaning and significance of human behaviors and experience, including contradicting beliefs, behaviors and emotions (Lewis, 2016). Researchers are interested in gaining a rich and complex understanding of people's experience and not in obtaining the information which can be generalized to other larger groups. Researchers try to understand how others make sense of their experiences (Shank, 2002). Therefore, this approach will enable the researcher to gain a complex understanding of the socio-economic and cultural conflict that exists between Somali migrants and the host community in Ndeke Township.

According to Denzin and Lincoln (1994), qualitative studies are interested in the meanings of the lived experiences that people share from their own perspective. Therefore, this approach will help the researcher have a broader understanding of the current issue under investigation from the perspective of the research participants from Ndeke Township. This approach will also

enable the researcher to have in-depth information about his area of interest period. This research design will also allow the researcher to collect data through various means such as focus group discussion, in-depth semi-structured and unstructured interviews, document analysis, narrative interviews, non-participant observation and field notes.

3.4 Population of Study

Polit and Hungler (1999) refer to the population as an aggregate or totality of all the objects, subjects or members that conform to a set of specifications. In this study the population of the study was all the residents of Ndeke Township of Somali and Zambian nationality.

3.5 Eligibility Criteria

These criteria specify the characteristics that people in the population must possess in order to be included in the study (Ibid, 1999). The eligibility criteria in this study, was that the participants had to have been residents of Ndeke Township for at least five (5) years.

3.6 Sample size

The sample size is the total number of participants that answer to the requirements of a given study and have the same characteristics (Kombo and Tromp, 2006). The sample size for this study was 30 comprising 24 general respondents from Ndeke Township made up of 12 Zambians and 12 Somali nationals, 1 Police Officer from Ndeke Police Post, 2 Immigration officers, the area councilor for Ndeke and 2 Somali elders. According to Patton (1997), sample sizes in qualitative research should not be too large as it may be difficult for the researcher to collect and analyze in-depth data. Therefore, this sample size was appropriate for easy analysis of data as well as for gathering detailed information about the issue which the study investigated.

3.7 Research site

The study was conducted in Ndeke Township in Ndola District. There were two main factors that made the researcher to select Ndeke compound as a preferred site for the study. First, Ndeke Township was selected on the strength that it has hosted Somali nationals for a long time and has continued to record a steady increase in the Somali population. Secondly, there was no study that has been conducted so far to investigate the socio-economic and cultural conflicts which both the immigrants and the host community face in Ndeke before this particular study.

3.8 Sampling Techniques

The study employed purposive sampling technique.

3.8.1 Purposive sampling method

Purposive sampling was used on the Somali migrants since they are secretive about their lifestyles and behaviours, which made recruitment of participants a complex undertaking. Participants were identified using elders in the community who have knowledge on residents of Ndeke and knew which people, both Somalis and Zambians who have also been involved in handling matters affecting the migrants in Ndeke Township. Purposeful sampling was used due to the fact that it enabled the researcher to obtain rich information concerning the socio-economic and cultural conflicts between the Somali migrants and the host community in Ndeke Township.

Patton (2002) defines purposeful sampling as a technique widely used in qualitative research for identification and selection of cases that have rich information for the most effective use of limited resources. It involves identifying and selecting individuals or groups of individuals that are knowledgeable or experienced about a phenomenon under investigation (Creswell and Clark 2011). In addition to knowledge and experience, Bernard (2002) notes that purposeful sampling involves respondent's willingness to participate and to communicate experiences and opinions in an articulate, expressive, and reflective manner from their own point of view. This method of sampling enabled the researcher to generate rich information by targeting the people who were knowledgeable about the factors which the study was investigating.

3.8.2 Convenient random sampling

In addition, key community stakeholders were sampled using convenient random sampling. The researcher chose these based on their availability for participation and knowledge of the study. De Vos (1998), as well as LoBiondo-Wood and Haber (1998) describe a convenience sample as the use of readily accessible persons in a study. Any case, which happens to cross the researcher's path, and meets the inclusive criteria set for the study, gets included in a convenience sample. The researcher finds it easy to obtain participants, but the risk of bias is greater than in a random sample, because each member of the population does not have an equal chance of being included in the sample.

3.9 Data Collection

3.9.1 Primary and Secondary Sources of Data

For this study, primary data was collected from the Ndeke Township residents who included the Somali immigrants (Refugees, urban refuges and economic migrants) and the host community, Immigration officers, a Police Officer and the area councilor. In this regard, the primary data allowed the researcher to gain knowledge based on the lived experiences of the Somali migrants and host community on the socio-economic and cultural conflicts between the migrants and the host country. Primary data also enabled the researcher to collect insightful information about the conflicts from key informants who were knowledgeable about the issue. On the other hand, secondary data included the review of relevant documents, reports from the internet, and articles which contained information about the subject that was being investigated. Secondary data also enabled the researcher to review previous studies carried out on conflicts between Somali migrants and their hosts in Zambia similar studies on conflicts between refugees and host communities in other parts of the world. All in all, secondary data provided empirical evidence on socio-economic and cultural conflicts on the matter of study. In that regard, secondary data allowed the researcher to find gaps in the existing literature which in turn led to formulation of research questions which guided the study.

3.9.2 Data Collection Techniques

Due to the fact that the study is qualitative in nature, data collection techniques involved the use of in depth interviews (one-to-one).

3.9.3 Interviews

Kvale (1996) asserts that qualitative research interviews enable researchers to understand something from the subjects' point of view and to uncover the meaning of their experiences. Interviews allow people to convey to others a situation from their own perspective and in their own words. Thus, one-on-one interviews allowed the researcher to capture participants' views on the subject under investigation in accordance with their day to day life experiences.

Kvale (1996) also affirms that conducting the interviews should be based on an interview guide and with a reflective approach to the knowledge sought. With regard to interview guide approach, the interviewer is free to explore, probe and ask questions to elicit information about

specific topics. Berry (1999) also asserts that in-depth interviewing is a type of interview which researchers use to elicit information in order to achieve a holistic understanding of the interviewee's point of view or situation. This type of interview involves asking informants open-ended questions, and probing wherever necessary to obtain data deemed useful by the researcher. The interview allows the researcher to collect detailed information from respondents based on their experiences, views and feelings.

Patton (1990) posits that in-depth interviews are a type of interview which researchers use to elicit information in order to achieve a holistic understanding of the interviewee's point of view or situation. The interview allows the researcher to collect detailed information from participants based on their experiences, views and feelings. In this study, in-depth interviews were used to solicit in-depth information on socio-economic and cultural conflicts emanating from the presence of Somali migrants in Ndeke Township.

3.9.3 Interview Settings

Creswell and Clark (2011) assert that it might be easier to conduct the interviews with participants in a comfortable environment where the participants do not feel restricted or uncomfortable to share information. In order to protect participants against any risks, the researcher made sure that the place of interviews was set away from migrants and other key informant's workplaces. Furthermore, pseudo names were used as a way of maintaining confidentiality and anonymity.

In-depth interviews with key informants were conducted in English, while interviews with the host community were conducted in both English and Bemba, the local language commonly used in Ndola. This was done in order to give research participants an opportunity to express themselves in the language that they understand better. Thereafter, the recorded interviews were translated into English by the researcher after transcription. During interviews, the participants were given freedom and time to freely express their views and opinions on issues concerning conflicts. Moreover, the researcher took all necessary measures to ensure that the interviews were conducted within one hour per respondent. Thus, all interviews lasted less than one hour. This approach was aimed at making the exercise comfortable and not exhausting for both the investigator and the interviewee.

3.9.4 Pilot Study

A pilot study is a smaller version of a full-scale study and may also be referred to as a feasibility study), as well as pre-testing of a particular research instrument such as a questionnaire or interview schedule or research apparatus such as computer or tape records (Seidman, 2012).

This study was pretested using 4 participants from Twapia compound of Ndola with similar characteristics as the target population in Ndeke Township. The pilot study was used to assess the feasibility of the study, identify logistical problems, collect preliminary data, test the adequacy of the interview questions and to assess the proposed data analysis techniques **in** order to uncover potential problems, and to equip the researcher with a vivid picture in as many elements of the research process as possible (Tijlingsen and Hundley, 2010).

3.9.5 Permission to Conduct the Study

The study was first approved by the University of Zambia through issuance of an introductory letter. Then as mentioned earlier, permission to conduct the study in Ndeke Township in Ndola was obtained from the Officer In Charge, Ndeke Police Station, the Ward Councillor and participants in the study.

3.9.6 Document analysis

The researcher also conducted a document study to collect data on socio-economic, political and cultural conflicts between Somalia migrants and the host community. In this regard, official and public documents, including reports from the Zambian government, articles, newspapers and organizational documents were consulted to give the researcher a deeper understanding of the conflicts between Somalia migrants and the host community. According to Mogalakwe (2006), the use of documentary methods refers to the analysis of documents that contain information about the phenomenon we wish to study. Payne and Payne (2004, cited in Chanda, 2013) describe the documentary method as a techniques used to categorize, investigate, interpret and identify the limitations of physical sources, most commonly written documents whether in the private or public domain. Document analysis provided access to empirical evidence based on the earlier studies carried on the topic under study in Zambia and other parts of the world. It also enabled the researcher to formulate and refine research questions based on the existing knowledge regarding the conflicts between Somali immigrants and the host community.

3.9.7 Data Analysis

The data was systematically analyzed using thematic analysis. Thematic content analysis is used as a method for analyzing qualitative data (Lippincott, 2012 cited by Chanda, 2013). This involved content analysis to extract the meanings of the transcriptions of recorded interviews. In this research, the data was firstly be read and re-read in order to be familiar with what the data contained. Secondly, the initial information with reoccurring patterns was generated into codes in order to gain meaning of data as it related to the research questions. Thereafter, the data was coded into conceptual categories of similar meaning. This is called meaning categorization according to Edmonds (2015).

Thirdly, themes were identified from the data. This was done to enable the researcher to examine how the codes combine to form overreaching themes in the data. At this point, the researcher came up with a list of themes and the focus was now to bring out broader themes in the data. The potential themes were then narrowed down into main themes in order to allow categories of data to emerge. Fourthly, themes were then refined and reviewed to see if they were any connections between overlapping themes. The themes were then defined and named to help the researcher in analyzing data within each theme. Lastly, the researcher decided which themes made meaningful scenarios of what was going on within the data and these results were analyzed thematically (Ibid). The findings were then discussed, conclusions drawn and appropriate recommendations given.

Qualitative data collection is usually dependent on interpretation. This means that the data requires several explanations. This is because huge amounts of qualitative evidence are often collected. Additionally, there is no distinction between data collection and its analysis (Cassell and Symon 1994), as supported by Cohen et al. (2011), who said that data analysis in qualitative research, is distinguished by, *"Merging of analysis and interpretation and often by the merging of data collection with data analysis."* This means that there is an overlap of analysis and interpretation to reach a conclusion.

Thematic Analysis is considered the most appropriate for any study that seeks to discover using interpretations. It provides a systematic element to data analysis. It allows the researcher to associate an analysis of the frequency of a theme with one of the whole content. This will confer accuracy and intricacy and enhance the research's whole meaning. Qualitative research requires

understanding and collecting diverse aspects and data. Thematic Analysis gives an opportunity to understand the potential of any issue more widely (Marks and Yardley 2004).

3.9.8 Ethical Considerations

3.9.8.1 Informed Consent

Informed consent is one of the major ethical issues in conducting research and individuals can participate in research voluntarily only if they have information on the possible risks and benefits of the research. According to Armiger (2013), "informed consent means that a person knowingly, voluntarily and intelligently, and in a clear and manifest way, gives his consent". To this end, participants in this study were informed about any possible physical harm or discomfort, any invasion of privacy and any threat to dignity. Respondents were also be provided with a "Non-coercive Disclaimer" which stated that participation was voluntary and no penalties were involved in an e vent that an individual refusal to participate. Moreover, the subjects were also informed that some information had been deliberately withheld in order to avoid altered behaviors. The study also took into account the fact that persons with physical, cultural and emotional barriers required a very simple language in order to understand him.

3.9.8.2 Beneficence

Beneficence relates to the benefits of the Research (Ford and Reutter, 2011). Therefore, respondents were given detailed information about the purpose of the study and how they were going to benefit from this research, namely for academic purposes.

3.9.8.3 Respect for Anonymity and Confidentiality

The issue of confidentiality and anonymity is closely connected with the rights of beneficence, respect for the dignity and fidelity. Levine (2014) advocates that confidentiality means that individuals are free to give and withhold as much information as they wish to the person they choose and that the researcher is responsible to "maintain confidentiality that goes beyond ordinary loyalty. In this study, effort was made to ensure that all the information that was collected remained confidential and private. Anonymity was also taken into consideration by ensuring that the names of the participants were not disclosed.

3.10 Limitations of the Study

➢ Language difficulties. The researcher was able to overcome this limitation by allowing the participants to use Nyanja and Bemba where English was a problem.

➢ In order to avoid language barrier with the immigrants, the researcher engaged an interpreter (for Arabic and Swahili which are used by the Somali migrants).

CHAPTER FOUR

4.1 PRESENTATION OF FINDINGS

4.2 Introduction

This chapter focused on presenting the research findings. The research was presented in themes as extracted from the respondents' answers to the research questions. The purpose of the research was to analyse the socio-economic and cultural conflict between Somali immigrants and the host community in Ndeke Township of Ndola.

To present findings after using thematic analysis, the theme must "*describe the bulk of the data,*" (Joffe and Yardley 2004). In other words, a large amount of content, that is, data is required. This is because, while one single statement is significant, it does not necessarily reflect the full story. This is especially true when the research's objectives aim to gain an insight and discover relationships between the diverse data that originated from the different groups of respondents. Thus, the researcher needs to provide and describe a large amount of data (Ibid).

A thematic analysis process analyses the data without engaging pre-existing themes, which means that it can be adapted to any research that relies upon participants clarifications. In other words, each statement or idea contributes towards understanding the issues, which leads to an appreciation of the whole picture. This is because every statement is valid in understanding a single concept or ones shared with other statements. Concepts are thus constructed to give a full picture of the learner's views and actions. Furthermore, presenting similarities and differences between the participants perspectives will assist the readers to obtain a global view (Joffe and Yardley 2004). This chapter focused on bringing to the fore, the findings of the study. Twenty Seven (27) out of the Thirty (30) targeted respondents of the study participated yielding a Ninety Percent 90% response rate.

4.3 DEMOGRAPHIC CHARACTERISTICS OF PARTICIPANTS

Figure 2　　　　**Participation of the respondents by nationality**
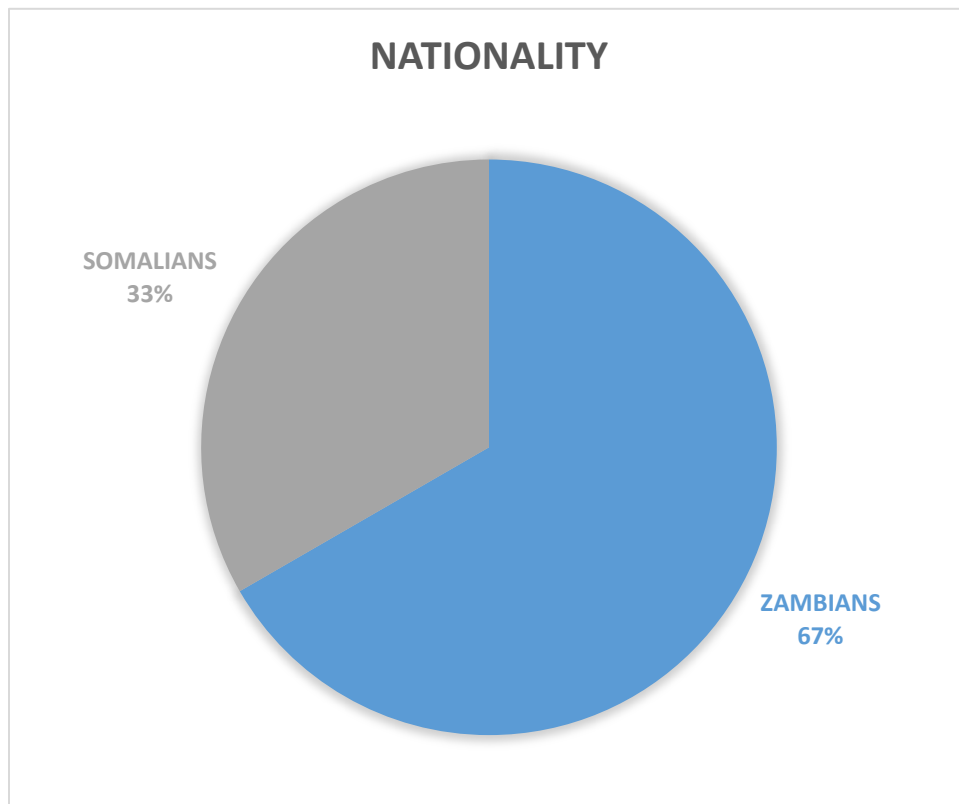
SOMALIANS	9
ZAMBIANS	18

Source: Field work (2018)

18 respondents representing 67% were Zambians whilst 9 respondents representing 33% were Somali by nationality

Figure 3   Participation of the respondents in the research by sex
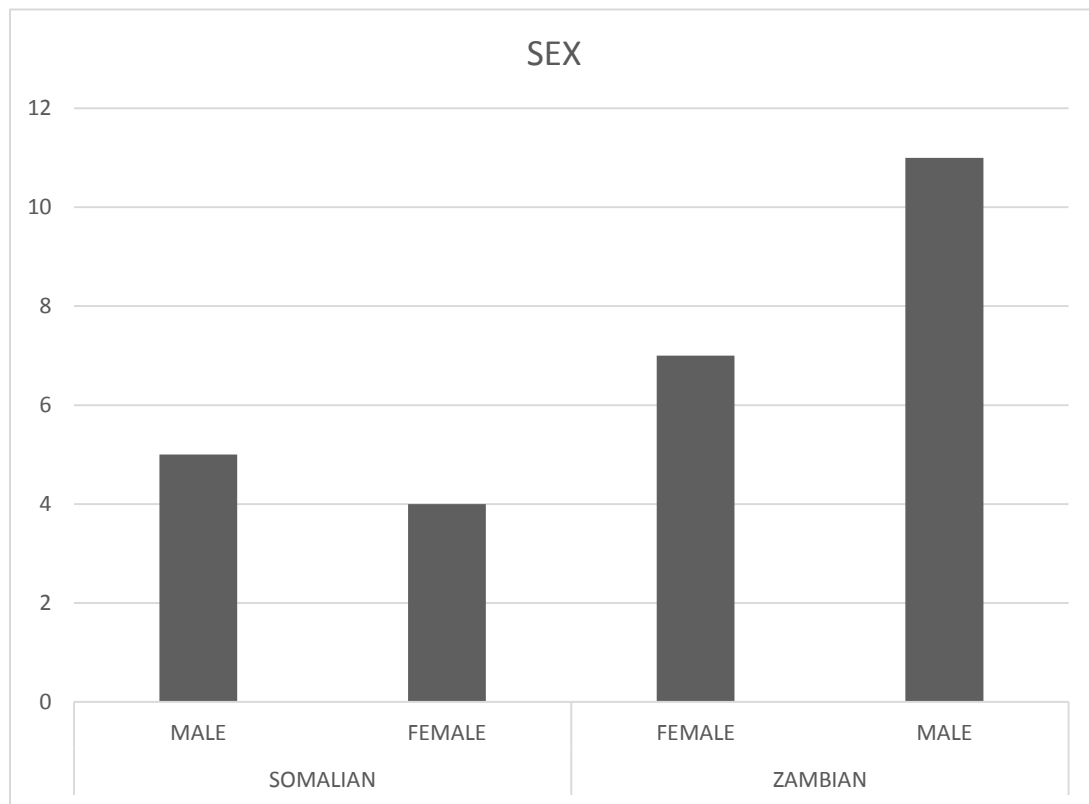
ZAMBIAN	FEMALE	7
	MALE	11
SOMALIAN	FEMALE	4
	MALE	5

Source: Field work (2018)

16 respondents were male comprising 11 Zambians and 5 Somali nationals whilst 11 respondents were female comprising 7 Zambians and 4 Somalis.

Figure 4   Participants of respondents in research by religion.
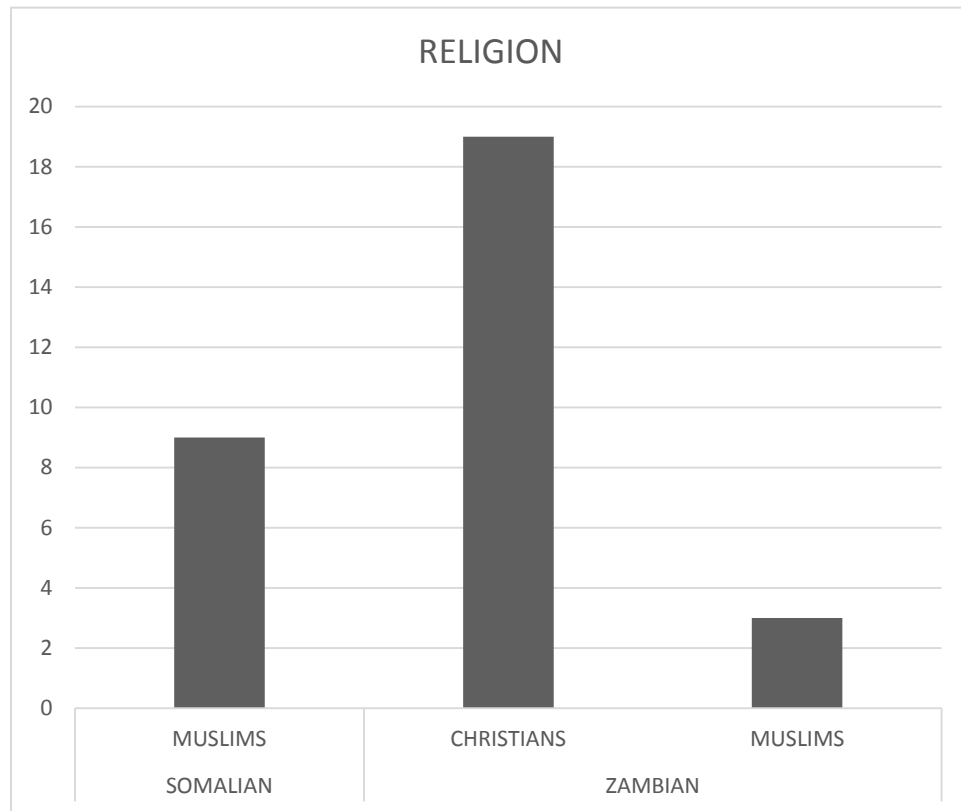
SOMALIAN	MUSLIM	9
ZAMBIAN	CHRISTIAN	15
ZAMBIAN	MUSLIM	3

Source: Field work (2018)

15 participants in the research were Christians comprising all Zambians while 12 respondents were Muslims comprising 3 Zambians and 9 Somali nationals.

Figure 5   Participants of respondents in research by marital status
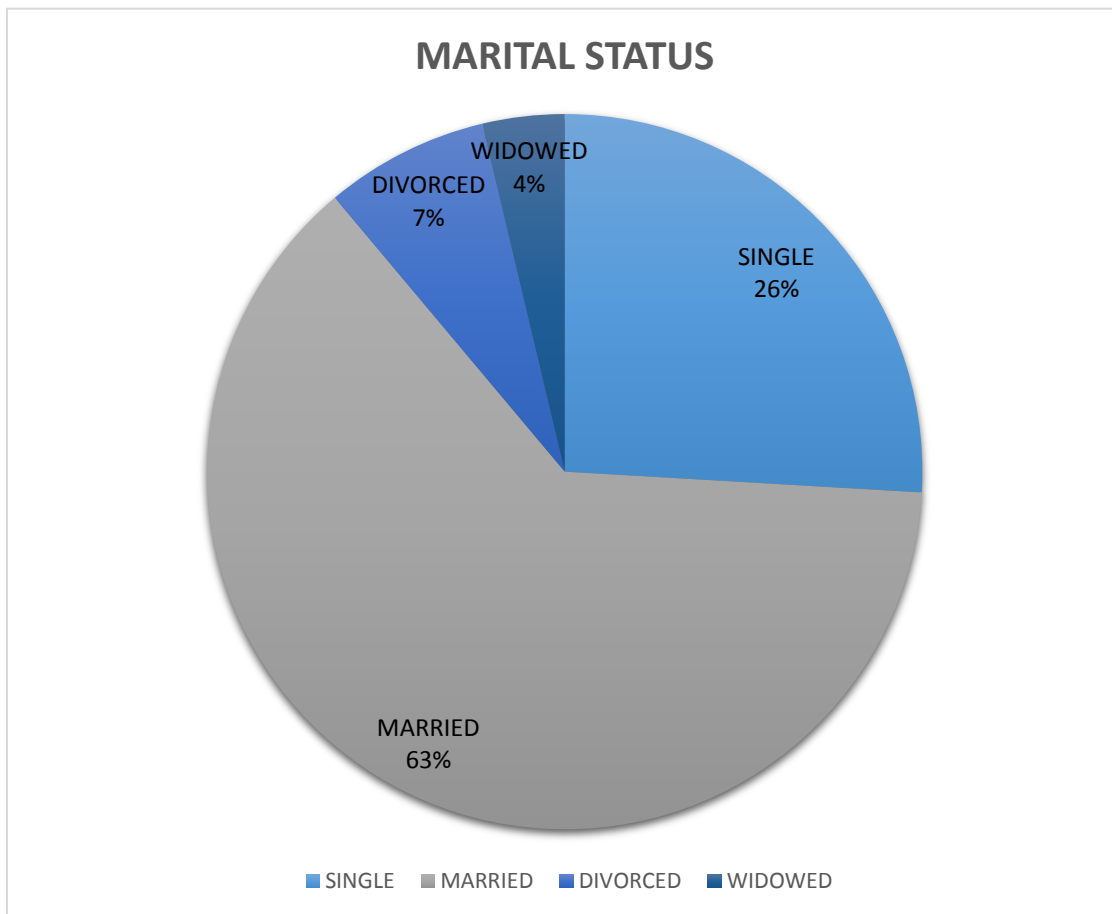
SINGLE	7
MARRIED	17
DIVORCED	2
WIDOWED	1

Source: Field work (2018)

Participants in the study by marital status comprised 7 who were single representing 26%, 17 who were married representing 63%, 2 divorcees representing7 % and 1 widow representing 4% of the respondents.

Figure 6   Participants of respondents in research by age groups
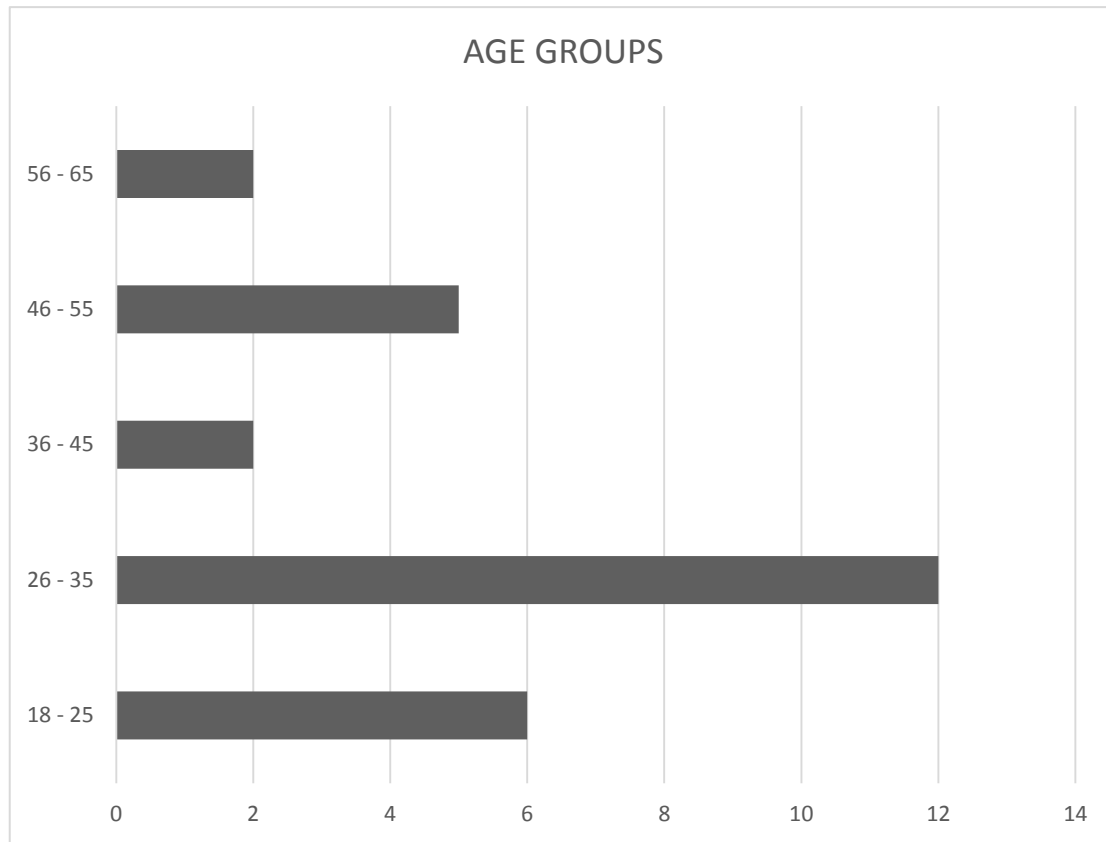
AGE GROUPS

18 – 25	6
26 – 35	12
36 – 45	2
46 – 55	5
56 – 65	2

Source: Field work (2018)

The graph above shows age groups of participants in the study. Majority of the respondents were in the age group 26 to 35 years whilst the lowest number of respondents came from the age group 56 to 65 which had 2 respondents.

4.4 FACTORS THAT LEAD TO SOCIO-ECONOMIC AND CULTURAL CONFLICTS BETWEEN SOMALI IMMIGRANTS AND THE HOST COMMUNITY IN NDEKE TOWNSHIP

The following is a presentation of factors that lead to socio-economic and cultural conflicts between Somali immigrants and the host community in Ndeke Township in Ndola.

4.4.1 Social Factors

4.4.2 Cultural Differences

This theme was defined by respondents who indicated that Somali men were not comfortable with the freedom accorded to Zambian women in terms of dressing and mixing with the opposite sex in public, hence did not want Somali women to associate with Zambian women. The respondents indicated that, if Somali women were allowed to interact with Zambian women freely, they risked copying the Zambian women lifestyle which would make them vulnerable to being courted by Zambian men which was against Somali culture which they claimed forbid women from marrying from other ethnic groups.

4.4.3 Poor Hygiene and Mannerism

The theme was defined on the basis of respondents who indicated that they resented Somali nationals due to their poor hygiene and mannerism in public. The respondents felt that the habit of spitting anyhow in public was a clear indication of lacking good manners.

4.4.4 Sexual exploitation of girls

The theme was defined by respondents who indicated that Somali immigrants used their financial influence to sexually exploit girls from the host community.

4.4.5 Discrimination

This theme was defined by respondents who indicated that they had scores to settle with Somali immigrants due to the ill treatment of Zambians working at their business establishments. Respondents indicated that Somalis had a tendency of giving preference to fellow Somalis and treating Zambians as secondary which they felt was very unfair especially that they (host community) were indigenous Zambians and perceived themselves as owners of the land.

4.4.6 Suspicions

This theme was defined from respondents who indicated that Somali nationals especially the undocumented immigrants were suspicious of Zambians whom they accused of reporting them to authorities. The respondents indicated that illegal immigrants did not want to be detected whilst the host community wanted them deported by all means on suspicion of involvement in terrorism hence the conflict.

4.4.7 Economic factors

This theme was identified from respondents who indicated that they were not happy with the Somali immigrants for using their upper economic status to influence landlords to increase rentals in Ndeke Township, thereby displacing the host community to make room for the Somali immigrants. The respondents also attributed the rise in prices of commodities such as goat meat to the presence of Somali immigrants in Ndeke Township, whom they indicated were ready to buy the meat at any price resulting in goat traders hiking prices to the disadvantage of the host community.

4.4.8 Failure to adhere to labour laws

This theme came from respondents who attributed the ill feeling of some members of the host community against the Somali immigrants to the failure to adhere to labour laws when dealing with Zambian employees.

4.4.9 Corruption

This theme was identified on the basis of respondents who indicated that Somali immigrants were able to go scot free when they committed an offence due to their ability to corrupt law enforcement officers and used money to gain favours when seeking communal services.

4.4.10 Unfair competition

This theme was coined from respondents who indicated that Somali immigrants had easy access to resources such as land due to their financial muscle which had created unfair competition. They indicated that Somalis were able to contribute resources to empower their fellow nationals and used their financial standing to influence those in authority to allocate them prime trading areas and move Zambians to un-conducive trading places.

4.4.11 Cultural Factors/lifestyles

This theme was identified on the basis of respondents who indicated that they did not want their women to mix with Zambian women who freely associated with men and exposed their bodies in public. The respondents felt that this would result in Somali women copying lifestyles from Zambian women.

4.4.12 Religion

This theme came from respondents who indicated that they did not want to mix with the host population on the basis of religion. They indicated that the Islamic faith did not allow them to associate with Christians whom they saw as being morally weak as a result of western influence on their religion.

4.4.13 Perception of the Host Community

This theme was defined by respondents who indicate that conflicts with Somali immigrants emanated from the fact that the host community perceived the immigrants as being favored by politicians and other people in authority.

4.5 EFFECTS OF THE CONFLICTS BETWEEN SOMALI IMMIGRANTS AND THE HOST COMMUNITY IN NDEKE ON THEIR CO-EXISTENCE

4.5.1 Insecurity

This theme was defined from respondents who indicated that the presence of a large number of Somali immigrants in the community has created a sense of insecurity due to their link to Al-Shabaab's terrorist activities in neighbouring countries like Tanzania, Kenya and Somalia, their country of origin.

This theme also came up as a result of indications from respondents who highlighted feelings of insecurity as a result of protests by the host community against the Somali immigrants whenever an altercation occurred between a Somali immigrant and a Zambian.

4.5.2 Lawlessness/Violence

This theme was defined by respondents who highlighted that the host community was fond of staging violent protests and looting Somali properties and businesses whenever a Somali national broke the law.

4.5.3 Social cleavage/Social Segregation

The theme was defined by respondents who indicated that the tension between the two communities had resulted in situations where Somali immigrants had resorted to conducting business and other social activities among themselves at Urungu, Sala Sudan and Farah complexes whilst Zambians were conducting their business and socialisation at Ndeke market. This theme was also identified from respondents who indicated that they were not comfortable with Somali nationals due to their habit of isolating themselves when engaging in various activities such as sports for socialisation.

CHAPTER FIVE

5.1 DISCUSSION OF FINDINGS

5.2 Introduction

This chapter discusses the findings of the study. The chapter begins by outlining the factors that lead to social-economic and cultural conflicts between Somali immigrants and the host community. It also discusses the challenges authorities face in dealing with the conflict and the effects of the conflict on the co-existence between the host population and the Somali immigrants.

5.3 FACTORS THAT LEAD TO SOCIAL ECONOMIC AND CULTURAL CONFLICTS BETWEEN SOMALI MIGRANTS AND THE HOST COMMUNITY IN NDEKE TOWNSHIP

5.4 Social Factors

5.5 Cultural Differences

The Interviews demonstrated that cultural differences such as lifestyle, dressing and freedom of women to mix with the opposite sex publicly was one of the prominent reasons the majority of male Somali respondents gave as the cause of conflict between Somali immigrants and the host community. The findings that cultural differences are a factor that lead to conflicts between Somali immigrants and the host community in Ndeke resonates well with Grindheim (2013)'s argument that social-cultural impacts also play a role in creation of conflict situations between host populations and settled refugees.

> *"In our Somali culture, women are not allowed to show their faces in public, let alone mix with men like you Zambians do. This is the more reason we do not want our women to mix with Zambian women because they will end up contaminating our women with western culture. A woman is not supposed to show her skin in public."*

This finding was also consistent with findings by Mohamed (2014) who posited that cultural differences created suspicions between Somali refugees in Dabaab camp in Kenya between Kenyan Somali populations, Sudanese, Ethiopians and the host community around the camp.

This finding is also similar to findings by Jaji who also found that concern about the impact of the host culture on Somali children was attributable to Somalis' view that they do not belong to Kenya and by their continued reference to Somalia as home. In this frame of reference, Somalis saw their children's cultural adaptation to Kenya as detrimental to Somali cultural and religious values and these children's sense of belonging in terms of them identifying more with the host country rather that keeping alive their own culture together with hope for return to Somalia hence creating tension (ibid, 2014).

5.6 Poor Hygiene and Mannerism

The study found that the presence of Somali immigrants in Ndeke Township had created a problem of sanitation. This caused conflict between the host community and the immigrants.

For example, one participant had this to say:-

> *"these Somalis live in unsanitary conditions and have a habit of spitting anyhow in public which shows poor hygiene and bad manners. These people also live in overcrowded houses which is another source of concern for us Zambians as their overcrowding puts the community at risk of communicable diseases".*

A female participant who once worked as a domestic maid for a self-settled Somali refugee in Ndeke said:

> *"Sir, I have lived with these people (meaning Somali immigrants). These people live in unsanitary conditions due to their habit of having two or more families sharing one house. These people have bad manners and will spit anywhere in the house or outside. They spit in the sink for washing dishes, in the kitchen, on the walls in the living room and just about anywhere. Worse still, these people can even spit in public places even where people eat from at the market".*

These findings were consistent with findings by Atim (2013) who found that refugees can be a source of negative Public health with adverse consequences for their host countries. Although Atim concentrated on refugee camp settings, the conditions described by Atim of overcrowding and an unsanitary atmosphere creating ripe conditions for infectious diseases is similar to views expressed by participants and is a source of social conflict with the host community as the Somali immigrants are seen as putting the host community at risk of a decease epidemic.

5.7 Suspicions

The immigration officer indicated that common cases of conflict that came to their attention as a department included instances were undocumented Somali immigrants confronted the host community on suspicion that they had reported them to authorities. The study further found that Somali immigrants also felt offended when referred to as foreigners hence, escalating the conflict as indicated in the narrative bellow:

> *"Somali immigrants, especially undocumented ones are suspicious of Zambians whom they accuse of reporting them to authorities. The suspicious immigrants are scared that once reported, immigration authorities will come and deport them, hence they are not in good terms with any Zambian whom they feel may report them."*

Another respondent echoed similar sentiments when he said that;

> *"We do not want these foreigners because we suspect that they are in the country illegally and came in whilst concealed in containers. These are the people that are taking up our jobs hence we will make sure that we report them to authorities so that they are arrested and deported."*

These findings resonate with findings by Chinyembo (2017) that undocumented foreign nationals in Lusaka city fail to co-exist with the host community in a positive manner due to being addressed as foreigners. Chinyembo also found that sour relations with the host community also emanate from the fact that undocumented foreigners may also end up as victims of harassment of the host community as they do not have anywhere to go for redress for fear of being arrested by authorities. The finding also echoe findings by Frischkorn (2013), that the biggest source of insecurity in Lusaka for immigrants was Zambians in general, due to feelings by refugees that their precarious legal position was used against them when Zambians threatened to report them to Immigration authorities.

5.8 Economic factors

5.8.1 Economic status

In this study, respondents felt that Somali immigrant's presence in Ndeke Township had distorted the economy to their disadvantage. The fact that majority of the self settled Somali refugees residing in Ndeke are engaged in business means they are economically well off than their host. The influx of Somali immigrants in Ndeke has resulted in an increase in prices of some goods and other services due to the willingness by the Somali immigrants to buy the commodities at any cost.

This has led to a sharp increase in rentals as well as food prices especially goat meat which Somali immigrants prefer as one respondent put it:

"These Somalis have a lot of money from their transportation and wholesale businesses. They have taken advantage of their economic status to influence landlords in Ndeke to increase rentals which has disadvantaged a lot of Zambians who have to struggle to make ends meet. If you go to Urungu at the goat market, you will find traders selling goats we used to buy at One Hundred and Twenty Kwacha (K120) going at Four Hundred Kwacha (K400)."

The findings that economic status was one of the factors that lead to conflicts between Somali immigrants and the host community in Ndeke Township resonates well with findings by Morfor (2012) who posited that the refuge influx in Southern and Northern Ghana resulted in price increases of local food items and affected the purchasing power of the poorer hosts. Morfor found that the demand for rice which is the desired staple food for the urban refugees increased, placing the burden of price increase on the poor local hosts (Morfor, 2012). This finding is similar to the scenario in Ndeke Township in Ndola where urban refugees' desire for goat meat as their preferred staple food has lead to the sharp increase in goat prices to the disadvantage of the less well to do host community, hence the conflict.

Another source of conflict is the price of rentals which the host community blames on the urban Somali refugees and economic migrants. According to one respondent;

> *"Before Somalis started increasing in numbers, we used to live in harmony. However, from the time their influx grew, these people have been influencing landlords to increase rentals so that Zambians are forced to move out to make room for the Somalis. This is not fair and has been disadvantaging us the host community all because the Somalis have a lot of money".*

Similar narratives were also obtained from respondents who attributed the conflict with Somali immigrants to economic status. The narratives confirm that the host community felt disadvantaged by the fact that, the urban Somali refugees and economic immigrants had a lot of money, hence, had an influence on prices of essential commodities like goat meat and house rentals going up. This finding can be summed up in the following narrative;

> *"What is causing conflict between us and the Somalis is the fact that, they want to establish a little Mogadishu here in Ndola, and have started approaching landlords in certain parts of Ndeke whom they are offering a lot of money to evict the Zambians so that they move in. The Somalis are doing this so that they live closely with fellow Somali refugees. Even where they cannot afford to pay the higher rentals as individual families, these refugees and economic migrants are capable of bringing 5 families together in one house by contributing money for rentals as long as their neighbours will be fellow Somalis. When it comes to food, these people have pushed the prices of goats to the highest limit to an extent were we as Zambians are forced to buy goats at Five Hundred Kwacha (K500) as if we are in the Democratic Republic of Congo (DRC) which depends on imports from Zambia and other neighboring countries for food. This is not fair and these people should pack and go back where they came from".*

These findings resonate with findings by Frischkorn that many Zambians felt general weariness towards refugee hosting and believed that the government was letting in too many refugees and spending all national wealth on them. She found that Zambians assumed that refugee arrival in Lusaka brought increased rent due to higher demands for housing and increased competition between businesses. On top of this, there was a perception that refugees were violent because they came from violence, bringing crime and possible uprisings (Frischkorn, 2013). This finding also explains why the host community tends to stage violent protests against the Somali immigrants whenever a Somali national commits an offence such as a road traffic accident in Ndola District.

Photograph # 1

Goat Trading Area just outside Urungu Complex in Ndeke Township

Source: Field work (2018)

5.8.2 Failure to adhere to labour laws

In the context of failure to adhere to labour laws, respondents reported that they had witnessed close friends and relatives while others had been victims themselves, of their employers of Somali origin failing to adhere to the law in terms of payment of wages and conditions of

service. The respondents cited failure to meet the requirements of minimum wages in accordance with the revised wages and mistreatment of employees through abusive language among others.

The respondents also indicated that the tendency of seeking protection from labour officers even when the Somali bosses where at fought had hurt a lot of members of the host community in Ndeke Township, hence the conflict. As one respondent put it:

> *"Somalis are good people. However, some Somalis are bad bosses who fail to pay workers according to the minimum wages set by Government. Most of these Somali investors do not allow us to belong to unions and quickly dismiss us from employment when we raise concern over failure to observe the law on minimum wages set by government."*

The findings are similar to findings by Frischkorn that in some cases, Zambians felt unfairly treated by refugee shop owners and employers (Frischkorn, 2013). These findings were not far from similar causes of conflicts between employees and employers in other parts of the country were people have risen against employers and taken to the streets in protest against failure to adhere to labour laws. With regards abuse of employees by Somali employers, one of the respondents had this to say;

> *"These Somali bosses treat us, maids, like second class citizens in our own country. I once worked for a Somali boss who would wash their hands whilst pouring water on the floor in the house because there was a maid to clean up the mess. My boss would delay to pay me and make me work for 3 (three) families that were sharing one house without even considering me for an allowance due to additional responsibilities as a result of the extended family".*

Additionally, a number of respondents indicated that Somali investors from Ndeke were also fond of employing fellow Somali nationals for jobs that labour laws strictly reserved for Zambians such as driver, lorry mate and employing Zambians for the lowly paid jobs such as Garden Boy, office orderly and cleaner.

For instance one (01) respondent said the following;

"These people know that Zambian labour laws do not allow foreigners to come to Zambia to take up jobs such as Driver, Lorry mate and Accountant. Yet, these people have continued bringing their relatives from Somalia into the country and are busy employing them on jobs reserved for Zambians. This is the more reason why we want immigration laws to change because these refugees that come into the country to settle in Ndeke are taking up all of our jobs."

This narrative echoes findings by Morfor (2012) who posited that refugee situations as shown by several studies have the potential of increasing the challenges of unemployment the world over which results in idleness, frustration and aggressions. Morfor argued that serious frictions have erupted several times between refugees and hosts over jobs as the hosts felt the newcomers benefitted undeservedly (Morfor, 2012).

5.8.3 Corruption

The research found that members of the host community in Ndeke Township were aggrieved that Somali immigrants usually got favours when seeking public services and were able to go scot free when they committed an offence due to their financial muscle to bribe/pay off officers charged with responsibilities such as law enforcement. Respondents cited a number of incidences such as labour related matters, cases of assault, road traffic accidents and when seeking medical treatment at public health centres.

For example, one respondent said that:

"When you go to Ndeke Clinic and you are in the queue waiting to be seen by the consultant, it is common once in a while to see a Somali immigrant who comes late to the Health centre being ushered into the consultant's office by passing those in the line. This creates tension as people in the queue get frustrated."

One response that was echoed by most of the respondents from the host community was the issue of bribing law enforcement officers. For instance, a female respondent said the following:-

"Somali immigrants are good people to live with when there is no problem. However, these people have a tendency of corrupting law enforcement officers to avoid being prosecuted for committing an offence against the law. I once was hit into by a Somali national whilst packed at Jacaranda Mall and to my disappointment, instead of recording

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a statement and opening a docket against the accident, the police officer who came to the accident scene only spoke to the Somali national who was at fault and later asked me to give the Somali national my phone number so that he could fix the dent on my car without following the procedure of acquiring a police report for the accident and impounding the vehicle at fault. It only took a well informed passer-by to threaten to report the police officer to authorities for failing to follow procedure and corruption that the officer was compelled to impound the Somali immigrant's vehicle and follow the right procedure."

From the narrations above on corruption, it is evident that frustrations among the host community against public officers for siding with and favouring the Somali immigrants is a source of conflict between the immigrants and the host community.

5.8.4 Sexual exploitation

In the context of sexual exploitation, respondents reported that one of the major sources of tension between the host population and Somali immigrants in Ndeke Township was sexual exploitation of girls from the host community. Respondents indicated that Somali immigrants took advantage of the poor girls from the host community and exploited them sexually using money. According to the respondents, this did not sit well with the host community due to the fact that Somali girls were forbidden from having affairs with non-Somali men.

"Somali men are on rampage sexually exploiting the young girls here in Ndeke Township. These men appear to fear their own women due to their cultural and religious restrictions, but take advantage of Zambian girls whom they entice using money. The situation has been worsened by the ever increasing population of the Somalis who are likely to increase the spread of HIV and AIDS if authorities to not do anything about it."

These findings are similar to what Grindheim found in the Kakuma host community in Kenya. Grindheim found prostitution and sexual exploitation especially of young girls from the host community as one of the major negative social impacts. Further, that prostitution might have been as a means of gaining income or food by the host living in vulnerable situation due to lack of other options to provide a livelihood (Grindheim, 2013). The issue of sexual exploitation of young girls has not sat well with the host community and was a source of tension between the 2 communities.

3.8.5 Unfair competition

The study established that, the move by Somali immigrants to use their influence in Ndola to acquire prime land where they were building shopping complexes meant exclusively for Somali traders had created unfair competition and was a root cause of resentment. One respondent indicated that:

> *"These Somali immigrants are unfair the way they conduct business. They have been using their influence in society and financial muscle to acquire prime land in Ndeke including the light industrial area, where they are building complexes meant exclusively for fellow Somalis to trade from. They do not allow Zambians to rent shops from them and made sure Zambians who insist on renting shops from there are pushed away by charging exorbitant rentals. Yet the same shops are given to fellow Somalis, especially those who come into the country as refugees at cheap prices as a way of empowering them. They also make sure that these complexes supply everything they need to ensure that Somalis rarely go to Ndeke market where majority Zambians trade from".*

From the above findings, it is clear that the creation of exclusive trading places for Somali immigrants has served as a trigger for conflict as the host community feels disadvantaged in their own community by the immigrants who keep the money amongst themselves by trading within their circles. The findings echo arguments by Frischkorn that assumptions by Zambians about refugees were also embedded within larger concerns about foreigners and a perception that foreigners were taking shops and businesses away from Zambians (Frischkorn, 2013).

Photograph # 2

Trading area for Zambians opposite Urungu Complex and Fara and Sons Garage

Source: Field work (2018)

5.9 Challenges faced in resolving the conflict

The study found that no official mechanism had been put in place to manage or resolve conflicts between the host community and Somali immigrants in Ndeke Township. Further that residents only depended on law enforcement agencies like Zambia Police and Local Authorities.

This finding is illustrated in one of the narratives from a law enforcement officer:-

> *"We do not have any official mechanism put in place to resolve conflicts between our Somali brothers and the host population. As such, we heavily depend on the Penal Code when dealing with conflict issues where we prosecute those found wanting depending on whether the case is criminal or civil in nature. When it comes to investors owing their employees money or mistreating their workers, we*

usually refer such cases to the Labour Office or Small Claims court in Town Centre."

From the narrative above, it is clear that the major challenge to dealing with the conflict between the host community and immigrants in Ndeke Township is lack of mechanism for handling the conflict.

5.10 Effects of the conflict between the Somali immigrants and the host community in Ndeke on their Co-existence

5.10.1 Insecurity

Findings of the study show that the presence of a huge population of the Somali immigrants in Ndeke Township who were at conflict with the host community at personal, interpersonal and communal and inter-communal levels had created a sense of insecurity among the host community. The feeling of insecurity largely arose as a result of the link between Somali nationals and the Al-Shabaab Terrorist group which has been behind terrorist attacks in neighbouring countries. The narratives from the field data demonstrates this finding as shown below;

> *"Our Somali neighbours are secretive about their lives and always stealing our resources. They are slowly increasing in numbers and always hiding because they are used to terrorism were they came from. As long as their numbers keep on increasing, we will be living in fear as their presence in Ndeke Township has put us at risk of a terrorist attack".*

This finding resonates with findings by Mohamed (2014) who posited that refugees and Somali migrants in Dadaab community in Kenya posed sporadic security risks to the host community due to political radicalism and links to Al-Shabaab militants creating insecurity in the community.

5.10.2 Lawlessness/violence

Eighty percent (80%) of the respondents indicated that one of the major impacts of the conflict between the Somali immigrants and the host community was lawlessness which was exhibited through staging of violent protests and looting of Somali properties whenever Zambians wanted to express their anger towards the Somali immigrants for among others, incidents of breaking the

law. The incidence of lawlessness was also found to exist among Somali youths who during such protests also took the law into their own hands by arming themselves with dangerous weapons such as illegal firearms in the name of self defence. This phenomenon was captured in the following narratives:

> *"One of the impacts of the conflict between the Somali immigrants and the host community is that the host community looks forward to any wrong doing by a Somali immigrant to stage violent protests against Somalis and loot their properties. We look forward to Somalis committing offences to justify our attacks on them with the hope that one day, they will be forced to pack and go."*

Another respondent said the following:

> *"The fact that Somali immigrants and the host community are not on good terms has resulted in Somali youths taking the law into their own hands. These youths whom we suspect may be linked to terrorists have been seen moving around with illegal firearms and offensive weapons such as machetes which show a breakdown in the law."*

This finding is in agreement with past incidences were the host community has staged protests against the Somali immigrants. For instance on 13th December, 2012 Ndeke residents staged a violent riot over the shooting of Kabaso, a Zambian national to death by a Somali businessman for demanding to be paid his salary (Times of Zambia, 2012). The protesters looted Somali owned shops and residences forcing the Somali immigrants to seek refuge at police stations.

Photograph # 3

Zambia Police trying to maintain law and order during anti-Somali riots
Source: Times of Zambia (2012)

5.10.3 Social cleavage/Social Segregation

Due to cultural and religious differences which have lead to failure to agree on certain aspects of social interactions, Ndeke Township has ended up suffering from a social cleavage. Somali immigrants are divided among themselves basing on ethnicity and also segregate themselves from Zambians on the basis of their religion and culture.

As one respondent put it:-

> *"Not all of us Somali are supposed to mix because we have different backgrounds. Light skinned Somalis are considered to be from a higher class than dark skinned ones, hence you will not find us mixing anyhow. We are also not free to mix with Christians mainly because they are highly westernised which is against Islam. This is why you find that Somalis like to keep to themselves at Urungu, Sala Sudan and Farah and Sons garage.*

Even when you go there, you will find that people still socialise in smaller groups due to differences in ethnicity."

Another respondent had this to say:-

"Somalis feel they are a superior group of humans hence, do not want to mix with Zambians. The situation has been worsened by the tension which exists between the host community and the immigrants no wonder you rarely find Somalis at Ndeke Market, but will always find a lot of them at Urungu. These people want to create their own settlement within Ndeke hence, naming their business outlets with names from Somalia such as Galkayo and Mogadishu. Even in the residential area, these people want to create an area exclusively for Somali nationals. You can confirm this if you take a walk to Malasha area were majority of the host community population has been forced out by encouraging landlords to increase rentals."

These findings are also aligned with findings by Grindheim who posited that social challenges existed between the two communities due to distrust and negative perceptions between the two, that is, the host and the Somali immigrants (Grindheim, 2013).

These findings can be compared to Jaji's finds that Somalis' choice to live in a national or ethnic enclave demonstrated the capacity to engage local stereotypes through physical, spatial, and social disengagement by which they portrayed isolation as a chosen state of existence aimed at self-protection from physical harm, cultural corruption, and moral or religious pollution (Jaji, 2014).

In this regard, the absence of Somalis' integration with the host community is not strictly synonymous with exclusion imposed by the host community because it is a chosen state of existence which creates space for holding on to that which is familiar and predictable to them. This has however negatively impacted on the co-existence of the two communities.

Photograph # 4

A signage for a strictly Halaal Butchery at the entrance to Urungu Complex

Source: Field work (2018)

5.11 Conclusion

The chapter discussed the findings of the study which was to analyse the social-economic and cultural conflict between Somali immigrants and host community in Ndeke Township in Ndola. From the study a number of social, cultural and economic factors were observed to have been the cause of the tension between the host community and the Somali immigrants. These included differences in cultures and religion, poor hygienic manners in public, failure to observe labour laws, economic status of the host community and the immigrants and unfair competition. The discussion also showed that, the conflict between host community and the Somali immigrants has impacted negatively on the co-existence of the two communities which was characterised by a sense of insecurity and mistrust and lawlessness by both the host community and the immigrants.

CHAPTER SIX

6.1 CONCLUSION AND RECOMMENDATIONS

6.2 Introduction

This chapter represents the overall conclusion of the study and their implications. It also provides recommendations of what needs to be done to address the identified causes of conflict between the host community and the immigrants as a way managing and prevent future conflicts.

6.3 Study conclusions

This study sought to establish the factors that lead to socio-economic and cultural conflicts between Somali immigrants and the host community in Ndeke Township were the Somali population has continued growing at an alarming rate. The study was also expected to gain an understanding of the impact the conflict has on the co-existence of the two communities and the challenges the authorities are facing in resolving their conflicts.

The study findings show that the relationship between the host community and the Somali immigrants in Ndeke Township was characterised by tension and suspicions. The host community exhibited hostilities against the Somali immigrants due to social, economic and cultural factors. On social factors, the study found that the host community was frustrated with the tendency by Somali immigrants to discriminate against members of the host population especially at Somali establishments. The study also established that religious differences between the two communities, where almost all the Somali immigrants practice Islam, whilst the majority of the host population were Christians had also played a role in the conflicts between the two communities.

The study equally found that sexual exploitation of young girls from the host population as well as poor hygiene practices and bad manners by the Somali immigrants such as spitting anyhow in public had also contributed to the tension between the two communities. Corruption, were those charged with the responsibility of providing social services to the public, as well as those in authority appeared to favour the immigrants due to financial influence also came out as a source of the frustration between the two populations in Ndeke Township.

With regards economic factors, the study found that unfair competition in business where the Somali immigrants used their financial standing to acquire prime land exclusively for Somali traders did not sit well with the host population. The study further found that ill treatment of the members of the host population working for the Somali immigrants as well as failure to adhere to the country's labour laws, late payments of wages as well as failure meet the minimum wages and other conditions of service as guided by the Ministry of Labour and Social Security had also contributed to the conflict.

The study also established that the presence of a large number of Somali immigrants in Ndeke Township in Ndola who are well to do financially had resulted in price hikes for essential commodities such as goat meat and house rentals which is a source of frustration for the host population against the immigrants.

On cultural aspect the study found that Somali immigrants did not want their women to mix with the women from the host population over fears that their women would copy Zambian lifestyle which was against Somali culture and their religious background as Muslims.

The study also established that among the impacts of the conflict between the host community and the Somali immigrants on their co-existence in Ndeke Township included a sense of insecurity by the host population who saw the immigrants as posing a threat of terrorism on them as well as an increase in lawlessness which was characterised by the host population eagerly staging violent riots against Somali immigrants and looting their homes and business premises on one hand and where Somali youths had equally started equipping themselves with illegal firearms and other offensive weapons in the name of self defence on the other.

On challenges faced by authorities to resolve these conflicts, the study found that there was no official mechanism put in place by the Immigration Department, the Zambia Police Service or Local Authorities to manage and resolve issues of conflict between the host community and the Somali Immigrants in Ndeke Township. The only procedure authorities followed were normal investigations and prosecution of those found wanting in cases where the conflict was of a civil or criminal nature in accordance with the Zambian Penal Code.

From the above conclusions, this study was able to prove the Frustration-aggression theory on conflict which posits that it is natural for man to react to unpleasant situations. The theory posits

that aggression is the result of blocking, or frustrating, a person's efforts to attain a goal. As such, findings showed that the host population in Ndeke Township felt that they were not getting what they wanted due to the presence of the Somali immigrants who are seen as interfering with their (host population) gaining of desired goals. Due to this feeling that the immigrants prevented the host population from reaching its target, the hosts become frustrated. This frustration can then turn into anger and then aggression when something triggers it hence the conflict.

6.4 Recommendations

Based on the findings of the study and also taking into consideration the fact that the population of Somali immigrants is still on the increase in Ndeke Township, the following recommendations are brought forward:-

➢ Immigrations Department, the Zambia Police Service and the Local Authorities working with the area councillor should consider forming a joint dispute resolution committee to deal with factors behind the tension between the host population and the Somali immigrants. This committee should also devise strategies to promote co-existence as a way of reducing the conflict.

➢ Immigration Department should amend the law to restrict the number of self settled and Urban refugees as their presence appears to create frustrations among the host population as a result of their ever increasing numbers;

➢ Religious leaders should be encouraged to preach tolerance of other religious and cultural practices to promote co-existence and trust among the two communities; and

➢ The labour department should intensify their inspections and promote integrity among officers so that issues of failure to observe labour laws are resolved.

6.5 Suggestion for further research

Conflict between host communities and immigrants is a complex phenomenon as it comprises of different facts. In this regard therefore, future research could focus on aspects of Somali culture and Islam and how these have contributed to social and cultural conflict between the two populations. Research could also concentrate on the social-economic and cultural impact the huge presence of Somali nationals has had on the host population in Ndeke Township.

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APPENDIX 1

CONFLICT BETWEEN SOMALI MIGRANTS/REFUGEES AND THE HOST COMMUNITY IN NDEKE TOWNSHIP OF NDOLA DISTRICT.

Interview Guide For Host Community

Sex…………………………………………………………………………………………

Age………………………………………………………………………………………..

Marital Status……………………………………………………………………………

Occupation………………………………………………………………………………..

Profession…………………………………………………………………………………..

1) Who are the main residents of Ndeke Township?...

2) How do they (residents) relate?..

- Is there any conflict between residents? Yes/ No

- If yes between which communities?...

3) Do we have any refugees in Ndeke Township? Yes/ No

- When do you think the refugees started coming to Ndeke?...

-Where did they come from and why Ndeke?...

....

....

4) When they came how did they relate with the host community?

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

5) Have there been any conflicts between the host community (Zambians) and the Somali immigrants?..
..................……………………………………………………………………………………………………

6) Why was there a conflict?

………

7) Who caused these conflicts? ....

8) What was the conflict about? Was it a social, economic or cultural factor? ....
....
……

8) How was the conflict resolved?

……………………………………………………………………………………………………...
....

9) Are there any mechanisms put in place to resolve these conflicts by authorities? Explain.

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

10) What is the impact of refugees/immigrants on the host community?....................................

....

....

....

11) How long have you lived in Ndeke Township?

....

....

12) How is life in Ndeke?

- What is your relationship with the indigenous people here:
➢ Socially;
➢ Economically;
➢ Politically; and
➢ Culturally?

APPENDIX 2

CONFLICT BETWEEN SOMALI MIGRANTS/REFUGEES AND THE HOST COMMUNITY IN NDEKE TOWNSHIP OF NDOLA DISTRICT.

Interview Guide for Somali Migrants

Sex…………………………………………………………………………………………

Age………………………………………………………………………………………..

Marital Status……………………………………………………………………………

Occupation………………………………………………………………………………

Profession………………………………………………………………………………..

1) How long have you lived in Ndeke Township?
2) Where did you come from?
3) Why did you come to live in Ndeke ?
4) How is life in Ndeke?

- What is your relationship with the indigenous people here:
  ➢ Socially;
  ➢ Economically;
  ➢ Politically; and
  ➢ Culturally?

5) How do you survive? For example what do you do for a living?
6) How does the community around Ndeke react to your way of survival?
7) How does the host community treat you?
8) Are you comfortable with the treatment?
9) What is the impact of the your presence on the Ndeke community?
10) What has been your experience living in Ndeke?
11) What has been your experience as a refugee/immigrant?

12) Do you have a business? If yes, what kind? Do you have any employees?

13) Where is your place of business?

14) Is there any conflict between Somali immigrants/Refugees and the host community?

15) What is the nature of this conflict?

- Social;

- Economic;

- Political; or

- Cultural?

16) According to you, what are the reasons for the conflict?

17) How is this conflict resolved?

18) Are there any organisations or government departments that help to resolve these conflicts?

19) What do you think should be done by authorities to prevent this conflict?

APPENDIX 3

INTERVIEW GUIDE FOR COMMUNITY LEADERS/ AUTHORITIES IN NDEKE TOWNSHIP

Age……………………………..   **sex……………………….**

1. How long have you lived or worked from Ndeke?
2. Has there been any conflict between the host community and immigrants in Ndeke?
3. What is the nature of the conflict if any?
4. What do you think is the cause of the conflicts between the host community and immigrants?
5. How was the conflict resolved?

6. What are the effects of the conflict between the Somali immigrants and the host community on their co-existence?

7. Are there any mechanisms that have been put in place for the management and resolution of these conflicts?

8. Do you think differences in cultural backgrounds have played a role in fueling socio-economic and cultural conflicts between the host community and the Somali immigrants?

9. Should incidences of domestic violence be reported to the police? Give reasons for your answer?

10. What role are you playing in preventing domestic violence in your community?

11. What role do you as community leaders play in preventing socio-economic and cultural conflicts between the host community and the Somali immigrants?

12. Are you aware of any initiatives aimed at preventing the socio-economic and cultural conflicts between the host community and the Somali immigrants?

13. Give recommendations on how the community can best live in harmony?

APPENDIX 4

RESEARCH BUDGET

Reams of paper K150.00

Printing K700.00

Executive binding K750.00

Transport costs ....K 1,500.00

Water/Refreshments...K 500.00

Air time ....K 150.00

TOTAL **K3,750.00**

APPENDIX 5

WORK PLAN

MONTH	ACTIVITY
FEBRUARY-MARCH, 2028	IDENTIFICATION OF A PROBLEM
APRIL, 2018	REVIEWING OF VARIOUS LITERATURE
MAY-JULY, 2018	PROPOSAL WRITING AND REVIEW OF LITERATURE
AUGUST, 2018	SUBMISSION OF RESEARCH PROPOSAL
SEPTEMBER, 2018	DATA COLLECTION
SEPTEMBER, 2018	DATA ANALYSIS AND REPORT WRITING
NOVEMBER, 2018	SUBMISSION OF FINAL REPORT