REFUGEES AND HOST COMMUNITIES IN ZIMBABWE: AN ANALYSIS OF THE SOCIO-ECONOMIC IMPLICATIONS: A CASE OF TONGOGARA REFUGEE CAMP.

By

SARAH MHLANGA

B0924091

Submitted in part fulfillment of the Masters Degree in international Relations

2017
COPYRIGHT WAIVER

Permission is hereby granted to Bindura University of Science Education library to produce single copies of this dissertation and to lend or to sale such copies for private, scholarly or scientific research only. The author reserves other publication rights, neither the dissertation nor extensive extracts from it may be printed or otherwise reproduced without the author’s written permission.
DECLARATION

I, Sarah Mhlanga declare that this research project is my own, unaided work. It is being submitted for a Masters Degree in International Relations at Bindura University of Science Education in the department of Peace and Governance. It has not been submitted before for any degree or examination in any other university.

Signature.................................

Date ..................................
ABSTRACT
People around the world migrate willingly or unwillingly due to many factors. Natural disasters such as floods, earthquakes, hurricanes, mudslides and war displace people internally or across borders. Other factors which force people to migrate are human calamities such as ethnic and religious strife, internal and external aggression, violations of human rights and direct political persecution. The migrants become refugees in other countries and the host communities of these refugees experience long term socio-economic consequences. The purpose of this study is to determine the socio-economic impact of refugees on the Ndau people which host these refugees of Tongogara Refugee Camp in Zimbabwe. This was necessitated by the fact that these refugees are from the Horn of Africa and the Great Lakes region with a different socio-economic background. Two theories guided this research and these are the Interdependency theory by Robert Keohane and Joseph Nye in the late 1970s and the Group Identity and Simple Scarcity theory by Homer-Dixon (1991). Case study research design was employed in this research. Purposive sampling was used to choose specific individuals for example the camp administrator, project officers from Goal Zimbabwe which is a Non Governmental Organization, Refugees from the different countries who could speak English and village heads from the three villages which are made up of 1 015 homesteads. A sample of 40 individuals was used and in-depth interviews and focus group discussions were employed to gather the data. The study established that Zimbabwe does not integrate refugees but the refugees are repatriated voluntarily or they are resettled in third countries like America, Canada and Australia. This resettlement factor is a pull factor to people who live in war torn countries to flee to Zimbabwe even if they are not affected by the war so that they too can be resettle in the above mentioned countries. Some of them are the perpetrators of the crime of violence or genocide who flee their country in fear of being prosecuted for these crimes. The study also established that the Ndau community which hosts the refugees is so poor that it economically depend on the refugees and this situation forces the host community to co-exist with the refugees peacefully. The refugees and their host socialize together, that is to say they attend church, weddings, funerals and birthday parties together. They have a peaceful social coexistence between the refugees and their host and the refugees consult the chiefs on how to conduct themselves to avoid conflict. The Ndau cultural practice of paying lobola is disregarded by the refugees when they marry the local women. Although the refugees and their host co-exist peacefully, the different ethnic groups in the camp do not see eye to eye, for example the Tutsi and Hutu. Against this background, it was concluded that Zimbabwe must put in place a way of vetting those who come in the country as refugees so that the country will not harbor criminals. The refugees are encompassing the socio-economic lifestyle of the Ndau people but they maintain their ethnic differences. The government must also give food aid to the host community as it is poorer than the refugees it hosts and Non Governmental Organizations must also include more beneficiaries from the host community to eradicate poverty.
ACKNOWLEDGEMENTS

Firstly I would like to thank my heavenly father for giving me a healthy life and his guidance through my study. God has given me divine guidance and strength during the writing of this research and in all of my studies. Secondly I would like to thank my supervisor Doctor Nyoni for his unwavering support and guidance in the writing of this research. May god continue to bless him with knowledge so that he continues the good work of imparting that knowledge to other people. Lastly, I would to thank my family members who encouraged me to pursue my studies further.
DEDICATION

I dedicate this research to my two sisters Precious T Muchabveyo, Brenda Kavhinga, My two daughters Primrose Muchuva and Simangele Muchabveyo who supported me through all my studies. I also want to dedicate this research to Mr. Funwell Kapesi who supported me with resources to carry out my field work when I was collecting data. To God be the Glory and praise for his divine guidance and protection throughout the project.
**LIST OF TABLES**

Table 4.1  Demographic data of respondents.................................................................
# LIST OF FIGURES

<table>
<thead>
<tr>
<th>Figure</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Figure 2.1</td>
<td>Refugees fleeing from Syria</td>
</tr>
<tr>
<td>Figure 4.1</td>
<td>Refugees queuing for monthly donations</td>
</tr>
<tr>
<td>Figure 4.2</td>
<td>Students in class at Tongogara Refugee Primary School</td>
</tr>
<tr>
<td>Figure 4.3</td>
<td>A Zimbabwean teacher teaching at Tongogara Refugee School</td>
</tr>
</tbody>
</table>
LIST OF APPENDICES

APPENDIX A: APPLICATION LETTER TO CONDUCT THE STUDY
APPENDIX B: LETTER OF PERMISSION TO CONDUCT STUDY
APPENDIX C: INTERVIEW GUIDE FOR VILLAGERS
APPENDIX D: INTERVIEW GUIDE FOR REFUGEES
<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>BBC</td>
<td>British Broadcasting Cooperation</td>
</tr>
<tr>
<td>CNN</td>
<td>Cable News Network</td>
</tr>
<tr>
<td>DCs</td>
<td>District Commissioners</td>
</tr>
<tr>
<td>DRC</td>
<td>Democratic Republic of Congo</td>
</tr>
<tr>
<td>IO</td>
<td>International Organization</td>
</tr>
<tr>
<td>IOM</td>
<td>International Organization for Migration</td>
</tr>
<tr>
<td>NGO</td>
<td>Non Governmental Organization</td>
</tr>
<tr>
<td>WFP</td>
<td>World Food Program</td>
</tr>
<tr>
<td>WHO</td>
<td>World Health Organization</td>
</tr>
<tr>
<td>WW11</td>
<td>World War 11</td>
</tr>
<tr>
<td>UNICEF</td>
<td>United Nations Children’s Fund</td>
</tr>
<tr>
<td>UNHCR</td>
<td>United Nations High Commissioner of Refugees</td>
</tr>
<tr>
<td>UNRISD</td>
<td>United Nations Research Institute For Social Development</td>
</tr>
</tbody>
</table>
# Table of Contents

COPYRIGHT WAIVER ........................................................................................................... i

DECLARATION ....................................................................................................................... ii

ABSTRACT ............................................................................................................................ iii

ACKNOWLEDGEMENTS ......................................................................................................... iv

DEDICATION .......................................................................................................................... v

LIST OF TABLES .................................................................................................................. vi

LIST OF FIGURES ................................................................................................................. vii

LIST OF APPENDICES ......................................................................................................... viii

LIST OF ACRONYMS ............................................................................................................ ix

CHAPTER 1 ............................................................................................................................ 1

1.0 Introduction .................................................................................................................... 1

1.1 Background of the study ............................................................................................... 1

1.2 STATEMENT OF THE PROBLEM ............................................................................... 2

1.3 AIM OF THE STUDY ..................................................................................................... 3

1.4 OBJECTIVES .................................................................................................................. 3

1.5 RESEARCH QUESTIONS ............................................................................................... 3

1.6 SIGNIFICANCE OF THE STUDY .................................................................................. 3

1.7 DEFINITION OF KEY TERMS ....................................................................................... 4

1.8 LIMITATIONS/ DELIMITATIONS ................................................................................ 4

1.8.1 LIMITATIONS ......................................................................................................... 5

1.8.2 DELIMITATIONS ..................................................................................................... 5

1.9 SUMMARY ......................................................................................................................... 5

CHAPTER 2 ............................................................................................................................ 6

REVIEW OF RELATED LITERATURE ..................................................................................... 6

1.0 INTRODUCTION ............................................................................................................. 6
5.4 RECOMMENDATIONS ........................................................................................................... 58
  5.4.1 Government of Zimbabwe ................................................................................................. 58
  5.4.2 United Nations policy Makers and NGOs ....................................................................... 58
  5.4.3 The Academics ................................................................................................................. 58
5.5 SUMMARY ............................................................................................................................. 59
REFERENCES .............................................................................................................................. 60
CHAPTER 1

1.0 Introduction
This chapter covered background of the study, Statement of the problem, Aim of the study, Objectives, Research questions, assumptions, significance of the study, definition of key terms, limitations, delimitations and finally chapter summary.

1.1 Background of the study
Developing countries that host refugees experience long term socio-economic consequences (UNHCR Committee (1997)). In early 2003, a report by the UNHCR Standing Committee showed that there were 20.6 million refugees and asylum seekers. Forty-one least developed countries hosted about 35 percent of these people. The Sub-Saharan Africa hosted about 10.5 million refugees (UNHCR Standing Committee 2004). Zimbabwe as a Sub-Saharan African Country is not spared from the influx of Refugees from Burundi, DRC, Rwanda, and Somalia. Because of this influx, according to Musoke (2004) many developing host communities end up facing some form of socio-economic challenges. In his study, Musoke states that this socio-economic impact of refugees can simply occur through their presence, in that they can play a role in altering the socio-economic balance of the host community. The fact that these refugees are coming from different socio-economic backgrounds from that of the host country has got a tremendous effect on the local community. If the influx is sizeable according to researchers like Barrett, Marenya, McPeak and Murithi (2006), the host community is likely to have its social, norms and values threatened including its economic environment. To show that the problem of refugees is rife in the Sub-Saharan region, the Tanzanian government was quoted in a study carried out by Whitaker (2002). The government highlighted that the problem of refugees will not end in the foreseeable future and this problem is threatening some governments. This problem of refugees needs the world community to appreciate it. Rich nations are now getting donor fatigue and as such hosting nations of these refugees are also tired. Developing countries are expected to open their borders to refugees thus enforcing the Non Refoulment clause of the 1951 Convention of Refugees while developed countries are closing theirs. The developing countries struggle to cushion the social and economic impacts which are caused by hosting
millions of refugees and these results in governments clashing with the population which host these refugees in their communities.

According to Musoke (2004), countries respond differently to the refugee problem. In some countries, the refugees are treated with generosity, getting assistance and they are safe in these countries. In other countries, the refugees are denied entry and in some instances when they manage to enter in those countries they are treated harshly, for example many economic refugees who have gone to South Africa to find jobs have fallen victims to xenophobia attacks. Some governments even restrict free movement of the refugees (Porter 2008). For example, after some sexual assaults on Slovakian women in Cologne and Hamburg by Refugees, the Prime Minister Robert Rico vowed to allow no Muslim refugees into the country (WWW.dw.com/en/Slovakia: 07/01/2016). The French National Front chief Marine Le Pen told a CNN Reporter after the 13th of November attacks in Paris that there is need to reestablish French borders and protect French “customs” in order to eradicate Islamic Fundamentalism on their soil (WWW. CNN. Com 18/03/2016).

The Slovakian Prime Minister stated that Multiculturalism is a fiction. Once you let migrants in you can face many problems. Slovakia is a catholic country and its population has limited experience of refugee. With the current influx of refugees in Europe the Prime minister is trying to protect his Christian nation against the Islamic migrants.

Taking into consideration the above mentioned examples, refugees have some effects on the host community and this impact may vary from place to place or from region to region. Though refugees can have a negative impact they could have a positive impact in that, the local population benefits from access to schools, clinics and other social facilities built by the international community including economic dependence (Beth 1999).

1.2 STATEMENT OF THE PROBLEM
Studies on impact of refugees on the host communities have been looked at by Sanjugta Vas Dev (2003), Kibreab (1987), Loescher (1993), Harrel-Bond (1985) and Chambers (1986) among others. They have made their contributions on the refugee situation in Africa. Despite the fact that Zimbabwe has hosted refugees from long back, analysis of the socio economic implications
has been lagging behind on the nation`s host community. The socio-economic environment of a community can be placed under considerable stress because of large influx of refugees in that community. The research was conducted to analyse the socio-economic implications of the refugees on the Ndau community which is the host community of Tongogara refugee camp, taking into consideration of the socio economic condition of Zimbabwe. Mostly refugees are housed in camps and are restricted or prevented from mixing with the host population because of security reasons (Finnstrom 2003).

1.3 AIM OF THE STUDY
The aim of this study was to analyse the socio-economic implications of refugees on the Ndau community which hosts Tongogara Refugee Camp.

1.4 OBJECTIVES
- To examine how the refugees have impacted on the social activities of the Ndau people.
- To examine how the refugees have impacted on the economic activities of the Ndau people.
- To recommend ways that can help both the refugees and the host to improve their socio-economic life style.

1.5 RESEARCH QUESTIONS
- What is the impact of the Refugees on the social activities of the Ndau Community?
- What is the impact of the refugees on the economic activities of the host community?
- What are the ways that can help both the refugees and the host to improve their socio-economic life style?

1.6 SIGNIFICANCE OF THE STUDY
The findings of this study could address many issues. Firstly it could provide academic insight into a sub-field of refugee studies that is lacking in scholarship; impact on host indigenous communities and the effects of protracted refugee situations. If both of these sub fields are advanced this will help academics grasp the totality of the refugee experience and help inform a more effective response.
Secondly, the local host community of Checheche District in Chipinge could benefit from this research by having their issues and concerns brought into the larger discourse. This may lead to further dialogue and cooperation between the Refugees and the local host community. The research may also help other host countries throughout Africa, Asia and the Middle East not forgetting Europe which is receiving an exodus of Refugees from the Middle East to efficiently and effectively handle the refugee crises.

Thirdly, national governments that are hosting refugees all over the world may find this data extremely useful in the planning for refugees and mitigating effects on their citizens. The results of this research project would help service NGOs and the UNHCR improve interaction with the local host communities. Finally this research can contribute to the United Nations’ UNHCR legislative body in crafting laws that will cushion the refugees and the local host communities. The influx of refugees in Europe has demonstrated the ill preparedness of the UNHCR to such magnitude of refugee movement. This resulted in countries breaching the non refoulement clause of the convention of refugees. Countries like Austria, Croatia, Hungary etc, closed their borders to refugees fleeing war from Syria. The current refugee crises also demonstrated a lack of anticipation and lack of effective implementation of policies.

1.7 DEFINITION OF KEY TERMS

Refugee: Article 1 of the 1951 Convention defines a refugee as someone who has fled his or her country because he/she was afraid of being killed for various reasons such as that he/she is of a certain race, belongs to a particular political party or has different political opinion or is of a different nationality.

Social: means interacting with other people and living in communities.

Economic: the wealth and resources of a country, especially in terms of the production and consumption of goods and services.

1.8 LIMITATIONS/ DELIMITATIONS

According to Simon (2011) limitations are potential weaknesses in a study of which the researcher has no control over. Simon also defined delimitations as the characteristics that limit the scope and define boundaries of the study.
1.8.1 LIMITATIONS
There was some resistance from the refugee participants who feared that they may disclose some information which may cause them to be deported from the country. The researcher explained to them that they were safe as the information was used solely for academic purposes. Some refugees could not communicate in English so the use of interpreters was adopted during the in-depth interviews with the respondents.

1.8.2. DELIMITATIONS
The study was concerned with the assessment of the impact of refugees on the socio-economic environment of the indigenous local community of Tongogara in Chipinge district. According to the Bureau of Population Refugees and Migration (PRM) (2016), there are nearly 9 298 refugees in Tongogara refugee Camp. The refugees in the country are from Democratic Republic of Congo (DRC), Rwandans, Burundians, Somalia, Ethiopia, Angola and Uganda. The researcher chose the area because that is the area where the biggest refugee camp is situated in Zimbabwe and can have access easily as compared to the urban refugees residing in Harare and other towns in the country. The host community is made up of the surrounding villages namely Chibewe which has 590 homesteads, Maronga village with 378 homesteads and Middle Sabi Resettlement Stage 3A which has 47 homesteads. The study was carried out from December 2016 to June 2017

1.9 SUMMARY
This chapter dealt with the background of the study, the statement of the problem, aim of the study, objectives, research questions and also the significance of the study. Key terms were defined and limitations and delimitations of the study were also dealt with. The next chapter dealt with literature review, the theories guiding the study and case studies which were carried out by other researchers which are relevant to this study.
CHAPTER 2

REVIEW OF RELATED LITERATURE

1.0 INTRODUCTION
According to Hart (1998:), literature review is when a researcher read published or unpublished documents which are related to his/her topic so that he/she selects some information, data and ideas which were written by others from a different stand point so as to express similar views or evaluate the documents which are related to the proposed research. Importance of this review was pronounced by Neuman (2000) when he concluded that “….and when you know what others have done, you are better prepared to attack with deeper insight and more complete insight of the problem you chose to investigate”. In this study, literature review assisted the researcher to approach the research problems knowledgeably through reading around the proposed area to provide theoretical framework to the study. This chapter deals with literature review, the theories guiding the discussion, and case studies done by other researchers.

This research was guided by the Interdependence theory which was propounded by Robert Keohane and Joseph Nye in the late 1970s and also by the Group Identity and Simple Scarcity Theory by Homer-Dixon (1991).

2.1 THEORETICAL FRAMEWORK
2.1.1 INTERDEPENDENCE THEORY
This study was guided by Interdependence theory which was developed by Robert Keohane and Joseph Nye in the late 1970s. This theory came about as a result of challenging the assumptions of traditional and structural realism which focused on military and economic capabilities to explain state behavior. The interdependence theory highlighted the emergence of transnational actors vis-à-vis the state. According to Keohane and Nye, the theory focused on the rise of international regimes and institutions that compensated traditional military capabilities and the new importance of welfare and trade in foreign policy matters compared to status and security matters.
Keohane and Nye (2010) posits that in the era of interdependence, the very nature of international relations has been changed and the world has become more interdependent in all aspects especially economics. The theory emphasizes the growing importance of international organizations (IOs) and multinational Corporations (MNCs) and this theory also anticipated what is now known as Globalization. The international refugee system has adopted the Interdependence theory looking at the roles of the key players. This theory becomes relevant looking at the relationship and power dynamics among, state governments in both developing and developed countries, UNHCR, the refugees and the host communities.

Kibreab, (2001: 9) highlighted that policies made by State Governments determine refugees` vulnerability and their ability to pursue livelihoods. When the host country`s policies are not conducive, the refugees suffer from the absence of major human rights, for example social and economic rights including the freedom of movement and residence: freedom of speech and assembly: fair trial, the right to engage in wage labour, self employment, access to school education and protection against physical and sexual abuse, harassment, unlawful detention and deportation.

The UNHCR as an International Organization has a mandate of refugee protection and thus has a mandate to pressure governments into action and cooperation. In return the UNHCR receives funding from the state governments as well as permission to enter and work in sovereign territory. The refugees themselves expect acceptance from the governments and host communities they seek refuge. The refugees are allocated a place to settle by the host governments. Some government policies require refugees remain in camps or planned agricultural settlements and in this case Zimbabwean government has allocated Tongogara refugee camp for the refugees to create and maintain social economic interdependence within and between communities. This helps in restoring functioning social networks, based on beneficial exchange of assets, food and labour. The host community in turn can benefit from the presence of the refugees economically and through infrastructure development by international organizations.
2.1.1 GROUP IDENTITY AND SIMPLE SCARCITY THEORY

The Group Identity Theory was used by Homer-Dixon (1991), in his work “On the Threshold: Environmental Changes as Causes of Acute Conflict”. Proponents of this theory used social psychology to explain conflicts involving nationalism, ethnicity and religion. The Group Identity Theory posits that group identity conflicts are likely to arise from large scale movements of people due to social unrest, environmental change and conflicts. According to this theory, different ethnic and cultural groups are forced together under circumstances of deprivation and stress, inter-group hostility should be expected, in which a group will emphasize its own identify while belittling, judicious and attacking outsiders. Homer-Dixon (1999:105) states that this theory focuses on the way groups reinforce their identities and the “we-they” cleavages that often result.

When Homer-Dixon was carrying out his study, he identified four key social effects of change in the environment which generates large scale population movement. He also identified some three principal types of acute conflict that may result from the social effects. The four social effects which increase the probability of conflict according to Homer-Dixon are: decreased agricultural production, population displacement, economic decline and disruption of legitimized and authoritative institutions and social relations.

Smith (2001) highlighted that Ethnic and group identification based on cultural identity is one variable involved in the chemistry of conflict. Host societies end up finding refugees socially unacceptable for various reasons. Smith states that these reasons range from cultural incompatibilities to economic fears. These include fears of unemployment, land shortages and other resource shortages. Although cultural commonalities may help to develop bonds of solidarities and co-existence, competition for resources, services and opportunities are bound and can cause insecurity and conflict between the refugees and the host community. Zolberg et al (1989) as cited in Jacobson (1996) posits that the dilemma lies in the problem of burden sharing of the refugees among the developed and the developing countries which do not have the political, economic and social capabilities in dealing with the causes and solutions of refugee crises.

This research was carried out to establish whether the social activities of the Ndau people who are the host community of Tongogara refugee camp are impacted on by the different ethnic
groups residing in the camp. The other aim was to find out whether there is competition for economic resources, services and opportunities between the refugees and the Ndau people which may also result in conflict between the two groups.

2.2 SOCIAL IMPACTS OF REFUGEES ON HOST COMMUNITIES

Bourque and Sampson (2001) states that mostly refugees end up being hosted in countries where their cultural and linguistic practices are different from that of the host country. These differences can be a basis for social problems between the refugees and their host community. Jacobsen (2004) also reiterated that in some instances, failure in communication and understanding caused by language can form serious barriers. If a certain ethnic group moves in large numbers exceeding the population of the host community, conflict may arise.

Most host communities as highlighted by Jacobsen (2004) complain that refugees cause security problems, for example crime rate increases, theft and murder just to name a few crimes. Social problems such as prostitution and alcoholism are common in refugee areas. Jacobsen states that such tendencies may increase due to idleness and poverty within a refugee camp, for example, if many young men are not meaningfully occupied. Refugees can be blamed for all untoward activities just because they are the “out” group.

When refugees receive services which are not being availed to the host community, discontent may arise as highlighted by Hansen (2000). UNHCR has the mandate to take care of refugees, provide services such as education and health and when these services are not available to the host community, the locals tend to resent the refugees. However, in most cases the UNHCR strives to promote an integrated approach to the human services which respects the local policies.

According to the UNHCR report (2004), the host community benefits from the presence of the refugees in that the refugees can bring assets in the host area. The refugees bring skills and knowledge that can be utilized by the local people. Some refugees are educated, for example, some are health professionals and teachers who can make a significant contribution in remote areas. Some are skilled in entrepreneurship and this can stimulate the local economy or they can offer agricultural techniques previously unknown by the local people. For example in Guinea, refugees have introduced swamp land rice, making use of previously vacant land, thus
introducing new agricultural techniques. A New technique for cultivating cardamom, an important cash crop was introduces by refugees in the south-east part of Nepal.

2.3 THE ECONOMIC IMPACTS ON HOST COMMUNITIES
Scarce resources namely food, medical services, housing, water and land, according to Adrian (2005) are competed for by the host community and the refugees the moment from the moment the refugees arrive. The refugees` continuous presence increases the demand for natural resources, education, health facilities, energy, transport, social services and employment. This demand of goods and services leads to inflation on prices and depress wages. Refugees may alter the flow of goods and services within a country as a whole and this may have implications for the host country`s balance of payment and undermine structural adjustment initiatives.

The market of the host country as highlighted by Jacobsen (2001), may be adversely affected, for example, when professionals like doctors, lawyers and teachers are among the refugees, the need for rent accommodation for office and residential purposes increases, not only for the refugees but also for locally engaged staff. The price for rent increases, thereby benefiting property owners, and adversely affecting the poor and most government workers who have fixed incomes. Construction activities may also increase and these results in purchase of large quantities of building materials, making the building materials to be scarce for the local people.

In rural areas, Adrian (2005) posits that the presence of large refugee population means a strain on the local administration. Resources and manpower are diverted by most host governments which are meant for their own development so that they can provide security and livelihood of the refugees. In most cases the government may demonstrate a willingness to bear some of these costs but the price for giving refugees asylum to the cost of additional infrastructure needed to accommodate refugees. The International Community is expected by governments to help in the compensation for the costs incurred in providing asylum for the refugees. Many low income host countries are not willing or prepared to take loans or to allocate its previous budgeted development funds to programmers designed for refugees on their land. For example in Malawi, a World Bank study of uncompensated public expenditure which was carried out in 1990-91 recommended an assistance fund of $25 million.
Jacobsen (2001) also states that positive economic impact can be realized from the presence of refugees on host areas. Their presence may lead to an economic stimulus and can lead to the opening and development of host regions. The local purchase of food, non-food items, building materials by agencies supplying relief materials, disbursements made by aid workers, assets brought by refugees, employment and income to local population can stimulate the host economy. Creation of employment benefiting the local population can result from the presence of refugees. The local government departments which are involved in refugee work as counterparts to UNHCR benefit from UNHCR assistance aimed at strengthening their coping and management capacities.

A sizeable addition of refugees to an existing population, as reiterated by Gil (1992), leads to a massive demand for scarce natural resources, for example, land, water, fuel, building material leading to long term implications on their sustainable re-generation. Some other problems which result from this is soil erosion, decreased soil fertility and landslides, thereby reducing agricultural output. Wood consumption related to rural areas is another problem of concern. This also leads to deforestation of host communities.

2.4 A CASE STUDY OF TANZANIA
Tanzania attained its independence in 1961 and it is one of the countries which hosted refugees during the liberation struggle of the other African countries including Zimbabwean refugees. To date the country is still hosting many refugees from the horn of Africa and the great lakes region. According to the research carried out by Ongping (2000) it was estimated that by the year 2000 Tanzania was hosting about 702,000 refugees. With such huge numbers of refugees the country struggles to provide for its own population economically even for the refugees although the international community assist here and there.

2.4.1 Economic effects
The Tanzanian government according to Rutinwa (2003) has complained that the refugees have stretched the resources of the country and has also caused some security threats to the country. On the other hand some other researchers dismiss this claim by the government stating that the country has benefitted economically due to the presence of the refugees. As stated earlier on in this study refugees flee their homes with nothing and this result in them depending on the support rendered to them by the international agencies and the host country. The Tanzanian
government according to Vas Dev (2003) complains that the refugees are hindering the development of the country, they are degrading the markets and also creating resource shortages. According to Whitaker (1999), researchers like Chambers (1986), Vas Dev (2003) argue that Tanzania has benefitted economically through infrastructure and employment opportunities. These researchers also stated that the influx of the refugees increased the volume of trade and income.

According to Washoma (2003), Tanzania is a poorly resourced country which is hosting a disproportionate share of refugees resulting in burdening the country economically, socially and politically because of lack of inadequate support from the international community. Whitaker (1999) posits that in an effort to counter this problem. The Tanzanian government have allocated land to accommodate the refugees and also provided funds for their upkeep. Instead of using the land productively, Vas Dev (2003) points out that the refugees abused the land together with the resources, for example they cause deforestation in a bid to have firewood. Rutinwa (2003), states that while the government was satisfied that the refugees were housed in good and well developed shelters, the local Tanzanian host communities had no access to basic needs.

Although the government has blamed the presents of the refugees to hinder development in the country, Jacobsen (2002), states that the activities which have occurred after the influx of the refugees has actually stimulated the government’s economy. According to UNHCR (2006), the organization has provided funds to Tanzania for the maintenance of the refugee camps and some projects involving refugees. The UNHCR also stated that in 1999 the organization provided funds to the government to stop environmental degradation in the refugee affected areas. To this end, Washoma (2003) reiterates that the aid and supplies which the government gets to support the refugees have increased its revenue due to taxes and customs. According to Edelstein (2007) such benefits has occurred in the Kasulu district where the UN agencies has provided electricity to the Tanzania Revenue Authority and its Posts Corporation. The foreign funding has allowed Tanzania to ensure that their budget is allocated to their development priorities, for example poverty alleviation and market liberalization (UNHCR 2006).
2.4.2 Security
Rutinwa, (2003), highlighted that the government realized that there was an increase in crimes committed by the refugees and it resolved to deal with this problem by increasing security. He states that the most affected area is Kigoma which have experienced huge amounts of refugee influx in the western parts of the country. The refugees are said to be involved in the proliferation of arms and this has resulted in an increase in armed robberies. Jacobsen (2002) states that the UNHCR has provided the government with US$ 1 million to take care of the training requirements of the police and its patrols to curb crime in the local areas. Rutinwa (2003) pointed out that although the government claims that the refugees pose a security threat, it acknowledged in its report that it is difficult to attribute increase in crime solely to the increase in the numbers of the refugees.

2.4.3 Labour
According to Landau (2004), international organizations (IO) operating in the country for refugee relief work attract skilled labor because they are able to pay handsomely. For example teachers and farmers have left their jobs in order to pursue jobs offered by the IOS. Whitaker (2000) states that in some parts of the country, the salaries paid by the IOs could be three to four times higher than the salaries paid in the country. Whitaker also states that about 50% of the health workers left their employment in government institutions to work for the relief agencies.

This mass turnover harmed the capacity of the country in education, mining and farming as the skilled workers left their jobs for greener pastures and also it affected the health sectors. According to Rutinwa (2003) those who leave their jobs hoping to secure posts in the IOs, do not always get the required posts and they end up settling for poorly paid jobs such as cooks and security guards. This results in the reduction in the standard of living of the locals. Rutinwa also stated that the refugees themselves are a source of cheap unskilled labor and they compete for the unskilled jobs with the locals. This undermines the locals’ chances of getting employed in the labor intensive industries namely mining and farming, causing an increase in unemployment of the local people and increased poverty.

According to Jacobsen (2002), the provision of cheap labor by the refugees has provided a positive effect on the capacity building. The refugees provide with cheap human capital in mining and agriculture. Chambers (1986), states that in 1962 the locals complained about the
relocation of refugees in their own land because the refugees were the ones maintaining and expanding farms.

2.4.4 Food and shelter
Alix-Garcia (2007), posits that the increase in the number of the refugees also increased the demand of certain resources automatically resulting in increases in prices. The two most affected goods were food and accommodation. Alix-Garcia (2007) went on to state that the price of the staple food increased due to the different refugee diet. Rutinwa (2003) states that the locals ended up failing to buy on the market with the exception of those employed by the IOs who had a higher purchasing power. He also stated that the highly paid relief workers caused the prices of real estate to sky rocket. Vas Dev (2003) highlighted that when the refugees failed to get food and shelter they resorted to scavenging the surrounding area resulting in farms, fields and forests being damaged and crop yields reduced. As a result of these actions by the refugees, Landau (2004) states that the subsistence farmers were the most affected economically because they relied heavily on their crop for survival.

The World Food Program (WFP) (2005) reported that the refugees sold the goods they received as aid from the IOs, resulting in flooding the market and the distortion of the market prices. Whitaker (1999) highlighted that a certain refugee woman stated that she was able to obtain a cooking pot for only two ears of corn from the locals. Whitaker (2002) also stated that when the farmers managed to produce surplus food, they failed to sell at a profit as they were now competing with the freely provided food aid sold by the refugees.

2.4.5 Common goods and infrastructure
As common goods and infrastructure like grazing land, water and roads were shared among the refugees and the locals, the poorest locals were the most affected as they depended heavily on the common property for their livelihood (Chambers 1986). According to Rutinwa (2003), these common goods and infrastructure are overused, rendering them unusable by future generations and in some regions of the country, wells were destroyed and also the pollution of the natural springs was rife, resulting in water supply shortages in the surrounding villages. The roads were heavily damaged by the heavy vehicles which the IOs use to ferry the large volumes of cargo.

However, Jacobsen (2002) highlighted that the IOs invest heavily in the upkeep of roads and water access so as to accomplish their mandate or missions. As a result of this upkeep, the locals
also have an advantage. Jacobsen (2001) states that the construction of roads and bridges by the IOs in their quest to fulfill their mandate of delivering humanitarian assistance, make life easier for farmers who also have access to markets. On the issue pertaining the destruction of the infrastructure, UNHCR has admitted that such destruction exists.

Whitaker (2002) at the end of their mandate or during economic hardships due to drought and famine, the IOs offer their services and infrastructure to the locals. Whitaker states that when Tanzania failed to support its own population during the periods of drought, the locals turned to the refugee camps for basic needs namely food and medicine.

2.4.6 Socio-cultural effects
In her study; Vas Dev (2003) posits that socio-cultural changes are experienced in some developing host communities. The host community also faces an increased ethnic, religious, racial, linguistic or ideological conflict between the host and the refugees. Economic and security problems can also arise. The receiving community can experience some socio-cultural change due to the presence of the refugees who can alter the ethnic balance of the receiving host. In her study Vas Dev observed that the socio-cultural impact of refugees on the receiving community can occur simply through their presence, in that they can play a role in altering the ethnic balance of the host community, and if the influx is sizeable, pose a threat to the cultural values and norms of the nation. Social instability as observed by Vas Dev, can be affected by factors such as differences in culture and values between the refugees and their host community. Vas Dev (2002) noted that in Tanzania, social relations were established far more extensively particularly in areas close to the camps. She discovered that the refugees and their host had some social life where they visited each other, attending functions such as funerals, weddings and birthday parties. These two groups competed in soccer and other sports. Some Tanzanians married refugee wives. This was the positive side of her research. On the negative side of her research she noted that whenever there are so many people socializing together, problems of prostitution, drunkenness, sexual promiscuity are rife. The elderly people saw this as a breakdown of the traditional social life they were used to and they noted a chang in the behavior of the younger generation towards their elders during the time the refugees were in their community.

Language and cultural barriers were discovered by Vas Dev (2002) in a research she carried out between Pakistan which was the host and Afghan refugees. These language barriers have led to
miscommunication, ethnocentrism and xenophobia. This has led some countries in the Middle East like Pakistan to be reluctant to take more refugees fearing that the increasing number of refugees can endanger social stability within the civil society. In Pakistan, the bulk of the Afghan refugees settled in camps or what commonly became known as Refugee Tent Villages, amongst UNHCR officials. She noted that Afghan refugee villages normally constituted an accommodation unit in themselves but sometimes local and refugee villages ended up interconnected. This resulted in forming social relations between the groups. A survey which was conducted by the United Nations Research Institute for Social Development (UNRISD) in 1986 was cited by Vas Dev (2002) and it was noted that in the three provinces, friendships were established between the hosts and the refugees but the relationships were limited although there was common linguistic and cultural affinities.

2.5 A CASE STUDY OF KENYA
The civil wars that raked the Great Lakes region and the Horn of Africa between 1991 and 1998 created an influx of refugees into Kenya, in the Turkana district (Helton 2002). The refugees are accommodated in Kakuma Refugee Camp which is in the remotest part of the country. This part of the country often experiences drought, famine and is poor economically resulting in the local community struggling to earn a living. According to Otieno (2003), the camp accommodates refugees from Burundi, Rwanda, Ethiopia and Sudan. The host community depends on cattle for survival as they are nomadic pastoralists. This Kenyan population is the poorest and the government has failed to provide for their basic needs. The locals are an ethnic minority under-represented in parliament resulting in their needs neglected (Aukot 2002).

2.5.1 Security
The camp according to Aukot (2002), is a source of conflict, economic decline and political abuse. The host community perceives the refugees as receiving unfair attention from the government and the international community. Helton (2002) states that the locals resent the refugees as they receive free government services, shelter, firewood, food including free health care. In his study Helton (2002) states that it is estimated that the local population is only about 10 000 as compared to 83 000 refugees. The refugees are better off than their hosts because they receive humanitarian aid from the international community. The hosts are facing similar problems which were the root cause of the refugees fleeing their homes. According to the 1951
Convention on Refugees, the refugee law stipulates that for a person to benefit from refugee aid, he/she must be outside his country of origin and also must not be receiving protection from his own state. Aukot (2002), states that the host community perceives this as self defeating to “better” refugees’ lives in an environment with similar circumstances that forced the refugees to flee their homes. The hosts fail to comprehend the intervention by UNHCR and the Government of Kenya in protecting the refugees as they expect their government to also provide for them. The hosts wonder why and how the refugees are treated differently and they end up with many accusations thereby threatening the refugee protection (Aukot 2002).

Otieno (2003) highlights that the refugees and the Turkana used to have a good relationship when the refugee camp was established but this relationship became sour when the Dinka refugees started stealing from the hosts and provoking fights with the Turkana. Otieno further states that, when the Dinka realized that the Turkana disapproved the cutting down of trees they formed armed gangs and continued felling trees and this posed a serious security threat. Turkana women were repeatedly raped by the refugees. Murder and armed robberies topped the list of the crimes perpetrated by the refugees. There was too much arms proliferation by the Sudanese, Ethiopians and Ugandans who live close to their borders (Helton 2002).

Aukot (2002) posits that the Turkana also claim that the local thieves are now collaborating with the refugee thieves in cattle rustling. The Turkana resolved that the refugees must not keep cattle but to buy one at a time when they need to slaughter it for sale in their butcheries. A Kakuma Consultative Committee in charge of overseeing host refugee relations was formed and it reported any offenders to the Kenyan police (Otieno 2003). The UNHCR was also requested to repatriate all the Dinka Refugees. Conflict among the different groups of refugees is very rife in the camp and the violence goes unpunished. These fights sometimes results in deaths (Aukot 2002).

The refugee political affiliation as stated by Helton (2002) is manifested in the violence among different tribes in the refugee camps. Helton also states that the Dinka ethnic tribes, the Bor and the Bahrel-gazal fight each other but they in turn gang up against the Nuer tribe because these tribes back home in Sudan support either John Garang or Riak Macher of the Sudanese Peoples’ Army (SPLA). The Luo tribe which is a minority group from Sudan is considered as “outsiders” as their political stand in the Sudanese war is not clearly understood by the other tribes.
Different clans from Somalia claim superiority over the other clans and this is another source of violence in the camp (Aukot 2002). According to the study carried out by Aukot (2002), the Somali Bantu were once slaves in the country and they are looked down upon by the other tribes. On the other hand the Oromo and the Ethiopians, the Hutus and Tutsis suspect each other of espionage and this increases their hatred of each other. In this study, Aukot (2002) also highlighted that the Rwandans states that it is difficult to differentiate a Hutu or Tutsi from Burundi and Rwanda so the two tribes always hate each other no matter country of Origin. The Dinka, under the leadership of their Sudanese chairman in the camp claim ownership of the camp and they claim that they are the overall overseers of all the refugees (Aukot 2002). The hosts then perceive this act as insubordination to them as they are regarded by the refugees and refugee agencies as not having a say in matters affecting their area. The relationship of the host and the refugees was affected by the above mentioned situation resulting in the hosts branding the refugees “killers” (Helton 2002).

2.5.2 Water and food

The water facilities which were constructed before the refugees flocked in the area were adequate for the local population but they became too small to accommodate the swollen population (Helton 2002). This resulted in the generator pumping the water to breakdown due to the overload of the water lines. Conflicts at the water supplying points according to Helton (2002), erupted as there was now strict control of the precious resource. He states that the local women then suffered the most as they had to travel long distances to fetch water and they suffered from chest pains and those who were pregnant miscarried. To alleviate this problem the hosts suggested that all the boreholes be repaired, a new windmill be installed and a new solar-powered generator be erected also.

According to Aukot (2002), the hosts, as nomadic pastoralists, depend on their cattle for survival. The cattle in turn depend on pastures and water for their own survival but these were destroyed by the refugees who had settled in Kakuma, Kalobeyei, Letea and Lopur due to soil erosion. To rectify the problem of water shortages, the UNHCR was requested to build four dams in Kakuma area and to supply materials or technical assistance to control soil erosion (Aukot 2002)
2.5.3 Economic and social effects

The Turkana district was hard hit by a famine during the 1999-2000 rainy seasons but despite the wide report on this famine which killed many, humanitarian aid was only channeled to the refugees without regard to the hosts who were dying (Otieno 2003). The refugee aid was not perceived as humanitarian by the hosts but as an economic gain which enabled the refugees to supplement their “incomes”. According to Otieno (2003), the refugees were accused by the host as the root cause of economic, political, social and cultural turmoil in the country. The local shop owners complained to the UNHCR through a letter stating that their prices were regulated and taxed so they requested the removal of the refugees. When the refugees were relocated from Kakuma area, the hosts followed them because their food prices were lower and the refugee business boomed. However according to Aukot (2002) the area experienced a substantial administrative and infrastructural improvement due to the presence of the refugees. Helton (2002) posits that the hosts lamented that some Non Governmental Organizations (NGOs) favored to employ outsiders. The hosts claim that these NGOs are headed by non Turkanas who perceive the hosts as primitive and unqualified and these NGO employees practiced nepotism, tribalism and favoritism. According to Aukot (2002), the situation was worsened by some commentators who were quoted saying:

Although 85% of the jobs in the camp are supposedly reserved for the local people, few of the Turkana are sufficiently qualified for the better paid posts. Those Turkana who do have the necessary qualifications tend to be highly politicized something which has contributed to regular disputes over issues such as recruitment, dismissals and promotions.

Tribalism in Kenya is very rife among the forty-seven ethnicities in the country. The hosts claim that the few Turkanas who are employed by the NGOs are dismissed from their jobs without reason even in circumstances where they would have signed contracts Helton (2002).

According to Aukot (2002) the UNHCR and some of the NGOs` attitude has contributed to the resentment of the refugees by the hosts. Aukot gave an example of the International Rescue Committee (IRC) which offended the local community to the extent that, the organization was forced to leave the area within the shortest time possible. From a list supplied as at March 1998,
Aukot (2002) states that only ten out of the forty-nine were employees from the host community. Staff from the host community who worked at Kakuma hospital was dismissed after the hospital was handed over to the IRC by the Lutheran World Federation (LWF). Those who wanted their contracts to be renewed were forced to test for HIV/AIDS as a precondition.

Apart from being accused of being racists, Helton (2002) states that the NGOs were also accused of being insensitive to the cultural values of the Turkana people. The utterances of the heads of the IRC were said to be laden with racial overtones typical of Ku Klux Klan ideology. Despite the fact that the hatred of the NGOs is well documented nothing has been done about the issue. Helton (2002) in Aukot (2003) states that the hosts requested to be given priority in jobs which they are qualified and they also requested for the jobs to be advertised and recruitment to be done in Kakuma due to the fact that the Turkanas had limited resources to travel to Nairobi. Priority was also to be granted to locals in posts such as cleaners, loaders and watchmen just to name a few.

2.5.4 Deforestation

According to Aukot (2003), the Turkana have a slogan “cut one, plant two” which is a Nyayo philosophy of soil conservation. This slogan of conservation is portrayed by the chiefs and District Commissioners (DCs) as a presidential law and when disobeyed is considered an offence. Aukot (2003), states that the locals feel that the refugees are left alone when they commit this offence thereby increasing the conflict between the two groups. Aukot also states that in zone 7 of the camp which is inhabited by the Sudanese refugees, deforestation is done at an alarming rate and when the refugees are confronted they turn to be violent. According to Atieno (2003), the hosts’ livestock depend on the trees but due to the destruction of these trees by the refugees, the top soil is exposed to wind and water erosion. As a form of economic gain, the hosts want the control of the trees because they are a source of building materials and firewood but the refugees are hindering this opportunity.

2.5.5 Education

Due to the influx of refugees in the area since 1992, the government of Kenya have built twenty primary schools and five secondary schools in the camp, a fact which is construed by the host as government’s favor to the refugees (Aukot 2003). Apart from securing places in their own
schools, the refugee’s children are also admitted in schools which are run by the hosts but it is difficult for the hosts’ children to be admitted in the refugee schools in the camp. Aukot states also that the refugees, especially the Somali and Sudanese prefer Kenyan education. As a result of increased enrolment of the refugees in the local schools, the local schools do not have enough materials like classrooms and desks to accommodate all the students and the local community has requested UNHCR to provide food, including creating nutritional feeding centers (Aukot 2003).

2.5.6 Health

The health facilities according to Helton (2002), are extended to the hosts but they contend that poor sanitation in Kakuma is caused by so many large numbers of refugees but with few toilet facilities. The local wells on the river Tarach are used by the Somali-Bantus as bathtubs, resulting in water borne diseases such as dysentery, bilharzias and typhoid. According to Helton (2002) in (Aukot 2003), the riverbed is also used as a football pitch by the Sudanese minors and they also use it as a venue for other social adventures resulting in the pollution of the river. The hosts blame this on the local authorities whom they accuse for not carrying out an impact assessment of the refugees on the hosts and the environment.

2.5.7 Cultural erosion

In Turkana traditionally, the sanctity of marriage is treasured and valued and a bride could collect thirty animals as a dowry. The two families according to Aukot (2003), had to plan and celebrate the marriage traditionally. With the influx of refugees in the area, the Turkana girls violated this tradition by eloping with refugees. Aukot states that although elopement was not new in the area, it was used as the initiation of the marriage process, in that the family of the girl would reclaim the girl and in return they were accorded due respect and then marriage negotiations would start. Otieno (2003), states that when the girl eloped, it was a way of showing that the groom had serious intent of marrying and this would start a process of initiation and responsibility in society. According to Otieno (2003), this practice and its importance to the Turkana of demanding dowry and pregnancy compensation was not understood by the refugees. The refugees objected to this demand stating that they did not have the cows required or they would argue that they do not relate to such a culture. Aukot (2002) highlighted that the local girls
were forced by poverty to breach these traditional values in a bid to fend for their impoverished families through these marriages. Apart from respecting the Turkana traditional marriages, the refugees were also accused for the growth in numbers of brothels and prostitution in Turkana, resulting in increased new sexually transmitted diseases (Aukot 2002).

2.6 A CASE STUDY OF SYRIAN REFUGEES
Most of the literature available on the refugee problem at regional level focuses on the well being of the refugees themselves and to a lesser extent to the impact on the host communities. The Syrian war as defined by Berti (2014) is the worst humanitarian disaster since the end of the cold war. The bloody and prolonged conflict according to UNHCR (2014), has resulted in 7.6 million internally displaced people and an addition of 3.2 million refugees. These refugees have sought refuge in the neighboring countries which are Jordan, Iraq, Lebanon, Turkey and even in Egypt. This problem of Syrian refugees has not only affected the Middle East as a region but also some parts of Europe. According to the statistics provided by UNHCR Standing Committee (2014), Jordan is currently hosting over 600 000, Lebanon 1.14 million, Turkey 1.6 million and Iraq over 220 000. Egypt is hosting about 140 000. All these refugees are in need of humanitarian aid to survive. Jordan has a population of approximately 6.5 million and the Syrian refugees constitute about 9-10 percent of the population. The refugees are concentrated in urban centers in the center and North of the country UNHCR Standing Committee (2014).

The international community has been faced with one of the worst humanitarian crisis in the Middle East due to the influx of the refugees in the past three years. The international community was forced to intervene mainly to help the refugees and little attention was given to the host communities. According to UNHCR Standing Committee (2014) the international community strives to ensure legal, physical and psychological protection to the refugee population. It is very difficult for the countries receiving the refugees in their numbers to screen terrorist and non terrorist and this is posing a serious security threat in the Middle East and in some parts of Europe. Due to lack of security, children are kept out of school and parents prevent the children from travelling alone to the educational facilities. Women also are forced to stay home and forego education and employment opportunities. This insecure environment impairs basic health care in this vulnerable group.
The UNHCR Standing Committee (2014) reiterates that providing security for the vulnerable groups within and outside camps is a difficult task for the international community. Refugee camps can be the breeding ground for organized criminal groups and for the recruitment of fighters. Syrian women according to Aljazeera, com accessed 21/05/2016, are exposed to sexual and verbal harassment. Their children are exposed to various forms of exploitation. These forms of exploitation include child labor, sexual violence, child marriages, recruitment and employment by armed and criminal groups. In Europe the International Community is fighting human trafficking which is now rife in the region. The Syrian refugees are exposed to this crime of human trafficking. According to Save the Children Report (2014), early and forced marriages among Syrian refugee girls in Jordan doubled since the beginning of the war form 13 percent to 32 percent between 2011 and 2014.

UNHCR is also responsible for providing legal assistance to the refugees. The organization ensures that the refugees are able to register and obtain legal status in the host country and prevent forced repatriation and statelessness. The UNHCR is working with Jordan and Lebanon through Memorandums of Understanding as these two countries have not ratified the 1951 Refugee Convention to allow the Agency to operate and keep the two committed to the general customary international principle of non-refoulement. Lebanon has entered in a bilateral agreement with Syria which allows Syrians to obtain residency permits in Lebanon. All Syrians who entered the country through unofficial entry points are unable to renew their permits and are declared illegal immigrants. On the other hand in Jordan, refugees are allowed to register with UNHCR and reside in ad hoc camps or outside camps if they manage to secure sponsorship from Jordanians. Turkey has ratified the 1951 refugee convention but has devised a temporary Protection Regime for Syrian refugees whereby they are guaranteed legal presence in Turkey, temporary residence permits to settle in most of the country, access to basic services and access to health care.

These refugees require shelter and they are housed inside and outside camps in Jordan, Lebanon and Turkey. According to the UNHR Standing Committee Report (2014), some of the Syrian refugees live in camps and the others are scattered both in urban and rural settings. The report highlights that about 18 percent refugees in Jordan live in camps in Zaatari and Azraq. 20 percent of the refugee populations are accommodated in 22 camps in Turkey whilst in Lebanon
all the refugees live outside camps. The need for shelter by the Syrian refugees has put a strain on the available accommodation. The scarcity of accommodation has forced rentals to increase significantly both to the refugees and the host community. The refugees end up residing in sub-standard accommodations for example abandoned or unfinished buildings or informal dwellings. These facilities lack adequate access to water, sanitation, waste management and electricity.

Lebanon and Jordan’s health and education systems have been stretched beyond their limit due to the influx of the refugees. The pressure in the health sector is derived from increased need, demand and cost including shortages of personnel and infrastructure. This has led to poor health delivery system to the refugees and the host community. According to the World Health Report (2014), these health problems are adding a risk in terms of preventing and treating epidemics and outbreaks of infections. In Lebanon the health system is privatized (despite the fact that the international community subsidizes a large number of health related expenses whilst in Jordan and Turkey free public health care is available. The elderly, disabled and chronic refugees are the most affected because of lack of access to medical attention. According to the Help Age International and Handicap International survey carried out in 2014, 30 percent of the Syrian refugees have specific needs.

The education system in the Middle East has not been spared either due to the mass exodus of the refugees from Syria. In Lebanon the number of Syrian school going children surpasses the number of Lebanese children in public schools. Other factors which are prohibiting Syrian children to attend school include lack of proper documentation, the cost of education, the distance travelled to and from school, cultural and language barriers, strong difference in curriculum and the need to work to support households. Boys are forced to drop out of school when they reach secondary level to find employment.

The host populations of the Middle East as stated by Berti (2014), perceive the refugee massive flows as contributing to the rise in unemployment rates and the decrease in wages. The refugee population is driven by desperation of their circumstances in that they cannot acquire permits and as a result they agree to work for lower wages, under hash conditions and fewer rights as compared to the host communities. According to the International Rescue Committee estimates (2013), wages in the agricultural and service sectors have dropped to as much as 50 percent in Lebanon between 2011 and 2013. Syrian refugees are competing with local workers and have
opened informal businesses that sell products below the market prices. The majority of the Syrian refugees work in unskilled labor as highlighted in the report by the International labor Organization (2013). The refugees are forced to depend heavily on International assistance because of the insufficient and unsteady income they get from their unskilled jobs.

The refugee crisis has impacted heavily on the host countries’ social services and job markets including housing, electricity, sanitation and water resources. The economies of these host countries have not been spared by this huge influx of refugees. A 2013 World Bank assessment has revealed that the Syrian war has strained Lebanon’s already fragile public finance and the fiscal deficit has increased. Lebanon’s trade and tourism scoters have also been badly affected. The country is struggling to restore access to services to the pre-Syrian civil war levels. The report highlights that this Syrian crises has increased prices and there is a high rate of unemployment, forcing about 170 000 Lebanese to live in poverty by the end of 2014. In Lebanon, the refugees’ situation is pathetic because the refugees settled in areas which are economically marginalized and underdeveloped in terms of services and infrastructure.

Berti (2004), states that the Syrian refugee crisis has caused economic and political pressure in the host countries and this has resulted in tensions at the social level between the refugees and the host communities. In Lebanon there has been deterioration in social cohesion between different politico-sectarian sectors of society that support opposite sides in the Syrian civil war. Although the Syrian refugees are suffering, the crises have also taken a toll on the host populations by creating massive domestic pressure and thus shaking the host communities to their core. In an attempt to deal with the severe economic burden of the crisis, the social tension and the continued influx of the refugees, Lebanon and Jordan have resorted to restricting and regulating refugee flows as well as limiting the current refugee rights and benefits in the host countries. Amnesty International (2014), reported that Lebanon was restricting entry for Palestinian Refugees, whist on the other hand Jordan was denying entry outright. Those who lacked identity documents were being denied entry in Jordan and Turkey. Lebanese Social Affairs Minister Rashid Derbas in a declaration in early October 2014 stated that apart from “humanitarian exceptions,” the country “no longer officially receives displaced Syrians.”

The Syrian refugee crisis has not only affected the Middle East Region but has affected Europe as well.
Figure 2.1 below shows migrants and refugees crossing into Europe in 2015, sparking a crisis as countries struggled to cope with the influx, and creating division in the EU over how best to deal with resettling the people.

**Figure 1 Refugees fleeing from Syria**

![Refugees fleeing from Syria](source www.bbc.co.uk/news, accessed on 21/04/16)

According to IOM (2016), the biggest drivers of migration in the Middle East and Europe has been the Syrian war, violence in Afghanistan and Iraq, abuses in Eritrea as well as poverty in Kosovo. These drivers have forced people to look for a better life elsewhere. To get to Europe the migrants travel by both by sea and land. The International Organization for Migration (IOM) (2016), estimates that so far about 1 011 700 migrants have reached Europe. More than 3 770 migrants have lost their lives while attempting to cross the Mediterranean Sea in 2015 according to the IOM.

Before exploring the impact of the refugees on the socio-cultural impact on the European community it is evident enough that the refugees are causing tensions in the region because there is disagreement on how to share the refugees among the European countries. According to BBC News (21/04/16), Germany, Greece, Italy and Hungary have received the majority of the refugees.

Many European countries have made it clear according to BBC report of 21/04/16 that they are not willing to take in refugees. European Commission President Jean-Claude Juncker (2015) highlighted that some people in Europe were pushing boats from piers, setting fire to refugee
camps and or just turning a blind eye to the poor and helpless people. Juncker even suggested that European countries should share the refugees on a quota system. In retaliation to Junker’s suggestion, the Hungarian Prime Minister Victor Orban called the plan as “mad.” The Hungarian Prime Minister then built a barbed wire fence along Hungary’s border with Serbia to make sure that the refugees and asylum seekers bypass his country in their journey to the west. The Prime Minister stated that there is a religious fear about the rising presents of Muslims in Europe and the stance of the countries denying the refugees’ entry is to protect European Christians. The Czech Republic has gone to such an extent as to detain some refugees and have also written some numbers on their arms with felt-tip pens. According to the BBC news/net accessed on 21/04/16, about 94 percent of the Czechs believe that the EU should deport all refugees.

The behavior of these European countries is supported by the above mentioned theory by Homer-Dixon (1991) who used the theory to explain conflicts involving nationalism, ethnicity and religion. He states that the conflicts are likely to arise from large scale movements of people due to social unrest and all the other factors which cause people to migrate. The Identities of these refugees from the Middle East is totally different to those people in Europe. They also have different religious ideologies. The Muslims believe in the teachings of the Koran and they also believe in fighting holly wars. They believe that when a person dies fighting his/her enemy that person goes to heaven straight away. On the other hand all Christians in Europe are guided by the teachings of the Holly Bible whereby people are forbidden to kill and are encouraged to love their enemies.

According to Smilove (2015) in an article called Open Democracy, many European countries have raised different issues to try to justify their baring of the refugees to enter into their countries. The following are the reasons he highlighted:

1. Europe is becoming Muslim.

Smilove then disregarded this fact by stating that it is not clear how the refugees from the Middle East, who are estimated to be around 10 million against the 500 million Europeans, will noticeably, alter the sociological outlook of the European host communities.
2. There will be huge Muslim enclaves in specific countries.

   In this regard Smilove stated that there will be such enclaves but if a mandatory quota system is not in place, refugees will end up concentrated in the countries of entry such as Greece and Italy. He stated that if the quota system is followed, there will be a rational accommodation of refugees, and they will be allocated to the countries basing on the resources and capabilities of the member states.

3. Europe has no resources for the accommodation of refugees

   Europe, when compared with other regions like Africa, Asia and the Caribbean, is the richest and has more than sufficient resources to deal with the refugee crisis. Germany, which is the most powerful state under the leadership of Chancellor Merkel, has promised to carry the biggest financial and logistical burden of accommodating the refugees from the Middle East.

4. Europe is presumably loosing its identity.

   Smilove has argued that if Europe fulfils its moral duty, it will not loose its Kantian and enlightenment identity. By helping people in dire circumstances and showing compassion, the region would have fulfilled its moral duty and this would have prevented them to act in a non-Christian manner.

5. Europe must close its doors to terrorists which have surely infiltrated the refugees.

   Recently in November 2015 there have been bombings in France and the bombings in Brussels, Belgium, in which the suicide bombers have been linked to Syrians and Iraqis. Smilove agrees that the security challenge caused by large masses of people coming from the Middle East is very huge. He suggested that the security services of the EU member states must be improved.

Although the Syrian refugee crisis have affected the Middle East and European regions, Africa as a region has not been spared from the problem of refugees. Some researchers have made their contributions on the refugee situation in Africa and these include Vas Dev (2003), Loescher (1987), Harrell-Bond (9185) and Chambers (1986). These researchers were concerned with
issues of social relations, religious, linguistic and ethnic character which occur when large groups of refugees are hosted in a given community.

2.7 POSSIBLE SOLUTIONS TO THE REFUGEE PROBLEMS
According to the UNHCR Standing Committee Report (2004), the “refugee aid and development” strategy was started during the 1980s. The aim of this programme was to encourage refugees to be self sufficient and find a durable solution to their situation. The first step was to have local integration. This strategy also aimed at compensating for the adverse economic and social impacts of the refugees on the host communities.

The Pan-African Conference on the situation of refugees in Africa which was held in Arusha, Tanzania in 1979 is one such event which sought to develop the concept of refugee aid and development. The UNHCR Executive Committee in 1984 adopted a document, Principles for Action in Developing Countries which highlighted that all assistance be it developmental or relief, must be channeled to search for durable solutions.

Some refugees, according to Harrell-Bond (2000) may be integrated in their country of origin or of asylum and must be encouraged to support themselves and participate in the social and economic life of the host community. The 1984 Conference tasked the UNDP to handle development projects which helps in repairing or improving a host country’s economic or social infrastructure to help it cope with the presence of refugees. These projects should provide durable income generating opportunities for the refugees so that they do not depend on UNHCR aid only.

Basing on these principles, the UNHCR came up with multi-year ‘refugee aid and development projects aimed at addressing some of the damage caused by refugees’ pressure on host areas like Tanzania, Zaire, Uganda, Sudan, Malawi, Ethiopia and Mexico just to name a few, UNHCR Standing Committee Report (2004). This involved bilateral and multilateral inputs from agencies such as the World Bank, IFAD, UNDP and from governments, such as the German Government and from the European Commission

According to the UNHCR Standing Committee Report (2004), success of these developmental projects was limited due to lack of funds for implementation. This lack of funds is caused by the anticipation of additional funds by host countries to fund development projects for refugees. Host
country governments expected additional resources for refugee related development projects. On the other hand, national development plans were expected by donor governments to incorporate these projects for refugees. Some of the projects also failed because they were large in size and could not be sustained. There was also lack of proper coordination and follow-up of initiatives.

Apart from refugee aid and development, the Standing Committee Report (2004) highlights that UNHCR came up with the strategy of `returnee and development`. Voluntary repatriation is seen as a durable solution so the focus was on returnee aid and development assistance to strengthen the program. The beneficiaries of this program are meant for developing countries. The only disadvantage of this programme was that a large number of these returnees were to countries which had only recently emerged or were emerging from long conflicts. Although the returnees lifted the burden from the host countries, the host countries were left with the damages caused on their social, economic and environmental systems.

Harrell-Bond (1986) came up with three durable solutions to the refugee problem in Africa after carrying out his study. Firstly he encouraged voluntary repatriation back to their home country: secondly, resettlement in another country and thirdly, integration into the host society. She viewed the third solution as a lasting one to the refugee problem in Africa. She also accepted the fact that most African refugees are likely to remain in their country of asylum for quite some time.

The new UNHCR High Commissioner, Filippo Grand on January 7, 2016 urged greater diplomatic efforts to find solutions to conflicts and abuses driving people from their homes. He was quoted saying, “we owe it first and foremost to the forcibly displaced themselves, but we also owe it to states….. States are desperately looking for solutions to situations involving refugees. Even under more desperate circumstances we have to think of solving displacement.”

The High Commissioner noted that there are now over 60 million people displaced around the world as a result of wars from South Sudan to Syria, and he pledged to work closely with all other humanitarian agencies around the globe. Grandi has also urged governments to invest more energy and resources to solving wars and conflicts and providing solutions to the causes of refugee crises.
2.8 SUMMARY
This chapter has dealt with literature review, the theories guiding the study, the refugee problem at global, regional and at national level including the work of the UNHCR. It also dealt with the role played by UNHCR to ensure good relations between the refugees and their host community and finally the possible solutions to the refugee problem. The next chapter will deal with methodology.
3.0 INTRODUCTION
The previous chapter dealt with literature review. This chapter dealt with research philosophy, design, population and sampling techniques, research instruments including validity and reliability. Data analysis and presentation plan was also dealt with together with limitations and constraints.

3.1 RESEARCH PHILOSOPHY
Social scientists approach their subject through explicit or implicit assumptions about the nature of the social world and the way in which it may be investigated. Burrel and Morgan (1979), suggests that the way social science researchers view and study social phenomena is shaped by the following fundamental assumptions: ontology, epistemology, human nature and methodology. Ontology is assumptions which concern the very nature or essence of the social phenomenon being investigated. Epistemology refers to assumptions about the best way to study the world, for example, should one use objective or subjective approach to study social reality? Human nature refers to relationships between human beings and their environment. Methodology according to Burrel (1979), are different descriptions, categorisations and classifications of research paradigms and philosophies which have been used in relation to research methods with overlapping emphasis and meanings. A researcher then has to be either a positivist or a naturalist.

August Comte (1798-1857) coined the term positivism to reflect a strict empirical approach in which claims about knowledge are based directly on experience. It emphasises facts and the causes of behaviour. Positivism holds that the methods, techniques and procedures used in the natural sciences offers the best framework for investigating the social world. A single, objective reality as claimed by positivists can be observed and measured without bias using standardized instruments. The positivists hold that the goal is a universal truth, a rule or explanation that is always true so long as specified conditions hold. On the other hand, post-positivists have moved away from absolute certainty to probability. The scientist is portrayed as one who constructs
knowledge, instead of just passively noting the laws of nature. Post positivists support the idea that social scientists and natural scientists share the same goals for research and employ similar methods of investigation.

Naturalists, especially interpretive constructionists, accept that there is a reality but they argue that it can not be measured directly. This reality is perceived by people, each of whom views it through the lens of his or her previous experience, knowledge and expectations. The interpretive constructionist reiterates that that lens affects what people see and how they interpret what they find. What then people know is not objective; it is always filtered through people and this is always subjective. Naturalists try to explain what they have experienced regardless of whether their findings can be extended beyond the time and circumstances of the current study. The aim of naturalistic research is focused on understanding what has happened in a specific circumstance than in trying to predict what will happen next. Those naturalists who emphasise that all meaning is sifted through people`s previous experience and biases are called phenomenologist because they believe that people build their understanding of the external world. They interpret it around a particular phenomenon. These phenomenologist accept that researcher, as well as research subjects, make interpretations and that is not possible or desirable for the researcher to eliminate all biases or expectations. Researchers cannot wipe out their expectations and own experience, they need to be cautious not to impose their expectations on interviewees and should remain aware of how their expectations affect what they see and hear. The following phenomenological approach was used in this study.

3.1.1 PHENOMENOLOGICAL APPROACH
Methodologies and perspectives for carrying out qualitative investigation are referred to as phenomenological approaches. Phenomenology was defined by Cohen (2005) as a method of leaning about another person by listening to their description of what their subjective world is like for them, together with attempting to understand this in their own terms as fully as possible, free from the researcher`s preconceptions and interferences. This researcher sought to find out the socio-cultural impact of refugees on host sub-Saharan African communities. Phenomenological approach allows openness on what the subject wants to share. To hear the voices of the participants, the meaning they attach to everyday understanding of the environment they share with refugees and their shared beliefs and culture, the researcher had to conduct in-
depth interviews and focus group discussions. As noted by Cohen (2005), phenomenological approach sets aside bias, everyday understanding, beliefs, theories and habitual modes of thought and judgement. Phenomenological approach, referred to as interpretivism contends that only through the subjective intervention in reality can that reality be fully understood.

3.1.2 QUALITATIVE RESEARCH PARADIGM
A research paradigm was defined by Khun (1962) in two ways. Firstly it was defined to represent a particular way of thinking that is shared by a community of scientists in solving problems in their field. Secondly, to represent the commitments, values, beliefs and outlooks shared across a discipline. Qualitative research as defined by Anderson and Arsenhault (1998) is a form of inquiry that explores phenomena in their natural settings and uses multiple methods to interpret, understand, explain and bring meaning to them. Langmaid (1998) defined qualitative research as concerned with understanding phenomena rather than measuring it. In this study qualitative research paradigm was used.

3.2 RESEARCH DESIGN
Leedy (1997) defined research design as total plan showing how research data is gathered. It is a plan that guides the researcher with procedures of collecting, analysing and interpreting observations. Research design refers to the procedures used by the researcher to explore the relationship between variables to form subjects into groups, administer the measures, apply treatment, conditions and analyze the data (Berry 1989). The case study research design was employed in this research. The researcher made use of interviews, focus group and observations in collecting views of the respondents. Responses from a considerable number of respondents was collected so as to get a majority opinion.

3.2.1 CASE STUDY
The Case Study research design was defined by Yin (2009) as an empirical inquiry that investigates a contemporary phenomenon within its real context. According to Cresswel (2009) a case study is one of several ways of doing research and its aim is to understand human beings in a social context by interpreting their actions a a single group, community or a single event. A case study was also defined by Gillham (2000) as an investigation to answer specific questions which seek a range of different evidence from the case settings. The case study approach is useful in situations where contextual conditions of the event being studied are critical and where
the researcher has no control over the events as they unfold Yin (2009). Mertens (1998) stipulates that the researcher may gain a sharpened understanding of why the instance happened as it did and what might become important to look at more extensively in future research.

In this research the case study was considered to be the most appropriate approach to employ because it provided the researcher a systematic way of collecting data, analyze information and report the results. The case study also helped the researcher to understand the socio-economic environment of the NDAU PEOPLE HOSTING Tongogara Refugees in depth. It also provided the researcher with a variety of participant perspectives and used multiple data collection techniques namely in-depth face to face interviews, focus group discussions and observations.

3.3 POPULATION
Population was defined by Best and Khan (1993) as a particular universe of which the researcher is interested to study. It was also defined by Wegner (2006) as all possible observation of random variables the researcher wants to study. The population in this study included village heads, chiefs, and members of the surrounding community of Tongogara refugee camp, camp administrators and officials of the UNHCR. The village population is about 5075 and the refugees were about 17000. All surveys were concerned with identifying the research population which provided all the information necessary for answering the original research questions.

3.3.1 SAMPLING
A sample was defined by Saunders (2002) as a small group of people or things taken from a larger group and used to represent the larger group. There are various methods of sampling and in this study the researcher used purposive sampling. About fifty villagers were interviewed and about 17 refugees were also interviewed Purposive sampling as defined by Berry (2003) is when a researcher chooses specific individuals to use for a particular study or research project. The idea behind purposive sampling is to concentrate on people with characteristics who will better be able to assist with the relevant research.

Gill and Johnson (2002:101) states that properly taken samples enable an accurate portrayal of the research population while avoiding the prohibitive costs of surveying everyone. In this study the researcher carried out face to face interviews with the Headman, the Chief, the Manager of the Refugee camp, ten randomly selected refugees who formed a focus group and ten randomly
selected local villagers who also formed another focus group. This was the sample of this research.

3.4 DATA COLLECTION METHODS AND INSTRUMENTS
According to Neuman (2000) data collection instruments refer to items or tools used to collect data from respondents. In this study, data collecting methods used were interviews, focus groups discussions and observations. The instrument used for both interviews and focus group discussions was an interview guide. These data collecting instruments are suitable for qualitative research and are well-matched with a case study research design.

3.4.1 INTERVIEWS
In this study the researcher used interviews which yielded the highest response. Greater discussion emanated from semi structured questions and this resulted in learning more about the problem, opinion and views of the respondents. Although closed questions were asked, they were probed and prompted further for the researcher to get a clear picture of the problem. Open ended questions were also asked and these questions served to explore different facets of the issues.

The advantage provided by the interviews was that the interviewer in this case the researcher was present to explain, clarify those questions the interviewees did not clearly understand and this eliminated misrepresentation. The researcher was also provided with the chance to obtain some of the information through facial expression and how the interviewee expressed him or herself. Information was obtained quickly through interviews. Interviews gave the researcher the opportunity to record the findings in her own way which she could understand. A number of loopholes and difficulties existed particularly because of the exposed nature of refugees’ position. Interviews contain social desirability effect known as evaluation apprehension or faking good. This is whereby the respondents answer questions in a way which is likely to ensure the approval of the interviewer. This problem was countered by further probing to ensure consistence on the responses of the participants. The researcher also faced some challenges with respondents who did not want to discuss personal questions and she countered this problem by creating an environment that allowed some form of relaxation and comfort on the part of the respondents. The researcher tried not to ask personal questions and she adhered to the use of formal language and recognized the principles of good face to face communication, for example
facial expressions and voice projections so that the respondents were not affected by the interviewer.

3.4.2 FOCUS GROUP DISCUSSIONS
A focus group was defined by Neuman (2000) as a small group of six to ten people led through an open discussion by a skilled moderator. In this study the group needed to be large enough to generate rich discussion but not so large that some participants were left out. The researcher’s goal was to generate a maximum number of different ideas and opinions from as many different people as possible in the time allotted and the time was fourteen (14) days.

Focus groups are structured around a set of carefully predetermined questions. The questions are usually no more than ten (10) and the researcher encouraged a free flowing discussion. Participant comments stimulated and influenced the thinking and sharing of ideas of others. Some people even found themselves changing their thoughts and opinions during the group discussions.

3.5 ETHICAL CONSIDERATIONS
According to Neuman (2000) ethics are norms or standards of behavior that guide moral choices about our behavior and our relationships with others. In this study the researcher ensured that no one is harmed or suffered adverse consequences from the research activities. The researcher did not violate nondisclosure agreements and did not also break participant confidentiality.

The researcher discussed the study’s benefits with the participants and was careful not to overstate or understate the benefits. The researcher introduced herself and the name of the organization she is from. She gave a brief description of the purpose and benefit of the research. This resulted in participants feeling at ease. They were now having a knowledge of whom they were speaking to and this motivated them to answer questions truthfully. In this study the researcher secured informed consent from participants after having fully disclosing the procedures of the case study requesting permission to proceed with the study. On the issue of confidentiality the researcher protected participants’ confidentiality by agreeing with the participants that the information will be revealed only with written consent.
3.6 VALIDITY
According to Bryman (2008) validity is concerned with the integrity of the conclusions that researchers draw from their findings. Validity and reliability according to Paltron (2001) are two factors which any qualitative researcher should be concerned about while designing a study, analyzing results and judging the quality of the study.

3.6.1 RELIABILITY
According to Joppe (2000) reliability is the extent to which results are consistent over time end there will be an accurate representation of the total population. Joppe posits that if the results of the study can be reproduced under a similar methodology, then the research instrument is considered to be reliable.

Saunders (2012), states that reliability refers to the consistency of a measure of a factor. He states that three factors should be considered when considering whether a measure is reliable. First to be considered is stability. This entails researchers asking whether a measure is stable over time so that the researchers can be confident that the results relating to that measure for a sample of respondents do not fluctuate. The second factor to be considered is external validity. This refers to the degree to which a study can be replicated. Social researchers face some difficulties on this factor because social contexts cannot be frozen in time and space.

3.7 DATA PRESENTATION, ANALYSIS AND INTERPRETATION PROCEDURES
Qualitative data analysis was defined by Bogdan and Biklen (2003) as working with the data, organizing them, breaking them into manageable units, coding them, synthesizing them and searching for patterns. In this study, interviews from both individual and focus group were recorded and transcribed. Open ended questions were posed to the respondents while their answers were written down by the interviewer to respond. In these processes useful information which was closely linked to their experiences emerged. The individual responses were segmented into categories and were consolidated into themes that were compared with literature available (Strauss and Myburgh 2002).

3.8 SUMMARY
This chapter discussed the research philosophy, research design, the population and sampling including data collection instruments and their advantages. The chapter also discussed the data
collection method, validity and reliability, data analysis procedure and ethical considerations. The next chapter will deal with presentation, analysis and discussion of the data collected from the field.
4.0 INTRODUCTION
This chapter presents the data which was collected using in-depth interviews and focus group discussions. The chapter also analyzed the data and the data was discussed. In-depth interviews were carried out with the following key informants namely the Camp Administrator, the supervisor of the Jesuits Refugee Service, Project Officer and Crop Specialist for Goal Zimbabwe, Senior teacher for Tongogara Primary School, the headmaster for St Michael Refugee Secondary School, Deputy principal Chibuwe High School, son of Chief Chibuwe and in-depth interviews were done with several refugees from different countries of origin. Focus group discussions were done with the villagers of Maronga village and some local men and women who work for the refugees who come from the surrounding villages which are Chibuwe, Maronga and stage 3A resettlement scheme. The study sort to answer the following research questions:

- What is the impact of the refugees on the social activities of the host Ndau community?
- What is the impact of the refugees on the economic activities of the local host Ndau community?
- What are the ways that can help both the refugees and the host Ndau community to improve their socio-economic life style?

To have an equal distribution of refugees from different countries and to solve the problem of language barrier, purposive sampling was carried out. The data in this study was analyzed thematically.
4.1 DEMOGRAPHIC DATA OF RESPONDENTS
Table 4.1

<table>
<thead>
<tr>
<th>AGE</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>25-35</td>
<td>10</td>
</tr>
<tr>
<td>36-45</td>
<td>23</td>
</tr>
<tr>
<td>46 and above</td>
<td>07</td>
</tr>
<tr>
<td>MARITAL STATUS</td>
<td></td>
</tr>
<tr>
<td>Single</td>
<td>03</td>
</tr>
<tr>
<td>Married</td>
<td>37</td>
</tr>
<tr>
<td>RELIGION</td>
<td></td>
</tr>
<tr>
<td>Christianity</td>
<td>39</td>
</tr>
<tr>
<td>Muslim</td>
<td>01</td>
</tr>
<tr>
<td>POSITION IN COMMUNITY</td>
<td></td>
</tr>
<tr>
<td>UNCHR Officers</td>
<td>01</td>
</tr>
<tr>
<td>Headman</td>
<td>02</td>
</tr>
<tr>
<td>Villagers</td>
<td>25</td>
</tr>
<tr>
<td>Refugees</td>
<td>12</td>
</tr>
</tbody>
</table>

The refugees who were interviewed, are between the ages of 25-45 years which is a child bearing age group thereby increasing the population of the refugees. The surrounding village has an approximate population of 1075 people and the refugees are about 17000. Most of the refugees are married with three or more children. Christianity is the dominant religion in the camp and from observations made there are so many churches in the refugee camp numbering up to thirty. One of the refugees was asked the reason of having so many churches and he attributed that to different ideologies of the founding members.

4.3 The impact of the refugees on the social activities of the host Ndau Community?

4.3.1 Social interaction
Both the refugees and the villagers were asked whether they invited each other to social functions. The villagers confirmed that they were invited to the Refugee World Commemoration day whereby the refugees would perform their different cultural dances to entertain the visitors. They confirmed that those with refugee friends were sometimes invited to weddings, birthday parties even attending funerals. The refugees in turn confirmed that they also attended social functions in the nearby villages. Both groups were asked if these interactions caused any changes in the way the two groups identified themselves. The two groups confirmed that their ethical identities are maintained despite the fact that they interact with each other.
The group identity which was propounded by Homer Dixon in (1991) stipulates that conflicts are likely to arise from large scale movements of people due to social unrest, environmental change and conflicts. This theory states that different ethnic and cultural groups are forced together under circumstances of deprivation and stress leading to intergroup hostility and resulting in a group emphasising its own identity while belittling, judicious and attacking outsiders. Also Borque and Sampson (2001) stated that refugees end up being hosted in countries where their cultural and linguistic practices are different from that of the host country. Borque and Sampson state that these differences can be a basis for social problems between the refugees and their host community. Failure in communication and understanding caused by language can cause serious barriers (Jacobsen 2004).

The main language spoken in the camp is Swahili which is the common language in Burundi, Rwanda, Ethiopia, Eritrea, Somalia, Kenya and Tanzania. The local people are learning Swahili and in return the refugees are learning Shona so as to be able to communicate with each other in their day to day interactions. Although the refugees of Tongogara camp were forced to stay together with the Ndau under circumstances of deprivation and stress, they are living in harmony with each other and they have shown this through their eagerness to learn each other’s language so that they can communicate and understand each other. When they are socializing among themselves, the refugees use the Swahili language when they are communicating and they play and listen to their Rumba music.

In 2008, Vas Dev carried a similar study in Tanzania and discovered that social relations were established extensively in refugee camps and the surrounding areas in that country. She states that the two groups visited each other, attended functions like weddings, birthday parties and funerals together. The two groups, she states, even competed in soccer and other sport. That is also similar with the refugee students at St Michael Secondary school whose headmaster stated that the refugee students competed in various sports with the local schools. The headmaster stated that the refugee students performed very well in the different sporting activities and they outclassed the local students resulting in the local teachers and students from the local community despising these good performers. The headmaster stated that the teachers from the local schools were complaining that the refugee students were the ones who were now on the spotlight overshadowing the local performers.
Twenty villagers were asked if the refugees had in anyway infringed the culture of the Ndau people. Members of the village focus group which was interviewed confirmed that the refugees initially were cutting down trees to make charcoal and they did not regard not to cut down trees which are not supposed to be cut, for example, the Mukwerera tree which is used during traditional beer for the rains. When the local chiefs discovered that such a tree was cut by a Congolese they complained to the UNHCR and the UNHCR paid a beast to the chief as a way of compensation for the cutting of that tree. The refugees were then told by the UNHCR and EMA not to cut down trees. UNHCR started issuing the refugees with some firewood but the local people discovered that the refugees preferred to cook using charcoal. The local people according to the camp Administrator are the ones who are now engaged in the massive cutting down of trees to make the charcoal and they sell to the refugees. In this case the locals were taught by the refugees how to make the charcoal hence there was some form of cultural exchange.

The villagers and the refugees were asked whether they would marry; allow their daughters and sons to be married to either of the groups. Three of the village respondents stated that their daughters who had eloped with the refugees returned home because they were being abused by the refugees. In the Ndau culture, when a woman gets married, a bride price is to be paid in the form of money and cows for the mother-in law and the father-in law by the groom. These villagers confirmed that the refugees did not pay anything to their in laws and many of the villagers showed a reluctance to have their girls married by the refugees.

On the other hand the locals were complaining that the refugees were against the idea of the villagers marrying their daughters. They stated that if you were caught having an affair with a refugee, the refugees will subdue you and burn your private parts using a candle as a way of punishing you. One of the respondents in Maronga village confirmed that he was one of the victims who were burnt by the refugees who used a candle. The deputy principal of Chibuwe High School confirmed the fact that the refugees did not want their daughters married to the local community. He states that two of the teachers at Chibuwe High school were chased from the refugee camp when it was discovered that they were quoting the refugee girls.
In a study by Aukot (2003) in Turkana, marriage is treasured and valued the same way it is treasured by the Ndau people. In Turkana the bride is expected to fetch up to 30 (thirty) beasts as a bride price. The other similarity is that, both the Turkana and the Ndau host communities are poor and they expect to get something from the marriage of their daughters. According to Aukot (2003) the refugees in Turkana do not pay any bride price, claiming that they do not have the cows or that they do not subscribe to that Turkana tradition. Unlike the refugees at Tongogara refugee camp who own cattle, goats pigs and they also own the shops in the refugee camp, they are capable of paying the bride price but they are just reluctant to do so. The villagers who had their daughters eloping with the refugees at Tongogara refugee camp stated that the refugees did not want their in-laws to visit them, fearing that the in-laws would discover that their child was being ill-treated. Those who had their children married to the refugees in Tongogara confirmed that the refugees were violent to the extent of hitting their wives using a harmer. This shows that if these refugees were some of the perpetrators of the atrocities in their own countries they still have that murderous tendency. Zimbabwe does not integrate the refugees in this country. This factor is very attractive to the local girls who prefer to be married to the refugees so that when the refugee’s chance of getting resettled, the wife will also get resettled in countries like America, Canada and Australia. This was highlighted by the camp administrator of the Tongogara refugee camp. The local girls adopt the culture of the refugees once they get married.

One of the refugees, a Rwandese, was married to a Zimbabwean whom she met when she was in transit to Tongogara refugee camp in 2002. When her husband passed on, the relatives of the late husband disowned her two children stating that their birth certificates were acquired by the mother fraudulently. She was chased away by her in-laws and she was forced to go and stay as a refugee in the camp together with her Zimbabwean kids. All the benefits from her husband’s employer were claimed by the husband’s relatives. When she was asked if she would allow her son or daughter to be married by a local she stated that she would not allow such a union because she was afraid that her children would be treated the same way she was. Her children on the other hand are not considered as refugees by UNHCR as they are not and the mother appealed to the government to consider helping her in the upkeep of the children.
One of the Burundian refugee respondents stated that when they were living in their country their women used not to wear any jewelry but when they came to Zimbabwe and saw the Ndau women putting on jewelry, they started putting it on as well and they were also taught how to make the jewelry. Although the women are now putting on the jewelry, they still maintain the way they used to dress back home and the researcher observed that the women maintain the way they carry their babies on their backs. He also stated that the way some of the refugees perform the burials of the dead is different from the way the Ndau people perform theirs. He said that when a refugee passes on, the mourners act as if they are at a party. When the body is taken from the mortuary, it spends the whole night outside even if it rains they do not take it inside.

The villagers were asked if there were any conflicts between them and the refugees and if there were any conflicts they were also asked the causes of those conflicts. Most of the villagers confirmed that there were no conflicts between the two group but when asked the same question, the refugees stated that they did not experience any conflicts with the host community. Conflict was experienced among the different ethnic groups of the refugees. The Hutus and the Tutsi confirmed that they do not see eye to eye. They were asked why they hated each other so much and most of them stated that, the hatred emanates from historic events when the Tutsi were once the royals of Rwanda. After the fight for independence was over, the Tutsi did not want to share power with the Hutus. Another factor was, they stated, was that when the whites from France wanted minerals in Rwanda, they created a division between the two tribes and this resulted in the 1994 genocide. The refugees were asked how they identified each other that this one is a Hutu or that one is a Tutsi. The respondents stated that the Tutsi were tall and had a long nose than the Hutus. One of the Burundian respondents stated that his father is a Hutu and the mother is a Tutsi. He resembles his mother and his fellow Hutus identify him as a Tutsi and they resent him. He stated that he feels as if he is living in a prison as a result of that rejection by his fellow men.

One of the Tutsi respondents stated that she was kidnapped by a Hutu man back home that brought her to Zimbabwe. On their way to this country the girl stated that the Hutu used to rape her and treated her as his slave. When they reached Tongogara the girl reported the matter to the authorities and she was then rescued and the refugee was sent to prison. She was asked whether
she would like to be married either by a Zimbabwean or a refugees and she stated that marriage was not something she considered because of her experience of being raped by the Hutu man.

The Group Identity and Simple Scarcity Theory by Homer-Dixon (1991) is relevant in the interpretation of the conflict among the refugees at Tongogara refugee camp. Social psychology was used by Homer Dixon to explain conflicts involving nationalism, ethnicity and religion. Homer stated that these conflicts are likely to arise from large scale movements of people due to social unrest, environmental change and conflict. In the case of the Hutus and Tutsi, the genocide which occurred in Rwanda in 1994 caused the mass movement of these two ethnic groups from Rwanda to Tongogara refugee camp. Homer-Dixon (1991) states that different ethnic and cultural groups are forced together under circumstances of deprivation and stress, intergroup hostility is a result to be expected. Each group will emphasize its own identity while belittling and attacking the other. This issue of belittling each other was confirmed by one of the Tutsi refugees who stated that the Hutus were good at using hateful words such as Cockroaches or dogs when referring to the Tutsi in the refugee camp. Back in Rwanda the Tutsi are richer than the Hutus and this is again a source of the hostility between the Hutu and Tutsi.

4.3.2. Crime
There is a police base in the camp and two of the police officers who were manning the base were interviewed. One of the police officers stated that very few cases were reported involving the refugees and the host community. In many instances as was highlighted by Aukot (2000), refugees are mostly accused of stealing from the host community. In Turkana the refugees were accused of stealing cattle, goats and crops from the host community. In the case of Tongogara, the police officers stated that the host community was the one stealing goats and crops from the refugees. Some youth from Chibuwe village stole some goats from the refugees and this incident was confirmed by the son of Chief Chibuwe who said that the goats were recovered and were given back to the refugees. One of the officers highlighted that since January up to May they had received only two cases of assault.

The police officers stated also that some of the refugees made false reports of being threatened by their fellow refugees but would refuse to name the perpetrators. The refugees fabricate false reports of threats so that they can be resettled in America, Canada and Australia. When they commit a crime, it is very difficult for the police to affect an arrest because some of them
become violent to the police and in return they claim that the police are the ones threatening them. The police have resolved this problem by taking the Camp Administrator and a protection officer from UNHCR offices to arrest the refugees so that they will witness the arrests and avoid the claims of harassment from the refugees. Most of the refugees are protective of their fellow men, for example a refugee from Congo was arrested for raping a six month old baby and when he was arrested some Congolese refugees attacked the police base accusing the police for arresting the accused person. The Congolese and the Rwandese do not see eye to eye and these prove to be so difficult to manage, stated the police officers. The police officers stated that these refugees from Congo and Rwanda always blow a simple matter out of proportion and they end up exchanging harsh words.

4.3.3 Health
All of the local people who were interviewed complained that they were not attended to at the refugee clinic. They stated that they were turned away by the clinic staff who stated that the clinic was only meant for the refugees. This was a factor which infuriated the host community who stated that the clinic was well stocked with medicine but the locals were referred to their local clinics which had shortages of medicine whilst the refugees benefit from the clinics in the refugee camp. The sister in charge of the refugee camp refused to be interviewed highlighting that she needed clearance from their headquarters offices.

4.4 The impact of the refugees on the economic activities of the Ndau community
As highlighted earlier on in this study, the host community surrounding Tongogara Refugee camp is so poor that it depends on the existence of the camp. As highlighted by Robert Keohane and Joseph Nye in their interdependence theory, the villagers confirmed that most of their wives are employed by the refugees to do the day to day house chores like washing clothes and ironing in exchange of mealie meal, cooking oil and washing soap just to name a few items. The villagers were complaining that UNHCR were no longer issuing the refugees with food rations, instead the refugees were now given USD $11 per person per family highlighting also the fact that the refugees depends on the Government and the UNHCR for economic assistance.. Even the refugees were complaining, stating that the money is not sufficient to buy food for the whole month. The villagers are now paid USD $1 or $1, 50 for washing clothes, cutting logs for firewood or ironing the clothes for the refugees. This money is not sufficient to buy food for the
host community. Beside paying money for work done or purchasing from the locals using cash, butter trade is dominant in the refugee camp.

**Figure 4.1 Refugees queuing for their monthly donations of USD$11**

![Image of refugees queuing](image1)

*Source: photographed by researcher*

The refugee camp is a closed community with its own economy. Most of the Rwandese refugees are the owners of the Shops whilst the Congolese dominate the market selling second hand clothes they buy for resale in Mozambique and they also sale vegetables. The host community also sale vegetables in the refugee camp everyday.

**4.4.1 Education**

Figure 4.2 Students in a class at Tongogara refugee Primary School

![Image of students in class](image2)

*Photographed by researcher*
Nelson Mandela once commented that to change the world educate people. Tongogara refugee primary and St Michael secondary schools were built for the benefit of the refugees. The primary as stated by the senior teacher school has an enrolment of about 1,449 children and only about 167 are children from the host community. St Michael secondary school, according to the headmaster has an enrolment of about 536 and only 76 were students from the host country. The headmaster stated that the school was built by the Roman Catholic with the aid of the local community to benefit the refugees.

The headmaster was asked whether the school was facing any behavior challenges from the refugee students. To solve the language barrier the school has created a language school which the refugee students attend for six months. The headmaster of St Michael also suggested that the teachers be taught French so that it helps the refugee students to catch up easily. The headmaster highlighted that the refugee students from the Jehovah’s Witness church refused to sing the National Anthem and the school pledge. He said that the students even quoted some Bible verses to justify their refusal. He said that the students co-exist peacefully and they respect their elders.

The only challenge is that of communication as most of the refugee students speak French. They take time to understand what they are taught by their teachers and this affects their academic performance. Both refugee students from the primary school and the secondary school have their school fees paid by Terre-des Lommes, an agent of the United Nations Children’s Education Fund (UNICEF). The local host communities pay their own school fees and some of them get some funding from BEAM. The Jesuits Refugee Services (JRS) provides stationary for both the refugees and the local students but they provide uniforms to the refugee students only.

Some refugees who can afford to pay for the school fees of their children send them to Chibuwe secondary school which is a boarding school. The deputy principal of Chibuwe was asked if the local students were adopting the culture of the refugees and he stated that it was the refugee students who were learning and adopting the Ndau culture so as to peacefully exist in the Ndau Community.
The deputy principal supported the fact that the refugee students were well behaved save for a few local students who were caught on the wrong side of the law. One of the host students was caught selling beer to other school children and the other one was caught smoking Dagga and he paid a deposit fine at the police station. There is also cultural exchange between the refugee students and the local students. The local host students learn how to dance the Rumba Kwasa Kwasa dance which is the dominant type of dance from the DRC and in turn the refugee students learn the Muchongoyo dance which is The Ndau traditional dance. They perform these dances on the refugee day to entertain those invited.

Apart from providing Uniforms to the refugee students, the JRS also conducts skills training to the refugees and members from the local community. Courses on offer are carpentry, upholstery, welding, interior deco, dress making, plumbing, fruit Juice making, catering, building and radio repairing. The refugees are trained so that they generate their own income and to supplement the cash which is donated to them by UNHCR. When they complete their skills training they are also trained in business management and leadership.

As explained by Vas Dev (2003), the local community can benefit from the presence of the refugees and in this case the host community is benefitting from the stationary they get from UNICEF and those who reside near the refugee camp, their children do not walk long distances to and from school. The local adults are benefitting from the above mentioned skills and this
helps them to generate their own income. The locals stated that sometimes there are some disagreements pertaining to the prices the refugees want to buy the items produced by the locals but the situation is not that serious.

4.4.2 Agriculture
The local host community were asked whether they were against the idea of refugees owning land and whether they resented those refugees with pieces of land as this is a major economic commodity. Most of the respondents stated that they had no problem with refugees given land. There is an agriculture scheme which is coordinated by Goal Zimbabwe. An in-depth interview was conducted with the Project officer of the scheme. He posits that the founder of Goal Zimbabwe, John Osheer was a sports journalist from Ireland who sourced funds to help the underprivileged. The project manager was asked to highlight the objective of Goal Zimbabwe and he stated that the main aim of the organization was to eradicate poverty in the poorest of societies.

The officer also stated that the organization was involved in projects like livestock rearing and horticulture. The refugees are involved in projects of goats and pig rearing, broilers and layer rearing and hot culture. One of the refugees as stated by the project officer owns about 200 goats. The host community gets employed by the refugees to build pens for the livestock and as a result they are earning a living through the existence of the refugees. The organization encourage people who are poor to self sustain themselves rather than to rely on handouts. The project officer was asked about the benefits that are gained by the local host community; he stated that out of the 440 beneficiaries of pieces of land, 40 of the families are from the host community. The local community was issued with the land so that there will be no conflict between the refugees and the host community. Those local people who were not issued with pieces of land benefit from the irrigation system which was put in place by Goal Zimbabwe.

The situation at Tongogara refugee camp and its host community is different to that of the Turkana people in Tanzania as highlighted by Vas Dev (2003) and Aukot (2003) who stated that the host community accuse the refugees for most of their misfortunes. They accused the refugees of causing deforestation which in turn affect their livestock and this led to a lot of conflict between the Turkana and the refugees. In the case of deforestation at Tongogara refugee camp the refugees were educated by UNHCR not to cut down trees for charcoal and they stopped as
they are now being issued by the organization with firewood. In contrast it is now the host community of the Ndau people who are now cutting down trees under cover and produce the charcoal for selling to the refugees. To curb this problem, one of the police officers stated that the police sometimes carry out some raids and the locals are arrested. The refugees at Tongogara and their host community coexist peacefully as the refugees are considered as good Samaritans by the surrounding community which is very poor. The local people also benefited from the remains of the maize stalk from the refugees’ pieces of land to feed their cattle when the area was hard hit by shortage of rainfall.

**4.5 SUMMARY**

Chapter four dealt with the presentation, analysis and discussion of the data collected from respondents using in depth interviews and focus group discussions. The research questions raised in chapter 1 were addressed. Conclusion, findings and recommendations were dealt with in the next chapter which is chapter five (5).
CHAPTER 5

CONCLUSION, FINDINGS AND RECOMMENDATIONS

5.0 INTRODUCTION
The last chapter dealt with data presentation, analysis and discussion. Chapter 5 presents summary of findings, conclusion and recommendations. The summary of chapter 5 will complete the highlights of this study. The study sought to establish the socio-cultural impact of the refugees on the host community: a case study of Tongogara Refugee Camp.

5.1 SUMMARY OF FINDINGS

- The population of the refugees’ increase due to new arrivals and births as most of the refugees are of child bearing age.

- Zimbabwe as a nation is not spared from hosting refugees and in return Zimbabwe is a source of refugees as some of its people have fled the country to South Africa and Europe as economic refugees.

- Some of the refugees who are hosted at Tongogara refugee camp are not victims of violence but they are the perpetrators of the same crime. They fled their countries in fear of being prosecuted by their own governments for their crimes as highlighted by some of the Tutsi respondents. Most of the Hutu at the refugee camp were involved in committing the genocide in Rwanda which occurred in 1994. The Zimbabwe government has no screening criteria or a way of detecting these perpetrators.

- There is peace and tranquility between the refugees and their host community. The Ndau community confirmed that they were at peace with the current refugees who are totally different from the Mozambican refugees who used to steal from the local community. The refugees also confirmed that their host community was welcoming and they are a peace loving people.

- The refugees and the host community socialize together. They invite each other to attend weddings, birthday parties or funerals. The refugees culture is different from the host’s
culture on the way they treat the dead body of the loved one. The body is left outside overnight instead of putting it in the house to spend the night surrounded by the relatives like what most Zimbabweans do. They fear that they will be taking evil spirits in the house. Mostly the refugees take the body from the funeral parlor and go straight to the graveyard.

- Both communities invite each other to church. There are so many churches in the refugee camp. Most of the refugees are Christians and very few are Muslims. The Muslims are outnumbered by the Christians and there is no conflict related to different religion in the refugee camp.

- The refugees prefer cooking using charcoal and this resulted in them cutting trees to manufacture the charcoal. When the chiefs complained about the cutting of the Mukwerera tree which is used traditionally by the Ndu to carry out their rain rituals, the UNHCR paid a beast and a goat as a way of appeasement. From that period, the refugees are consulting the chiefs about the culture of the Ndu so that they avoid future breaches of the culture so that they continue staying in harmony with the local community.

- Since the refugees have started residing in the camp, some forms of cultural exchange have taken place. Some of the Burundian women are now making and putting on jewelry. On the other hand the local women have learnt from the refugee women how to cook cassava leaves as relish and also to use charcoal to cook. The Ndu people have learnt the Kwasa-Kwasa dance and the refugees, especially those attending school have learnt the Muchongoyo dance. The students perform the Muchongoyo dance during the Refugee Day to entertain visitors.

- Very few local students are enrolled at the two refugee schools. At the primary school there are few cases of bullying of the local students by the refugee students. Most of the secondary students are generally well behaved.

- Although the refugees and the host interact, they do maintain their ethnic distinctions. They both learn each other’s language for ease of communication but they maintain their ethnic identities.
• In sport, the refugee students perform better than the local students and this result in the local students and the local teachers resenting the refugee students. The refugee students struggle academically as they struggle to comprehend what their teachers will be teaching them. The students are used to French whilst their local teachers use English to teach. Both the primary and secondary teachers face the same problem of communication breakdown between teacher and pupil.

• To prevent deforestation, the UNHCR issues logs to the refugees to use as firewood but the refugees still prefer to use charcoal. The local host community is the one which is now cutting trees and making the charcoal so that they sell to the refugees and earn a living.

• Although there are intermarriages, the host community is not happy about the fact that the refugees, when they marry local girls, they do not pay lobola. When a girl is married in Zimbabwe, the lobola for her is greatly valued by her parents. That is also the same culture which is valued by the Turkana people of Tanzania. The refugees are also said to be abusive to their local wives. The refugees do not want their daughters to be married by local men. When a local man is caught courting a refugee girl, his private parts are burnt by the refugees using a candle. They fear that if they get married to locals, when it is time for the refugee parents to be resettled or repatriated, their daughters will remain behind and they may end up being ill-treated. Most of the local women, want to be married by refugees so that when the refugees are resettled in Europe, they also leave with their husbands to greener pastures where they could find jobs and better their standard of living.

• Zimbabwe does not integrate the refugees but they resettle them in third countries or the refugees are repatriated back home when there is peace in their country of origin. Due to the fact that the refugees are not integrated in Zimbabwe, most of them especially the Congolese are advised by their relatives who were successfully resettled in United States of America, Canada or Australia to flee their countries and come to Zimbabwe so that they too will be resettled.
• There are minimal conflicts between the refugees and the host community but the conflict is well pronounced among the refugees themselves especially between the two ethnic groups namely the Hutu and the Tutsi. These two ethnic groups do not see eye to eye. Some of the Tutsi are able to identify their tormentors during the Rwanda genocide but they try to sweep the hatred under the carpet because they are afraid of the Zimbabwean law which is very strict.

• The host community is so poor that it depends economically on the refugees. The local community considers the refugees as God sent because they work for the refugees in exchange for food and money. On the other hand, the refugees own tuck shops, flee markets and livestock. Some of the refugees dominate in the transport business which operates from Kondo village to Chisumbanje.

• Criminal activities are very minimal in the camp. Very few cases of assault and rape have been reported to the police. The refugees make falls reports of violence to the police so that the UNHCR will be forced to resettle them in third countries for their safety. On enquiry by the police to establish the truth, the refugees are not able to supply the police with the names of the accused people.

• The local men who also work for the refugees reported that there are cases of prostitution in the camp. These local women solicit for money and food from the refugees who are economically better than the local men. The local women end up divorcing their husbands to elope with the refugees.

• The farming project by Goal Zimbabwe has benefited some few local families and the refugees are able to supplement the aid they are given by UNHCR.

• Although there is a clinic which is well stocked with medicine at the refugee camp, the locals are not treated there. This is a cause of concern to the local community who feel that they also have a right to be treated at the clinic.
5.3 CONCLUSION
As long as the Great Lakes region and the Horn of Africa is torn by war, refugees will continue to flee to other countries and Zimbabwe is not spared as a host. Some of the refugees are genuine victims of violence and some are the perpetrators of the violence who fled their country of origin in fear of prosecution. The host community of Tongogara refugee camp is so poor that it economically depends on the refugees for survival. This may be a fact which is contributing to the peace which is prevailing between the refugees and their host. Although the refugees and their host live together in peace, there is hatred among the different ethnic groups in the refugee camp, especially between the Tutsi and Hutu from Rwanda and Burundi.

The refugees and the host community socialize together, that is they attend church together, birthday parties and funerals. Despite this interaction, the different ethnic groups keep their identity in the camp and the host communities also maintain their identity. There is cultural exchange between the refugees and the host community where each group have adopted some of the other’s culture. Intermarriages are mostly one sided, the host community women marry the refugees because they want to be resettled in Europe together with their refugee husbands. The refugees do not pay lobola for these women which is in contrast to the culture of the Ndau people.

UNHCR have prevented deforestation in the area by issuing firewood to the refugees although the host community is cutting down trees under cover to manufacture charcoal to sell to the refugees. The Agricultural project headed by Goal Zimbabwe has benefitted some local families although they are very few who have benefitted. The irrigation scheme has helped the refugees to supplement the aid they are given by the UNHCR and they are being taught to be self reliant. The JRS organization has also helped the host community to take up courses like carpentry, building, dress making, cooking, radio repairing and leadership and management so that they can start their own small businesses. All in all the host community has benefited economically from the presence of the refugees and their social and cultural lifestyle was not greatly affected by the presence of the refugees though there was cultural exchange.
5.4 RECOMMENDATIONS
The following recommendations can be made based on the research problem, objectives, research findings and conclusion:

5.4.1 Government of Zimbabwe
The government of Zimbabwe has done a great job of hosting refugees from other countries but it must put in place a system of vetting the refugees so that only those who deserve asylum in the country are accommodated and those who have committed grave crimes like genocide are returned back to their countries to face trial. The Ndau community which hosts the refugees is so poor that it also needs food aid from the government. The government must expand the irrigation scheme so that the host community can benefit. At the moment there is no integration of the refugees in Zimbabwe. Some of the refugees have shown interest that they would want to stay in Zimbabwe till the day they die. The government of Zimbabwe must consider integrating those who are to stay in the country forever.

5.4.2 United Nations policy Makers and NGOs
The literature review has revealed that some countries especially in Europe are closing their borders to the refugees thereby breaching the Non Refoulement clause which is in the Convention on Refugees of 1951. This Convention does not mention how the host community must be helped so that they coexist with the refugees in peace. Unlike the Ndau community which is living peacefully with the refugees, most of the literature in the above case studies has shown that there is conflict between the refugees and their hosts so the UNHCR must establish a conducive environments for the two groups to tolerate each other. UNHCR and its other agencies like UNICEF and World Health Organization must include the poor host communities when issuing aid to the refugees. The World Health Organization (WHO) must make sure that the host community is also attended to at the clinic.

5.4.3 The Academics
Recent developments of the Syrian Refugee Crisis have rendered the 1951 Convention on Refugees insufficient to deal with the crisis. An analysis of the convention is needed so that it can be amended to cushion the host community and the refugees so that peace in most countries will prevail.
5.5 SUMMARY
Chapter 5 dealt with the summary of all the findings, conclusion and recommendation. The conclusion which was made was that there is some cultural exchange which has occurred between the refugees and the host Ndau community but each of them maintains their social and cultural differences. Instead it was discovered that the Ndau community which is so poor, economically depend on the refugees.
REFERENCES


Ottieno, J. Face Starvation in Refugee Camps, Says UN Body, Daily Nation, 23 January 2003


APPENDIX A

RESEARCH INTERVIEW GUIDE FOR THE VILLAGERS

1. How long have you lived in this area?
2. Which refugees groups have you played host to?
3. What is your perception of the various refugee groups that you have played host to?
4. Are there any refugees who have settled permanently among your people?
5. Are there any changes socially that have been a result of your interaction with the refugees?
6. Will you marry; allow your son/daughter to marry a refugee?
7. Are there any conflicts between the refugees and your community? If there are any what are the causes of the conflict?
8. Are there any economic changes that have been a result of the presence of the refugees?
9. Is there anything done by the UNHCR and the government to ensure peaceful coexistence with the refugees?
10. What are your suggestions and possible solutions to the problems you are facing with the refugees?
APPENDIX B

RESEARCH INTERVIEW GUIDE FOR REFUGEES

1. What was the main reason for you to flee your country?
2. How do you rate your stay in Zimbabwe?
3. Do you attend social functions organized by the local community?
4. Do you also invite them to your social functions?
5. Will you marry or allow your son/daughter to be married by the local people?
6. Are there any conflicts between you and the host community? If there are any what are the causes of the conflict?
7. Are there any economic changes which were a result of your presence in the host community?
8. Are there incidences where the host community has accused you of robbing them of their economic rights?
9. Is there anything done by the UNHCR and the government to ensure good relations between you and the host community?
10. What are your suggestions and possible solutions to the problems you are facing with the host community?
APPENDIX C

Z.R.P Staff College
P.O. Box CY 1365
Causeway
Harare

29 April 2016

Director Social Services
Ministry of Labour and Social Welfare

APPLICATION TO CONDUCT A RESEARCH STUDY AT TONGOGARA REFUGEE CAMP

I am a student at Bindura University of Science Education studying for the Masters Degree in International Relations under the Department of Peace and Governance.

In partial fulfilment of the programme I am required to carry out a research project in the area of my study. The title of my research is “The Socio-Cultural Impact of Refugees on Host African Countries. The Case of Tongogara Refugee Camp.”

May I be granted permission to carry out the study at Tongogara Refugee Camp.

I hope my application will meet your favourable consideration.

Yours faithfully,

Mhlanga S.
APPENDIX D

FACULTY OF SOCIAL SCIENCES & HUMANITIES

P. Bag 1020
BINDURA, Zimbabwe
Tel: 263 - 71 – 7531-6, 7621-4
Fax: 263 – 71 – 7534
Peace & Governance Department
tjkatsinde@buse.ac.zw
Cell 0772 773 742

BINDURA UNIVERSITY OF SCIENCE EDUCATION

Date: .........................

TO WHOM IT MAY CONCERN

RE : REQUEST TO UNDER TAKE RESEARCH PROJECT IN YOUR AREA

This serves to introduce the bearer…………………………………………………..who is a MASTERS IN INTERNATIONAL RELATIONS student in the Department of PEACE & GOVERNANCE, Bindura University of Science Education and is carrying out a research project in your area.

Your usual co-operation and assistance is therefore being sought.

Thank you for the continued support.

Yours faithfully

KATSINDE TJ (MR)
CHAIRPERSON – PEACE AND GOVERNANCE

APPROVED/NOT APPROVED .......................................................... DATE ..............
DIRECTOR

CERTIFIED A TRUE COPY OF ORIGINAL

COMMISSIONER OF OATHS
APPENDIX E

DEPARTMENT OF SOCIAL SERVICES

- MHLANGA SARAH

PERMISSION IS HEREBY GIVEN TO .............................................................................

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

BINDURA UNIVERSITY OF SCIENCE EDUCATION

OF: ........................................................................................................

TONGOGARA REFUGEE CAMP 11 – 22 MARCH 2016

TO VISIT .......................................................................... ON: ........................................

CARRY OUT A RESEARCH PROJECT ON “THE SOCIO-CULTURAL

IMPACT OF REFUGEES ON HOST AFRICAN COUNTRIES.

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

S Soko

ACTING/COMMISSIONER FOR REFUGEES

Signature of the Camp Administrator .................................................................

NB Please return duplicate to Commissioner for Refugees after the visit.

REMARKS

[Handwritten note: Permission authorized to conduct her research in Tongogara Refugee Camp.
APPENDIX F

BINDURA UNIVERSITY OF SCIENCE EDUCATION

REFUGEES AND HOST COMMUNITIES IN ZIMBABWE: AN ANALYSIS OF THE SOCIO-ECONOMIC IMPLICATIONS: A CASE OF TONGOGARA REFUGEE CAMP.

By

B0924091

Submitted in part fulfillment of the Masters Degree in International Relations
Supervisor Dr Nyoni

June 2017

CHAPTER 1

1.0 INTRODUCTION

Studies of refugees and their impact on the socio economic environment of the host community are far in between despite the fact that the problem is very high the world over. People from time immemorial, have been migrating from one place to the other. They can migrate willingly in search of greener pastures or they can be forced to migrate due to different factors. Forced migration can be as a result of many factors. Natural disasters such as floods, earth quakes, hurricanes and mudslides can displace people internally or to cross boarders. Human calamities such as ethnic and religious strife, internal and external aggression, violations of human rights and direct political persecution and war, as postulated by Gol (1992) has also forced people to flee their home countries and settle across borders as refugees. Some people have ended up being stateless because of these forced migrations. According to McSorley (2013), refugees leave all their belongings behind as soon as they realize that they are being attacked by warring parties and other factors such as drought, difficulties to get food and shelter. It is difficult to