The Somali Diaspora:
The integration and re-establishment of the community of Somali refugees in Aotearoa/New Zealand

Issa Ahmed Yusuf (Hawar)
DECLARATION

Name of Candidate: Issa Ahmed Yusuf

This Thesis entitled: The Somali Diaspora: The integration and re-establishment of the community of Somali refugees in Aotearoa/New Zealand

Is submitted in partial fulfilment for the requirements for the Unitec degree of:

Master of Social Practice

CANDIDATE’S DECLARATION

I confirm that:

- This Thesis project represents my own work.
- The contribution of supervisors and others to this work was consistent with the Unitec Regulations and Policies.
- Research for this work has been conducted in accordance with the Unitec Research Ethics Committee Policy and Procedures, and has fulfilled any requirements set for this project by the Unitec Research Ethics Committee.

Research Ethics Committee Approval Number: 2013-1044

Candidate Signature: ___________________________ Date: 28th May 2015

Student number: 1392391
This thesis examines the re-establishment of the Somali refugee community in Auckland and the degree to which Somali refugees have tried to integrate themselves into New Zealand’s society and the way of life in Auckland. This study also focused on what has supported and helped Somali refugee families to integrate and to ascertain any challenges and obstacles that the Somali community faced. Furthermore, this study looked into the impact that the financial burden of supporting family members and relatives overseas, mainly in refugee camps, had on the community. I have chosen to use a qualitative study to explore how far the Somali refugee community has integrated into the wider New Zealand community in Auckland through the use of critical, social, and theoretical framework as the main paradigm guiding this study. Using in-depth semi-structured interviews, I conducted eight interviews with participants from the Somali refugee community, and one focus group for eight service providers who had good experience in working with Somalis in Auckland. The collected data was examined and critically analyzed in regards to the level of integration the Somali community made. This study was influenced by the theoretical lens of Ager and Strang (2008) integration indicators.

This study found that Somalis who came to New Zealand ten years ago have integrated well by forming social connections in terms of social bonds, social bridges and social links, and overcame many challenges including: unemployment, racism and discrimination, social isolation, language barriers and issues with education for youth. Supporting family members overseas financially has also had an immense impact on the Somalis living in Auckland. This study found the formation of the Somali community organization played an important role in the re-establishment of the community within the host community, and more importantly, acted as an advocacy for accessing services. Another interesting finding in this study was the social and cultural interaction between the Maori and Somali community in Auckland. Finally, another major finding of this study is the migration of Somalis moving to Australia in search of employment opportunities and a better life. This caused major worries for the Somali community in Auckland.

Keywords: Somalis, diaspora, refugee, settlement, integration, Somali community, Hawala, racism and discrimination
ACKNOWLEDGEMENTS

First of all, I would like to acknowledge the kindness and the generosity of the Somali community in Auckland who without their participation, this study would not have been possible. I am sincerely thankful that they have shared their personal experiences with me. I also would like to acknowledge the participants in the focus group from service providers who shared with me their experience of working with the Somali community in the settlement processes.

I am very thankful to my supervisors Helene Connor and Sue Elliott for their invaluable advice and guidance throughout the research processes. Their unwavering support and guidance was paramount to the successful completion of this thesis. I hold great respect for their profound academic knowledge and expertise in the areas of this study.

I would like to acknowledge and thank the Unitec Institute of Technology for providing me with a scholarship to pursue this Master's thesis.

I would like to acknowledge and thank my friends and colleagues for their unconditional support and motivation throughout this study. I am also deeply thankful to the management of the Waitemata District Health Board – Child Health and particularly my team leader, Susan Peters for her support and accommodating my study needs.

Finally, special thanks go to my amazing wife Fatima Mohamed and my three children (Abdalla, Ali and Amira) for their tremendous support and encouragement throughout my study, as well as their patience, love and understanding for the times that I could not be there for them when I was writing this thesis. There are no words to describe how much I love you all.

Guri aan hooyo lahayni waa lama degaan
(A home without a mother is a like desert) (Aarmanta, 2010)
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<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACC</td>
<td>Accident Compensation Corporation</td>
</tr>
<tr>
<td>ARMS</td>
<td>Auckland Regional Migrant Services</td>
</tr>
<tr>
<td>ASCA</td>
<td>Auckland Somali Community Association</td>
</tr>
<tr>
<td>CUHCC</td>
<td>Community University Health Care Centre</td>
</tr>
<tr>
<td>DHB</td>
<td>District Health Board</td>
</tr>
<tr>
<td>DIA</td>
<td>Department of Internal Affairs</td>
</tr>
<tr>
<td>DOL</td>
<td>Department of Labour</td>
</tr>
<tr>
<td>ECE</td>
<td>Early Childhood Education</td>
</tr>
<tr>
<td>ESOL</td>
<td>English for Speakers of Other Languages</td>
</tr>
<tr>
<td>ECRE</td>
<td>European Council on Refugees and Exiles</td>
</tr>
<tr>
<td>FGM</td>
<td>Female Genetical Mutilation</td>
</tr>
<tr>
<td>HIV</td>
<td>Human Immunodeficiency Virus</td>
</tr>
<tr>
<td>HNZC</td>
<td>Housing New Zealand Corporation</td>
</tr>
<tr>
<td>IDP</td>
<td>Internally Displaced Persons</td>
</tr>
<tr>
<td>IRD</td>
<td>Inland Revenue Department</td>
</tr>
<tr>
<td>IPB</td>
<td>Immigration Profiling Branch</td>
</tr>
<tr>
<td>MOE</td>
<td>Ministry of Education</td>
</tr>
<tr>
<td>MOH</td>
<td>Ministry of Health</td>
</tr>
<tr>
<td>MOI</td>
<td>Minister of Immigration</td>
</tr>
<tr>
<td>MRRC</td>
<td>Mangere Refugee Resettlement Centre</td>
</tr>
<tr>
<td>MSD</td>
<td>Ministry of Social Development</td>
</tr>
<tr>
<td>NGO</td>
<td>Non-Government Organization</td>
</tr>
<tr>
<td>NZEEEYDT</td>
<td>New Zealand Ethnic Employment, Education and Youth Development Trust</td>
</tr>
<tr>
<td>Acronym</td>
<td>Full Form</td>
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<tr>
<td>---------</td>
<td>-----------</td>
</tr>
<tr>
<td>OSH</td>
<td>Occupational Safety and Health</td>
</tr>
<tr>
<td>RAS</td>
<td>Refugees as Survivors</td>
</tr>
<tr>
<td>RMS</td>
<td>Refugee and Migrant Service</td>
</tr>
<tr>
<td>RQB</td>
<td>Refugee Quota Branch</td>
</tr>
<tr>
<td>SNAP</td>
<td>Settlement National Action Plan</td>
</tr>
<tr>
<td>SYL</td>
<td>Somali Youth League</td>
</tr>
<tr>
<td>TEC</td>
<td>Tertiary Education Commission</td>
</tr>
<tr>
<td>UDHR</td>
<td>Universal Declaration of Human Rights</td>
</tr>
<tr>
<td>UK</td>
<td>United Kingdom</td>
</tr>
<tr>
<td>UN</td>
<td>United Nations</td>
</tr>
<tr>
<td>USA</td>
<td>United States of America</td>
</tr>
<tr>
<td>UNHCR</td>
<td>United Nations High Commissioner for Refugees</td>
</tr>
<tr>
<td>WINZ</td>
<td>Work and Income New Zealand</td>
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</tbody>
</table>
Asalamu Alaikum (Peace Be Upon You)

My name is Issa Ahmed Yusuf, my father was known as Hawar, and therefore I am known as Issa Hawar in my community. I was born in Mogadishu, Somalia.

The reason I have undertaken this research is to explore a journey that I share with my fellow Somalis who came to New Zealand as refugees. This journey and struggle is a very important part of my life, and I always wanted to share it and also study how others came to New Zealand, and have had a similar journey to mine. This journey began when the civil war broke out in our beloved country, Somalia in 1991. Like many other Somali families, my family had split into groups, and dispersed into many parts of the world. Some went to refugee camps in Ethiopia and Yemen, others remained within Somalia as internally displaced persons or IDPs, while my three brothers, two sisters and I crossed over to Kenya where we stayed as refugees from 1991 until 2001.

I left Somalia in 1991 when I was 11 years old and in year five at school. Due to the civil war I lived in a refugee camp in Kenya for ten years where I continued irregular studies. Life in the refugee camp was not easy, though we found the safety we had been looking for. Other problems began to emerge due to a shortage of food, shelter, water and basic health needs such as medicine, loss of status and a mix of hope and dismay. Life in Kenya as a refugee was extremely difficult. It was made even more difficult by the Kenyan police force, who used to prey on vulnerable refugees, hunting them down on the streets, sometimes knocking down homes to extort money.

I came to New Zealand as part of the refugee quota in 2001 as a 20 year old man and had a good understanding of English when I arrived in New Zealand. In the first year of my new life here I enrolled in an intensive preparatory course of advanced English and maths for six months, which prepared me to enrol in 2002 as an undergraduate student at Massey University in Wellington where I
studied a Bachelor of Engineering Technology, majoring in Telecommunications.

Coming to New Zealand and going through the resettlement processes is another experience that I share and have empathy with the Somali refugee community in New Zealand who also went through a similar journey. The first year was the most difficult, coping with a new life, changes, and a new country.

I have been actively involved in the Somali community as a volunteer ever since I arrived in New Zealand. My voluntary activities have included: coordinating sports events, assisting in the homework centres, providing interpretation, translation, assisting Somali people to access government services, and helping with immigration issues.

In 2008, I worked in a New Zealand mainstream school as a bilingual teacher working to support refugee students at school with language and behavioural difficulties. I also worked as a tutor helping refugee students in subjects such as Mathematics, Science and Computing. I volunteered to interpret for parents, community elders and school management to resolve issues with refugee students. I participated in resolving and mediating students’ conflicts along with other school staff. I also advocated and raised issues and challenges faced by the refugee students at school in the staff meetings.

From 2010 to 2013, I volunteered as a programme coordinator at the Auckland Refugee Students Catch-up Programme, supporting refugee students from diverse ethnic backgrounds in class. I assisted them with their school homework, coached them in sports activities – mainly soccer and basketball – during breaks. I have assisted teachers from mainstream schools to set up and maintain portfolios for each student, so that their progress could be tracked. I coordinated volunteer students from AUT, Massey and Victoria universities to mentor with and assist refugee students on a one-to-one basis.
Until recently, I have been working for WDHB – Child Development Services as a Cultural Caseworker, working with families who are from culturally and linguistically diverse backgrounds “CALD” in these areas:

- Cultural support alongside clinicians who hold a lead role in the case;
- Cultural support services to children and families from CALD backgrounds;
- Linking families to relevant services, e.g., service providers, community programmes, other families with similar issues, disability support groups, spiritual healing services;
- Educating CALD parents about the New Zealand health system and its perspective on disability;
- Providing advocacy as needed to ensure the allocation of support services for children of CALD backgrounds;
- Providing advice, information and support as needed to Child Health team members.

My involvement of working with diverse refugee communities has motivated me to carry out this important study and to investigate how well the Somali refugee communities have re-established themselves in Auckland and have integrated into the New Zealand way of life.

Doing this research project has given me knowledge and experience that will make me a better social practitioner and I hope the finding of this research will have value and benefit for the Somali refugee community and will be an important contribution to literature on the resettlement of Somali in Auckland and other parts of the country, thus adding insight into their integration and how they have re–established themselves as a community in Auckland since their settlement began in the early 1990s.
CHAPTER ONE

INTRODUCTION

The Purpose and Significance of the Research
This study aimed to critically explore how Somali refugees have re-established a community in Auckland and to what degree they have tried to integrate into the New Zealand way of life in Auckland. Further explorations were also made into what has supported and helped these families to integrate into the New Zealand way of life in Auckland and to ascertain any challenges and obstacles the Somali community faced which may have prolonged and hindered equitable and effective integration. Finally, this study identifies the impact that the financial burden of supporting family members, friends and relatives in different countries and in refugee camps has had on Somali families settled in Auckland.

This is an important study for the Somali community in Auckland and nationwide as it is the first piece of research within the Auckland region investigating how well the community has re-established itself here in Auckland and integrated into the New Zealand way of life. Since no previous research has focused specifically on the formation of the Somali community in Auckland, this study will make a contribution to literature on Somali resettlement in New Zealand by adding insight into the integration of the Somali refugee community into New Zealand’s society and how they have re–established themselves as a community since their settlement started in early the 1990s.

Objectives of the Project
The objective of this research was to explore whether Somali refugees have re-established a community and have tried to integrate themselves into the New Zealand way of life in Auckland. This study was guided through the use of qualitative research methods by interviewing eight participants and conducting one focus group of eight participants to explore and understand community views and perspectives on integration into the New Zealand society.
The research also looked into the impact that the financial burden of supporting family members, friends and relatives in different countries and in refugee camps has on Somali families settled in Auckland.

**Research Questions**

The research questions explored in this thesis were:

1. How have Somali refugees, who settled in Auckland, re-established a community in Auckland and tried to integrate themselves into the New Zealand way of life in Auckland?

2. What has supported and helped Somali refugee families to integrate into the New Zealand way of life in Auckland and what were the challenges and obstacles that the community faced which may have prolonged and hindered equitable and effective integration as well as anything that has supported and helped them during that time?

3. To explore the impact that the financial burden of supporting family members, friends and relatives in different countries and in refugee camps has on Somali families settled in Auckland.

**Background Issues**

Since the early 1990s when the conflict engulfed Somalis and other countries, there has been a sustained increase in the number of refugees in the world. The year 2013 was marked as a year of crises with the continuation of refugee crises reaching unseen levels since the Rwandan genocide in 1994 (UNHCR, 2014). The problem of refugees in the world is a major one; the UNHCR projected a global resettlement report in 2013 and put the number of people that were forcibly displaced worldwide as 51.2 million. There has been an increase of more than 6 million refugees since 2012. About 16.7 million people were registered as refugees under the UNHCR mandate, whereas another 4.9 million Palestinians are registered with the United Nations Relief and Work Agency (UNRWA) (UNHCR, 2014; UNHCR Global Trends, 2012). Since 1991 the country has been engulfed in civil war. Somalia still suffers from on-going conflicts, violence and drought conditions that have caused multiple waves of displacement over the years, causing major humanitarian crises in Somalia and most recently from 2011-12 claimed over 260,000 lives (Refugees International,
UNHCR ranked the country as the second largest refugee population in the world with much higher numbers of people internally displaced. On the other hand, Somalia also receives refugees from other countries (Kleist, 2004, p.8).

UNHCR helps to find a durable solution (see Glossary) for refugees who cannot return to their countries because they would face continued persecution or would have to live in “perilous situations or have specific needs that cannot be addressed in the country where they have sought protection” (UNHCR, 2011). In such conditions, UNHCR’s primary objective is to protect and safeguard the rights of refugees by finding a durable solution that allows them to rebuild their lives and live with dignity. As mandated, UNHCR sets out three permanent, durable solutions to refugees, which are voluntary repatriation, local integration or resettlement to a third country. For the refugees who volunteer to return to their home country, UNHCR has a mandate to facilitate their repatriation (Division of International Protection, 2004). Local integration is another durable solution whereby it is not possible for refugees to repatriate voluntarily to their home countries, therefore, local integration “requires agreement by the host country concerned, an enabling environment that builds on the resources refugees bring with them, thereby implicitly contributing to the prevention of secondary movement” (UNHCR, 2014). Resettlement under the auspices of UNHCR is only limited to UNHCR’s mandate of refugees who have a continued need for international protection. “UNHCR helps resettle refugees in a third country as the only safe and viably durable solution” (UNHCR, 2011). According to UNHCR, the total refugees of concern in the world are about 1% who are submitted for resettlement. Very few countries including New Zealand take part in the UNHCR resettlement programme.

Soon after the collapse of central government in 1991, Somalia became one of the highest contributors of refugees in the world with over one million Somali refugees crossing into the neighbouring countries. The map below shows the refugee outflows and their country of origin from the period of 1992-1996.
Figure 1: Refugee outflows by origin, 1992-1996


Africa had been the second largest contributor of refugees after Asia and more than 90,000 African refugees were resettled in third countries from 1992-2002 in order to find a permanent solution to their problems. The table below indicates refugees accepted for resettlement based on region.

Table 1: Resettlement departures under UNHCR auspices by region of asylum, 1992-2001

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Africa</td>
<td>5,971</td>
<td>7,003</td>
<td>7,734</td>
<td>6,630</td>
<td>7,930</td>
<td>15,795</td>
<td>18,231</td>
<td>12,439</td>
<td></td>
<td></td>
<td>90,214</td>
</tr>
<tr>
<td>Asia</td>
<td>27,997</td>
<td>19,324</td>
<td>21,554</td>
<td>13,982</td>
<td>8,730</td>
<td>15,852</td>
<td>14,231</td>
<td>142,528</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Europe</td>
<td>676</td>
<td>376</td>
<td>9,590</td>
<td>6,864</td>
<td>5,299</td>
<td>4,188</td>
<td>5,389</td>
<td>2,578</td>
<td></td>
<td></td>
<td>39,621</td>
</tr>
<tr>
<td>Latin America and the Caribbean</td>
<td>382</td>
<td>301</td>
<td>97</td>
<td>17</td>
<td>14</td>
<td>166</td>
<td>95</td>
<td>44</td>
<td>46</td>
<td>1,196</td>
<td></td>
</tr>
<tr>
<td>North America</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Oceania</td>
<td>3</td>
<td>3</td>
<td>12</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>18</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>35,029</td>
<td>26,631</td>
<td>27,897</td>
<td>31,323</td>
<td>20,803</td>
<td>23,145</td>
<td>21,192</td>
<td>28,747</td>
<td>39,516</td>
<td>29,294</td>
<td>283,577</td>
</tr>
</tbody>
</table>


Somalia was one of the biggest contributors of refugees in the early 1990s as the below table shows. It ranked third in the top ten resettlement departures of refugees in 1994 with 3,630 people resettled in various countries including New Zealand (UNHCR, 1994).
Table 2: Top ten resettlement departures by origin of refugees in 1994

<table>
<thead>
<tr>
<th>Origin</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iraq</td>
<td>6,870</td>
</tr>
<tr>
<td>Lao PDR</td>
<td>6,190</td>
</tr>
<tr>
<td>Somalia</td>
<td>3,630</td>
</tr>
<tr>
<td>Iran (Islamic Rep. of)</td>
<td>1,360</td>
</tr>
<tr>
<td>Sudan</td>
<td>1,340</td>
</tr>
<tr>
<td>Bosnia Herzegovina</td>
<td>430</td>
</tr>
<tr>
<td>Liberia</td>
<td>340</td>
</tr>
<tr>
<td>Afghanistan</td>
<td>340</td>
</tr>
<tr>
<td>Myanmar</td>
<td>210</td>
</tr>
<tr>
<td>Ethiopia</td>
<td>170</td>
</tr>
</tbody>
</table>

Source: (UNHCR, 1994)

In 2012, the number of refugees submitted to UNHCR for resettlement was 74,835. This was 18% less than the total submission for the year before where 91,843 refugees were submitted. The decrease in number of submissions was due to “resource constraints, restrictive processing criteria, and deteriorating security conditions in some host countries which hampered UNHCR’s access to refugee populations for resettlement processing” (UNHCR Resettlement Unit, 2012, p.4).

Out of the 74,835, 69,252 refugees were successful and departed to 26 different countries for resettlement. The countries contributing the largest refugees submitted for resettlement included Myanmar (22,074), followed by Iraq (10,760), Bhutan (9,923) and Somalia (7,174). These four countries made up about 66% of the total submissions (UNHCR Resettlement Unit, 2012). Also following are the three top countries that accepted refugees for resettlement: “the United States of America (53,053 persons departed), Australia (5,079), and Canada (4,755)” (UNHCR Global Trends, 2012, p.4). As above, Somalia still stands as the third largest contributor to refugees that needed for resettlement.
Table 3: Top ten countries of resettlement by UNHCR resettlement departures in 2012

<table>
<thead>
<tr>
<th>Country of Resettlement</th>
<th>Persons</th>
</tr>
</thead>
<tbody>
<tr>
<td>USA</td>
<td>53,053</td>
</tr>
<tr>
<td>Australia</td>
<td>5,079</td>
</tr>
<tr>
<td>Canada</td>
<td>4,755</td>
</tr>
<tr>
<td>Sweden</td>
<td>1,483</td>
</tr>
<tr>
<td>Norway</td>
<td>1,137</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>989</td>
</tr>
<tr>
<td>Finland</td>
<td>763</td>
</tr>
<tr>
<td>New Zealand</td>
<td>719</td>
</tr>
<tr>
<td>Denmark</td>
<td>324</td>
</tr>
<tr>
<td>Germany</td>
<td>323</td>
</tr>
<tr>
<td>All Others</td>
<td>627</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>69,252</strong></td>
</tr>
</tbody>
</table>

Source: (UNHCR Resettlement Unit, 2012)

The above table shows the top ten countries of resettlement and how many persons each country had accepted in 2012. New Zealand accepted 719 and ranks seventh place on the table.

Table 4: UNHCR resettlement by submission category in 2012

<table>
<thead>
<tr>
<th>Category</th>
<th>Cases Submitted</th>
<th>Persons Submitted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Legal and/or physical protection needs (LPN)</td>
<td>13,574</td>
<td>31,603</td>
</tr>
<tr>
<td>Lack of foreseeable alternative durable solutions (LAS)</td>
<td>6,784</td>
<td>19,060</td>
</tr>
<tr>
<td>Survivors of violence and/or torture (SVT)</td>
<td>4,014</td>
<td>12,222</td>
</tr>
<tr>
<td>Women and girls at risk (AWR)</td>
<td>3,354</td>
<td>8,709</td>
</tr>
<tr>
<td>Medical needs (MED)</td>
<td>604</td>
<td>2,221</td>
</tr>
<tr>
<td>Family reunification (FAM)</td>
<td>223</td>
<td>517</td>
</tr>
<tr>
<td>Children and adolescents at risk (CHL)</td>
<td>169</td>
<td>411</td>
</tr>
<tr>
<td>Older Refugees* (OLD)</td>
<td>48</td>
<td>92</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td><strong>28,770</strong></td>
<td><strong>74,835</strong></td>
</tr>
</tbody>
</table>

Source: (UNHCR Resettlement Unit, 2012)

The above table shows different submission categories in 2012 based on UNHCR resettlement criteria.
Table 5: Comparing total UNHCR refugee submitted globally for resettlement trends between 2008-2012

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Submissions</td>
<td>74,835</td>
<td>91,843</td>
<td>108,042</td>
<td>128,558</td>
<td>121,214</td>
</tr>
<tr>
<td>Departures</td>
<td>69,252</td>
<td>61,649</td>
<td>72,914</td>
<td>84,657</td>
<td>65,859</td>
</tr>
<tr>
<td>Rejected</td>
<td>5,583</td>
<td>30,194</td>
<td>35,128</td>
<td>43,901</td>
<td>55,355</td>
</tr>
<tr>
<td>Countries of Origin</td>
<td>79</td>
<td>77</td>
<td>71</td>
<td>77</td>
<td>76</td>
</tr>
<tr>
<td>Countries of Resettlement</td>
<td>26</td>
<td>22</td>
<td>28</td>
<td>24</td>
<td>24</td>
</tr>
</tbody>
</table>

Source: (UNHCR Resettlement Unit, 2012)

The table above compares the trends of UNHCR refugee submissions for resettlement from 2008 to 2012 on the bases of number total submissions, departed refugees, their countries of origin and the counties of resettlements. Over these five years period, the total number of persons submitted for settlement were decreasing significantly, similarly the rejection also decreased as “UNHCR encourages States to provide a formal rejection, rather than refuse to consider a case or return a submission to UNHCR without a decision” (UNHCR Guidelines, 2012).

**Outline of the Thesis**

This thesis consists of six chapters. Chapter one details the aims, objectives as well as the significances of this research. It also proposes the research question. Chapter two introduces a literature review on the background of Somalia as a country, Somalis as its people, their religious background as well as their customs and traditional laws. This chapter will also provide a historical overview of the Somali conflicts and what the main causes were, Somali refugee resettlement in New Zealand and worldwide; theories of integration, integration of Somali communities in their host countries such as New Zealand as well as programmes and policies that promoted effective integration into New Zealand.
The methods and methodology used for data collection in this research are detailed in Chapter three. I have tried to clearly justify the most appropriate, methodological approach and the methods of data collection for this research. This chapter also presents the structure of the research, the ethical concerns as well as the methods of data collection and data analysis.

Chapter Four presents the key findings of the study, which are arranged under ten different themes that emerged from analysing the data. Chapter Five introduces the discussion chapter, which presents a connection between the findings of the study and the literature review. And finally, Chapter Six presents the conclusion, the limitations and the recommendations.
CHAPTER TWO

LITERATURE REVIEW

Somalia

Understanding the socio-political context of Somali peoples in Auckland; their culture and religious background, and their refugee experiences informs perspectives. The history of Somalia and its peoples goes back thousands of years. Somalis are traditionally nomadic people who have occupied the Horn of Africa for over 1000 years. Somalia is a long, narrow country that wraps around the Horn of Africa and borders both the Red Sea and the Indian Ocean with the longest coast in Africa. Somalia has borders with Kenya in the south west, Ethiopia in the west and Djibouti in the northwest (Community University Health Care Centre (CUHCC), 2001).

Figure 2: Map showing neighbouring countries


Somalia was annexed by the colonial powers in the mid-1800s. The interest of the colonial countries grew after the opening of the Suez Canal in 1869 and the
country was divided into three colonial territories under the British, French and Italians. The British were the first to arrive in 1887 and they conquered Northern Somalia and declared as their protectorate and named it British Somaliland. The French landed on the western coast of Somalia, currently known as Djibouti and named it French Somaliland; followed by Italy which took over southern and eastern parts of Somalia, which included the Somali capital Mogadishu and declared it as Italian Somaliland (Countries and Their Cultures, n.d.).

Figure 3: Somali inhabited areas in Horn of Africa

![Map of Horn of Africa](image)

Source: (Ethnic Group, n.d)

In 1948, after World War II, parts of Somali inhabited land ‘Ogaden’ which was controlled by the British was transferred and designated as part of Ethiopia. Similarly, parts of Somali inhabited land on the northern border were put under the control of Kenya, which was also colonized by the British (Lewis, 1996). In
1960, the two territories that were under the Italian and British colonial powers, gained independence and merged to become Somalia, an independent state. The following figure shows the Somali map with provincial boundaries.

**Figure 4: Somali regional map**

The following facts provide some general information about Somalia:

- **Population**: 9.8 million (UN, 2012)
- **Capital**: Mogadishu
- **Area**: 637,657 sq km (246,201 sq miles)
- **Major languages**: Somali, Arabic, Italian, English
- **Major religion**: Islam
- **Life expectancy**: 50 years (men), 53 years (women)
- **Monetary unit**: 1 Somali shilling = 100 cents
- **Main exports**: Livestock, bananas, hides, fish
- **GNI per capita**: n/a

Source: (Aarmanta, 2010)

After independence, Somalia had nine years of civilian government thus becoming the first African country to have a democratically elected power transfer in 1967 (Ministry of Health, 2012).

In 1969, after the democratically elected president Mr Abdirashid Ali Sharmake was assassinated, General Si’aad Barre staged a military coup and installed a military government which ruled the country for 21 years.

Then, the northernmost region, which was under the French colony became independent on 27 June 1977 and formed an independent state currently known as Djibouti (Lewis, 1996).
The Somali People

Somalia, unlike many African nations, is composed predominately of a single, homogeneous ethnic group who share the same language, religion and culture. The majority of Somalis are nomadic or semi-nomadic herders; some are fishermen and some are farmers. The last census held in 1983 showed that the ethnic composition of Somali peoples was: 98% Somali; 1.2% Arab; .05% Bantu; and .03% ‘Others’ (Alomari, 2010).

According to Alomari (2010), Somali tribes vary in size with tribal membership numbering in the thousands and tens of thousands, if not millions. Somalis are divided into four major tribes namely Dir, Hawiya, Digil-Mirifle and Darod. It is also important to mention other smaller tribal groups including the Bantu; Banadiri; and groups of Arab descent. Within Somali tribal groups, there are many clans and sub-clans. The clan-family system forms the basis of Somali society. The clan system is characterized by patterns of shifting allegiances between clan families. Frequently, clan leaders, who are tribal chiefs, exercise power through connections to high status government officials who in turn seek out support from tribal chiefs by appointing them to high positions in government offices. This makes the Somali political system vulnerable to political manipulation and corruption. According to Mohamed (2009), “corruption and nepotism were widespread problems in government”. He argues again that “tribalism was the main reason that corruption existed because it undermined good governance by enabling unqualified people to claim critical positions because they had the right blood”. Soon after Somalia became independent and the first Somali-led government was formed, over eighty parties were formed on the basis of tribal lineage, except one party SYL (Somali Youth Party), which was the main party that won freedom and independence from the colonial powers of Italy and Britain. Most of the other parties were formed to protect the interest of the tribe rather than that of the Somali nation (Mohamed, 2009).

Somali Traditional Law

Generally, when describing the Somali traditional structures, they can be divided into three different core elements:
The first element is the traditional social structure which is based on clan lineage that acts as the basic foundation of the nomadic Somali society. The primary interest of clan often is its natural divisive reflection at the political level (Aden, 2011; Gundel, 2006).

A clan group is very important because its members are responsible for each other when it comes to payments of blood compensation or blood money (Mag\(^1\)). The Mag paying group depend on how wealthy the clan members are. This provides the clan members an insurance or pension scheme which, in principle, can 'release' them from their clan-bonds (Aden, 2011; Gladitz, n.d; Gundel, 2006, 2009; Harper, 2011; Menkhaus, 2007).

The second element is Somali customary law known as Xeer in Somali (see Glossary). These traditional laws are based on strong traditions and norms which can be dynamic rather than being static within the framework of the clan system (Gundel, 2006). Xeer are particularly active and play an important role in the rural areas, which is implemented by the traditional elders for dispute management, settlement and reconciliation (Gladitz, n.d). Since there was a vacuum for the role of government in Somalia, Xeer became the only law available and was applied in solving perhaps 80-90% of all disputes and criminal cases both in urban and rural areas (Gladitz, n.d). The xeer and the customary practices is usually indisputable and the say of the elders is final (Gladitz, n.d; Gundel, 2006).

The third element is the traditional authorities which re-emerged after the civil war with considerable importance as means of law and security after the state collapse. These played a crucial role as primary rules and regulations for access to resource sharing such as water and grazing areas (Gundel, 2006).

Historically, the role of the traditional elders was minimized by the colonial powers and after independence the Somali government where “the elders were perceived as being as corrupt as the Somali government; who tried to

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\(^1\) Mag is a Somali term used for Blood Money which means money paid in compensation to the family of someone who has been killed.
manipulate them and buy their loyalty. In this sense the crisis of the traditional system stems from the forced changes that began with the colonial times remained” (Gundel, 2006, 2009). However, according to Gundel (2006):

The status and legitimacy of the elders underwent a renaissance during and after the civil war, and with that a renewed respect derived from their successes in solving conflicts and managing clan affairs – even in a situation of stress owing to a lack of capacity to adapt to the rapid social changes produced by the civil war.

The role of traditional elders was paramount in the formation of semi-autonomous administrations of Puntland and Somaliland where elders joined hands and created high-level regional administration successfully (Aden, 2011; Gundel, 2009; Harper, 2011). Similarly, the role of the traditional elders and their influence has continued to play an important role in mediating disputes within the Somali communities in the diaspora (Gundel, 2006; Ibrahim, 2012; Lawrence, 2007). The following map shows areas inhabited by Somalis along ethnic lines in the Horn of Africa:

**Figure 5: Map of Somali Ethnic Groups**

Source: (Ethnic Group, n.d)
**Collapse of Government, Civil War and Refugee Plight**

The military dictatorship government established in 1969 led by General Bare, established a socialist, military government which enjoyed popular support of the public in the early years. In the early 1980s, some clans formed their own clan-militias opposing General Bare’s rule and waged war against the Bare led government in order to overthrow him.

The military government then started favouring some clans over others according to their loyalty for General Bare’s regime. The government began to persecute some clans subjecting their members to large-scale human rights abuses, including long-term imprisonment without trial, assaults, killings and torture. Somalia’s government lost power and crumbled in 1991 after three years of civil war. This led the country to go in turmoil, functional fighting and anarchy. The civil war led to over one million people leaving the country to escape hunger, rape, and death that had become widespread and started fleeing to refugee camps in neighbouring countries namely, Kenya, Ethiopia, Yemen and Djibouti (Lewis, 1996).

Though it has been 22 years since the conflict started in Somalia, the country is still ranked by UNHCR as the second highest contributor of refugees worldwide with over one million Somali refugees in refugee camps in neighbouring countries and over 1.36 million internally displaced persons (IDPs) with Somalia. Somalia still remains one of the worst humanitarian crises the UNHCR and other international donor agencies still face (UNHCR 2013). The following map shows places where Somali refugees are highly present:
So urce: (UNCHR, 2013)

**Who Is a Refugee?**

Article 1 of the United Nations 1951 *United Nations Convention Relating to the Status of Refugees*, provides the following legal definition of a refugee:

> A refugee is someone who has been forced to flee his or her country because of persecution, war, or violence. A refugee has a well-founded fear of persecution for reasons of race, religion, nationality, political opinion or membership in a particular social group. Most likely, they cannot return home or are afraid to do so. War and ethnic, tribal and religious violence are the leading causes of refugees fleeing their countries. (The Refugee Convention, 1951)

In 1967, the *Protocol Relating to the Status of Refugees* broadened this definition by adding displaced people who are seeking temporary refuge to escape political and social disruption (Office of the United Nations High Commissioner for Refugees, 1992).

Figure 6: Map of Somali refugees in neighbouring countries
Refugees are often the human casualties of war, political persecution, ethnic cleansing, and rape in their homelands, causing them to flee to other countries for safety and security.

In order to understand how refugees from Africa come to New Zealand, it is important to briefly explain the New Zealand Refugee Quota Programme and its main components. Since 1987, the New Zealand government has been committed to an annual quota intake of 750 places (Mortensen, 2008). There are three categories of refugees who enter New Zealand: The annual refugee quota programme; refugee family sponsored migrants; and asylum seekers.

Currently, the annual refugee quota intake still stands at 750 people and is divided into three subcategories: Women at Risk (minimum 75 places); 75 Medical/Disabled cases and UNHCR Priority Protection (600 places including up to 300 for family reunification and 35 for emergency cases) (Ministry of Health, 2012).

The second category of refugees who enter New Zealand are as refugee family sponsored migrants under the Refugee Family Support Category (family reunification). This group are the relatives of refugees already living in New Zealand. The Refugee Family Support Category (family reunification) is to assist refugees living in New Zealand to sponsor family members for residence in New Zealand who do not qualify for residence under any other immigration policy Mortensen (2008, p.2). The Refugee Family Support Category (RFSC) has two systems of registrations called tier one and tier two. Only sponsors who do not have immediate family members in New Zealand are eligible for tier one, which has higher priority over tier two (UNHCR, 2011).

In this case, all the costs including application fees and air travel are generally met by the relatives in New Zealand who are struggling with their own settlement challenges. There are 300 places available under this category annually (Ministry of Health, 2012).
The third category that refugees enter New Zealand is as “asylum seekers”. Asylum seekers are those people who spontaneously enter New Zealand borders and seek refugee status or protection. Immigration New Zealand investigates their claims and either accepts or rejects them depending on whether their circumstances meet the criteria set out in the UN convention relating to status of refugees (Ministry of Health, 2012).

**Refugees in International Context**

According to the UNHCR’s latest report, by the end of 2013, 51.2 million people were forcibly displaced worldwide due to conflict, persecution, torture and other forms of human rights violation. As many as 11.7 million people are registered refugees with UNHCR (UNHCR, 2014). Somalis is the third largest contributor of refugees after Syria and Afghanistan with over one million refugees mostly in neighbouring countries (UNHCR, 2014).

**Figure 7: The following figure indicates the increases of refugees from 1993-2013**

![Image of a bar graph showing increases of refugees from 1993-2013](image)

Source: UNHCR Global Trend 2013 (UNHCR, 2014)

**New Zealand History of Refugees**

The first wave of refugees arrived in New Zealand in 1944, they consisted of 734 children and 102 adults caregivers. These Polish refugees arrived via Iran on an American warship, the General Randall. These refugees were mostly orphans who had lost their parents in the deportations to Russian prisons and labour camps. The New Zealand government accepted these children with the
intention of returning them to Poland when the war finished. These first refugee arrivals settled in a small town called Pahiatua, in the North Island, where a special camp was built for them. The initiative taken by New Zealand in accepting Polish refugees was due to the work of Countess Maria Wodzicka who was the Polish Red Cross delegate in New Zealand and the wife of the Polish Consul-General (Beaglehole, 2009).

In 1945, the Polish refugees were given a choice to either remain in New Zealand or to return to Poland. Out of the 837, 45 adults and children chose to return to Poland and the rest were sent to different parts of New Zealand following the closure of the camp in 1947. After the Second World War, many other refugees from various other nationalities due to global conflicts and ideological tensions arrived in New Zealand. The 1970s saw a number of Chilean’s arriving. From the late 1970s until the late 1980s the majority of refugees coming to New Zealand were from Indo-China.

**Arrival of Refugees from Africa in New Zealand**

There are two groups of African refugees who have resettled in New Zealand. The first group arrived in the early 1990s and they were mainly from the Horn of African countries such as Eritrea, Ethiopia, Somalia and Sudan (currently South Sudan). This group forms the largest proportion of refugees from Africa.

The second group are mainly from central African countries such as Burundi, the Democratic Republic of Congo and Congo Brazzaville. These groups have been arriving since 2000.

Between the period of 1 July 1992 and 30 July 2013, there were 15,031 refugees from 49 countries including a few stateless ones who arrived and settled in New Zealand through the Refugee Quota Programme (Immigration Refugee Quota Branch). Among those 49 countries, 18 countries are in Africa which contributed 4,445 people out of the total of 15,031 refugees which is equivalent to 29.57%. Among these African countries, the top three contributors are Somalia (1,781), Ethiopia (1,174) and Sudan (437). Please refer to table below:
Table 3: African Quota refugee arrivals from 1 July 1992 to 30 July 2013

<table>
<thead>
<tr>
<th>Country of origin</th>
<th>Totals from 1 July 1992 to 30 July 2013</th>
<th>% of the total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Burundi</td>
<td>228</td>
<td>5.13</td>
</tr>
<tr>
<td>Congolese</td>
<td>109</td>
<td>2.45%</td>
</tr>
<tr>
<td>Congo DRC</td>
<td>225</td>
<td>5.12%</td>
</tr>
<tr>
<td>Djibouti</td>
<td>57</td>
<td>1.28%</td>
</tr>
<tr>
<td>Eritrea</td>
<td>369</td>
<td>8.30%</td>
</tr>
<tr>
<td>Ethiopia</td>
<td>1,174</td>
<td>26.41%</td>
</tr>
<tr>
<td>Somalia</td>
<td>1,781</td>
<td>40.01%</td>
</tr>
<tr>
<td>Sudan</td>
<td>437</td>
<td>9.83%</td>
</tr>
<tr>
<td>Other Africans with &lt;1%</td>
<td>65</td>
<td>1.46%</td>
</tr>
<tr>
<td>Total Africans</td>
<td>4,445</td>
<td>29.57%</td>
</tr>
<tr>
<td>None-African</td>
<td>10,586</td>
<td>70.43%</td>
</tr>
<tr>
<td>Grand Total</td>
<td>15,031</td>
<td>100%</td>
</tr>
</tbody>
</table>

Source: NZIS email dated 30 September 2013

**Arrival of Somali Refugees in New Zealand**

New Zealand and other refugee resettlement countries started accepting Somali refugees from the early 1990s onwards. The majority of Somali refugees arrived in New Zealand between 1992 and 1994. In June 1993, the first group of African quota refugees arrived at the Mangere Refugee Reception centre. Between 1 July 1992 and 30 June 2013, 1,781 Somalis were admitted under the quota programme which accounted for 40.01% of refugees from Africa. Many other Somali refugees arrived as asylum seekers, as part of family reunification and as migrants. It is hard to find an accurate report on the exact number of Somalis who have arrived in New Zealand, as Africans often identify themselves as Africans without specifying their particular ethnicity during censuses but Somalis are the biggest African community in New Zealand and
settled in all of the major cities. Bernard Guerin, Guerin, Diiriye, and Yates (2004) estimated the number of Somali in New Zealand to be about 4,000 who mostly came via the Refugee Quota Programme or through family reunification and as asylum seekers. The number of Somalis who settled in Auckland were estimated to be between 1,200-1,500 in the early 2000s (Rapson, 2003).

The arrival of Somali refugees through the Refugee Quota Programme in New Zealand has significantly decreased over the last ten years and only 122 people arrived during the period from 2004 to 2013. The following table contains the categories, age and gender distributions of these 122 Somali refugees.

Table 4: Somali quota of refugee arrivals from 2004-2013

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Emergency</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Medical / Disabled</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Women at Risk</td>
<td>3</td>
<td>9</td>
<td>0</td>
<td>6</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>11</td>
<td>1</td>
</tr>
<tr>
<td>Protection</td>
<td>12</td>
<td>0</td>
<td>0</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Family Reunion</td>
<td>40</td>
<td>4</td>
<td>0</td>
<td>4</td>
<td>0</td>
<td>5</td>
<td>4</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Totals</td>
<td>69</td>
<td>13</td>
<td>0</td>
<td>18</td>
<td>0</td>
<td>5</td>
<td>4</td>
<td>11</td>
<td>2</td>
</tr>
</tbody>
</table>

Age Group

<table>
<thead>
<tr>
<th></th>
<th>0--4yrs</th>
<th>5--11yrs</th>
<th>12--17yrs</th>
<th>18+yrs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Totals</td>
<td>69</td>
<td>13</td>
<td>0</td>
<td>18</td>
</tr>
</tbody>
</table>

Gender

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Totals</td>
<td>69</td>
<td>13</td>
</tr>
</tbody>
</table>

Source: NZIS Email dated 30 September 2013
When refugees resettle in New Zealand, they have equal rights like any other New Zealand citizens and the law of the country guarantees to place great importance on respect for peoples’ cultural, ethnic, racial and religious backgrounds and their right to participate equally in society. This also gives refugees the right to be protected from all forms of racism and discrimination by New Zealand law, the right to practice their religious beliefs, provides freedom of speech, freedom of movement, freedom to express their political opinion as well as being able to participate equally in society.

**Somalis as a Community**

According to Ife and Tesoriero (2002, p.80) the definition of community is problematic and it is recommended that anyone wishing to use the word clarifies the purpose and the meaning for which it is used. People often define community as a sense of feeling of belonging, where someone is a member and accepted and is a valued part of a group. Vanier (1979, p.18) defines “community as a place where we can be ourselves without fear or constraint. Community life depends on mutual trust among all its members”. Again Mark (2001,p.479) explained the basic concept of community formation for minority communities because they “share the same culture, language, national history, and world view—are social creatures, a viable “community” in a new, foreign, and somewhat hostile environment requires a degree of intentionality”. These Somalis share the same ethnicity, language, culture and religion. These unique characteristics give Somalis a great sense of belonging to one another. Although, one may find different opinions among Somalis regarding political opinions, tribal issues and power struggles about who is to lead the community, Somalis are still unified as an identity and as a community (Mark, 2001).

Since the civil war erupted in Somalia in 1991, about 2 million fled Somalia to live in diaspora in many parts of the world such as Europe, USA, Canada, the Middle East, Africa, Australia and New Zealand (Al-Sharmani, 2007 ,p.1). Being widely dispersed in so many countries, Somali diasporas have adapted to live in different environments. Elmi (2011, p.100) notes that in countries like the UK and USA, Somalis found existing Somali communities and other ethnic Muslim diaspora, which gave newcomers a sense of belonging. Whereas, in countries
like Sweden and Norway, Somalis were the first African refugees and Muslims and this resulted, in some regards, to better integration and developing a sense of belonging (Svenberg, Mattsson, & Skott, 2009).

There is now a large body of literature relating to the settlement of the Somali refugees internationally much of which relates to the formation of community organizations. As noted by Vercillo (2010) ethnic community organizations provide a wide range of advice in the settlement of refugees and as well as service providers, which results in a successful integration for new refugee arrivals in Canada. This is done through mediating “service provision in an undiscriminating and sensitive environment, the role of community organizations can be influential in rebuilding community and providing a safe and empowering setting in which individuals and communities may regain confidence” (Vercillo, 2010).

The role of Somali community organizations in Canada that focused on working and empowering youth by providing them with appropriate networking and employment opportunities, the Somali community to resettle and begin to successfully integrate into society (Vercillo, 2010). Vercillo (2010) study also recommends that “without a unified voice and a collaborative strategy, public representation for Somalis in Toronto remains weak”. Soon after Somalis settled in Auckland, they formed the first Somali community organization in Auckland in 1997 and it was named the Auckland Somali Community Association (ASCA), which still operates (Family and Community Services, 1997). The community organization worked and collaborated with various different government and NGO service providers in order to deliver culturally appropriate services to the community including “information about nutrition for children, early childhood development, the school system, mental health issues, and ways to guide and teach children and young people to achieve good outcomes” (Guerin & Guerin, 2002, p.17). Some of these government and community agencies ASCA worked with include the Ministry of Education, Special Education, Early Childhood Education, Public Health Group (Guerin & Guerin, 2002).
Somali Refugee Community in New Zealand

Somali families who have resettled in New Zealand face significant resettlement challenges. Many refugees from Somalia are widowed women who face the burden of caring for a large family without the support of the traditional extended family. In other cases, families may face adjustment issues associated with the changing gender and intergenerational roles. A common problem that many young Somali diaspora face is that they are raised in single parent homes, often by mothers, as fathers have either being killed or are missing. This results in a significant challenge in finding a role model for youngsters, particularly boys, for parenting in New Zealand and some get involved in crimes such as drug and alcohol (Ibrahim, 2012, p.31).

Due to the prolonged conflict in Somalia, Somali diasporas have set up a network of money remitting agencies called Hawala2 around the world where they send back funds to Somalia; estimated to be over one billion dollars annually, which is far more than the international aid agencies provide (Elmi, 2011, p.100). It is estimated that about forty percent of all Somali households in Somalia receive remitted money from diaspora Somalis. A survey conducted in the UK on Somali remittances showed that 68 percent of all remitted money goes to family members (Hassan & Chalmers, 2008). This topic of Somalis sending money to their loved ones is highly researched internationally (Bowers, 2008; Hammond et al., 2011; Hassan & Chalmers, 2008; Hesse, 2010; Kibikyo & Omar, 2012; Lindley, 2006, 2009, 2013; Maimbo & Ratha, 2005; Sander & Maimbo, 2005; Schaeffer, 2008). The sending of regular remittances, compromises a family’s capacity to meet the financial demands of resettlement. Gray and Elliott (2001, p.48) note that:

Ethiopian and Somali refugees have an obligation to friends and family left behind in refugee camps in Africa. Families are expected to send money, support family offshore and seek to bring family to New Zealand. This can be expensive with some families paying application fees, medical fees and airfares with money saved from benefits and poorly paid jobs.

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2Hawala is a method of transferring money without any actual movement. One definition from Interpol is that Hawala is “money transfer without money movement.” [http://www.investopedia.com/terms/h/hawala.asp](http://www.investopedia.com/terms/h/hawala.asp)
Families find it extremely difficult to adjust to their changed social status in New Zealand. Many families feel strongly the loss of the professional and community status that they held in Somalia leading to widespread depression among family members resettled in New Zealand. Sometimes the frustration and anger that results from reduced circumstances, hopelessness and continued unemployment leads to family violence (Ibrahim, 2012, p.134).

Another major problem that increases the economic hardship for most refugee communities is lengthy processes of sponsoring family members to New Zealand, especially those who are from countries listed as a security risk by New Zealand Immigration. Any applications of refugee people from those countries goes to the Immigration Profiling Branch (IPB) in Wellington, where applications remain unresolved for years (Changemakers Refugee Forum Inc, 2009).

For children from refugee backgrounds the trauma of resettlement can be greater than the previous trauma of war and life in refugee camps. A significant number of young adults in the Somali community come to New Zealand without adult support. In other cases, young adult’s relationships with parents or guardians have broken down since arriving in New Zealand. Many children from Somalia, particularly those who have spent prolonged periods in a refugee camp, have had limited school experience and subsequently have learning difficulties and problems adjusting to school life in New Zealand. This has led to a high rate of school failure, particularly among boys. It is of note that numbers of Somali children and young people have been referred to Child, Adolescent and Family Mental Health Services and to the Ministry of Education, Special Education Services for post traumatic stress disorder, depression, anxiety disorders and behavioural problems (Ellis, Miller, Baldwin, & Abdi, 2011).

Like many African refugee communities, Somalis in New Zealand also experience some level of discrimination based on their clothing, religion and colour and often receive negative focus from the media labelling them as a group of lazy and non hard-working people who depended on the welfare system and state subsidised housing. Somali women particularly face more
racial discrimination and harassment compared to men because the “majority of them wear hijab, (long dresses and scarves with arms and heads covered) and many Somali women wear brightly-coloured hijab, thereby increasing their visibility in a primarily Christian, Western-dressing” (Guerin & Guerin, 2002). This makes them easily identified and targeted (Ager, Malcolm, Sadollah, & O'May, 2002; Butcher, Spoonley, & Trlin, 2006; Hebbani, 2014; Mortensen, 2008; Tuwe, 2012). Since the terrorist attacks in 9/11, the attacks on Muslims have been on the rise, which is based on hate and racism (Ager et al., 2002; DeSouza, 2012; Lafraie, 2006). This led to the significant increase of anti-Islamic hate crimes in most developed countries (Human Rights First, 2008).

Similarly, another study in New Zealand of refugee experiences of discrimination found that:

Muslims or those from the Middle East had encountered discrimination relating directly to the terrorist attacks of 11 September 2001 and thought that this made acquiring employment particularly difficult. They suggested that this discrimination was significantly propagated or maintained through negative media reporting or images of their groups. Butcher et al. (2006, p.vii)

Again, another area that presents great challenge for the Somali community in New Zealand is Somali migration to Australia (James, 2013). The numbers of Somalis moving to Australia due to better economic and employment opportunities led to the drop of the Somali community in New Zealand. According to Lawrence (2007, p.206), the migration of Somalis from New Zealand to Australia is mainly because of the presence of larger and much established Somali community in Australia.

According to Lawrence:

Somalis experience better life prospects in Australia compared to New Zealand and find it easier to find work. This tended to be the main motivation for migration to Australia. The motivation for this movement is similar to that in nomadic times where people would always be searching for the best opportunities such as the best grass and water supplies to keep their stock alive. Lawrence (2007, p.206)
Table 5: Trend of Somali population in New Zealand according to the NZ census recorded in 2001, 2006 and 2013

<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>2001</td>
<td>1,968</td>
</tr>
<tr>
<td>2006</td>
<td>2,314</td>
</tr>
<tr>
<td>2013</td>
<td>1,614</td>
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</tbody>
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The table above shows the Somali population in New Zealand recorded in censuses for 2001, 2006 and 2013. Between 2001 and 2006, the Somali population increased from 1,968 to 2,314 which is an 18% increase. On the other hand, the Somali population decreased from 2,314 to 1,614 persons as per the 2006 and 2013 census. This is a total decrease of 30% (Statistics New Zealand, 2013). There was not any data available for Somalis in any census held before 2001 in New Zealand. Specifically speaking about Auckland, the Somalis are one of the top ethnic groups decreasing at 27% since 2006 (Reid, 2014).

New Zealand Settlement Strategy

The New Zealand government launched the New Zealand Government Settlement Strategy with the aim to provide refugees an integrated framework that would meet the needs of refugees/migrants as well as their families for a smooth and effective settlement in New Zealand (Hong & Allen, 2009). The Settlement National Action Plan (SNAP) that was launched in 2007, clearly set out national goals which consisted a number of initiatives, which included proper and meaningful funding for refugee resettlements, assessment of refugee qualifications and skills, funded English language tuition at schools both for children and adults, support and career advice for refugees who were seeking employment and also giving a voice to refugee communities to participate and be part of the implementation of these initiatives superseded by the new Strategy (Hong & Allen, 2009).
This was followed by the launch of a number of regional settlement strategies including Auckland and Wellington respectively.

**New Zealand Refugee Resettlement Strategy**

The New Zealand government approved the refugee resettlement strategy in 2012 and this strategy was planned to be implemented from 2013/2014. The aim of this new strategy was that refugees fully participate and integrate socially and economically in their new community as early as possible, so those successful settlement outcomes are achieved. The strategy has five goals: (Minister of Immigration, 2012, p.6).
Figure 9: The five goals of the strategy

This outcome is supported by the following five integration outcomes:

- **Self-sufficiency** – all working-age refugees are in paid work or are supported by a family member in paid work
- **Participation** – refugees actively participate in New Zealand life and have a strong sense of belonging here
- **Health and wellbeing** – refugees and their families enjoy healthy, safe and independent lives
- **Education** – English language skills help refugees participate in education and daily life
- **Housing** – refugees live in safe, secure, healthy and affordable homes, without needing government housing assistance (Minister of Immigration, 2012, p.7).

**Refugee Settlement Process**

New Zealand is one of 26 generous countries that open their doors for refugees by accepting them into their countries. When New Zealand accepts refugees for
resettlement, it is committed to provide an opportunity to resettle and have safety, food, shelter, and access to health, education and right to employment so that refugees get durable solution for their plight (Altinkaya & Omundsen, 1999; Mark, 2001; Mugadza, 2012). However, refugees suffer severe experiences of war and violence and these prolonged traumatic events that they live with for quite some time, if not a lifetime, often have a great impact on successful resettlement outcomes, which thus hinders effective integration into the wider society.

When refugees are approved to come to New Zealand, all travel costs are paid for and certificates of identity provided which enables them to travel to New Zealand. Upon arrival in New Zealand, refugees are taken to the Mangere Refugee Reception Centre (MRRC) which is managed by the New Zealand Immigration Refugee Quota Branch (Ferguson, Plumridge, & Krishnan, 2011). There are also other government and non-government organizations (NGO) that operate in the centre including “Refugee Services, Refugees As Survivors (RAS), the Auckland Regional Public Health Service, and the Auckland University of Technology Centre for Refugee Education” (Thammavongsa, 2009, p.9). Refugees stay for a period of six weeks and go through a comprehensive medical screening as well as further documentation and orientation classes. Language assessment and some basic English classes are given during their six week stay at the centre. After six weeks, refugees leave Mangere to start their new lives in New Zealand (Ferguson et al., 2011; Thammavongsa, 2009). Quota refugees are given permanent residence on their arrival in New Zealand, which allows them to remain indefinitely in the country.

<table>
<thead>
<tr>
<th>Table 9: Resettlement services required by refugees</th>
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<tbody>
<tr>
<td><strong>Resettlement Service</strong></td>
</tr>
<tr>
<td><strong>Arrival</strong></td>
</tr>
<tr>
<td><strong>Language Training</strong></td>
</tr>
</tbody>
</table>
**Employment**
career counselling and support, C.V. preparation, skills training, workplace orientation, job referrals, work placement and support;

**Social Support**
individual and family counselling, family and child services, crisis intervention, housing and budget advice;

**Health**
health promotion, health education, interpreting services, peer support groups, mental health counselling and support services;

**Legal**
immigration, housing, family law, income maintenance, employment standards, workers' compensation;

**Community Participation**
inter-agency referrals, community outreach programmes, needs assessments, community support, advocacy on access issues, language and cultural maintenance, and community development.

Source: (Altinkaya & Omundsen, 1999, p.5)

**Integration**
The integration process for the Somali refugee community into New Zealand has been a journey with multiple challenges and obstacles since their arrival in the early 1990s. Often the Somali refugees face challenges accessing services such as education, housing, employment and health. Other common barriers include accessing services due to lack of English proficiency and familiarity with the cultural norms of the hosting community (Ibrahim, 2012, p151). The Somali refugee community also face some level of discrimination based on their clothing, religion and colour, and often received negative attention from the media who labelled them as a group of lazy, non hard-working people who depended on the welfare system and state subsidised housing and had not been given a chance of employment due to safety concerns (J. R. McKenzie Trust, 2004). These had been identified as a major barrier that prevented the Somali community from properly integrating into the wider society (Guerin & Guerin, 2002; Mortensen, 2008).

The main purpose of this research is to explore how the Somali community has integrated into the New Zealand way of life. The European Council on Refugees
and Exiles (ECRE) defines integration as a two way process, that is (European Council on Refugees and Exiles (ECRE), 2002, p9).

a) dynamic and two-way: it places demands on both receiving societies and the individuals and/or the communities concerned. From a refugee perspective, integration requires preparedness to adapt to the lifestyle of the host society without having to lose one’s own cultural identity. From the point of view of the receiving society, it requires a willingness to adapt public institutions to changes in the population profile, accept refugees as part of the national community, and take action to facilitate access to resources and decision making processes.

b) Long-term: from a psychological perspective, it often starts at the time of arrival in the country of final destination and is concluded when a refugee becomes an active member of that society from a legal, social, economic, educational and cultural perspective.

Other definitions include similar elements:

Penninx (2005a, p.1) defines integration as:

… the process of becoming an accepted part of society. There are two parties involved in integration processes: the immigrants, with their particular characteristics, efforts and adaptation and the receiving society with its reactions to newcomers. The interaction between the two determines the direction and the ultimate outcome of the integration process. They are, however, unequal partners. The receiving society, its institutions, structures and the integration of migrants: Economic, social, cultural and political dimensions. The new demographic regime: Population challenges and policy responses.

In Bauböck (2006, p.2) view:

Integration in a broad sense refers to a condition of societal cohesion as well as to a process of inclusion of outsiders or newcomers. In contrast with ‘assimilation’, integration in the latter sense is generally defined as a two-way process of interaction between given institutions of a society and those who gain access that will result in changing the institutional framework and the modes of societal cohesion…

The United Nations Humanitarian Commission for Refugees sets out nine goals of resettlement and integration that are as follows:
• to restore security, control and social and economic independence by meeting basic needs, facilitating communication and fostering the understanding of the receiving society
• to promote the capacity to rebuild a positive future in the receiving society
• to promote family reunification and restore supportive relationships within families
• to promote connections with volunteers and professionals able to provide support
• to restore confidence in political systems and institutions and to reinforce the concept of human rights and the rule of law
• to promote cultural and religious integrity and to restore attachments to, and promote participation in, community, social, cultural and economic systems by valuing diversity
• to counter racism, discrimination and xenophobia and build welcoming and hospitable communities
• to support the development of strong, cohesive refugee communities and credible refugee leadership
• to foster conditions that supports the integration potential of all resettled refugees” (UNHCR, 2002, 2011).

Valtonen (1999, p.9) states that successful integration into the new society is dependent on refugee’s resources and capabilities. ‘Economic’ capital refers to material wealth. ‘Cultural’ capital refers to educational credentials, language and cultural goods. ‘Social’ capital refers to the individual refugee’s ability to mobilize and interact with people through connections and social networks. ‘Human’ capital, is the term that refers to education, skills and other professions that the refugees have come with or gained from the country of residence. These social capitals act as a bridge for refugees to integrate providing an opportunity to mix and engage with the hosting community.

Ager & Strang’s (2004, 2008) framework for the ten key domains of central importance to the integration of refugees has been the most often cited. The domains are: synthesising
Means and Markers: representing four domains under the titles: Employment, Housing, Education, and Health. These domains play critical factors in the integration process.

Social Connections: representing three domains which are social bridges, social bonds, and social links. These social capital domains emphasize the importance of understanding the integration processes.

Facilitators: this framework contains two domains; language and cultural knowledge, safety and stability to help refugees engage confidently.

Foundation: this domain represents rights, expectations and obligations, rights and citizenship.

This study will be guided by the theoretical lens of Ager and Strang’s integration as an analytical framework.

**Figure 10: Ager and Strang’s theoretical framework of integration**

A Conceptual Framework Defining Core Domains of Integration

Source: (Ager & Strang, 2008, p5).

**Means and markers**

Ager and Strang (2008) framework for the ten key domains of central importance to the integration of refugees. The Means and Markers represent
four domains under the titles: Employment, Housing, Education, and Health. These domains play critical factors in the integration process for refugees.

Employment

A number of research projects have been undertaken on the prospect of employment for refugees and how that shapes their settlement outcomes in their new countries. Article 23 of the Universal Declaration of Human Rights states that:

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection. (Assembly UN General, 1948).

Similarly:

Providing the means for economic stability, employment has a powerful influence on one’s capacity to participate equally in the receiving society. Without employment, refugees risk becoming trapped in a cycle of social and economic marginalization affecting not only them but possibly future generations. (UNHCR, 2002)

Gaining employment has massive impacts on the identity, status and the feelings of worthiness for the refugees (Pittaway, Muli, & Shteir, 2009). One of the latest studies conducted in New Zealand by Searle, Prouse, L'Ami, Gray, and Gruner (2012) highlighted “employment provides former refugees with an income, a social context and identity. Refugees themselves identify employment as an essential to the process of settlement and integration”. Most former refugees set a personal goal having a better job within the next five years. Change Makers Refugee Forum (2012) report on employment also highlights, “Having a job is very important because it keeps you out of the welfare and also to be financially independent for yourself”.

According to Abdelkerim (2012), lack of knowledge and experience of how to look for a job can result in lack of access to formal and informal employment
networks, lack of local references, poor provision of advice, and low self-confidence of approaching in a relatively unfamiliar environment. Having limited social networks of the hosting country such as New Zealand, to compare to their extensive networks in Somalia, was seen as a barrier to meaningful employment for Somalis in New Zealand (Change Makers Refugee Forum, 2012; Colic-Peisker & Tilbury, 2007; Ibrahim, 2012; Searle et al., 2012). Another study also revealed that “Women are often told that they cannot have a job because of their dress, or the dress codes of certain employers prevent women from gaining employment” (Guerin & Guerin, 2002, p.3).

Another barrier that often affects the refugees to independently look for employment themselves is a lack of English proficiency. Again Bernard Guerin, Guerin, Diirye, and Omar (2005) findings from studying Somalis in New Zealand would agree with Ager and Strang (2008) that poor English proficiency and lack of qualifications is one of the main barriers to employment in the newly emerging African communities. Similarly, another study also found that gaining credentials recognition for their overseas qualifications and experience was a major challenge for refugees. This became a barrier for getting employment equivalent to positions they held in their home country (Lamba, 2003).

The New Zealand government takes things seriously and understands the importance of employment for refugees and promotes employment as a key component for effective integration (Change Makers Refugee Forum, 2012). The Refugee Settlement Strategy aims to improve self-sufficiency for refugee people, which is targeting that all working-age refugees are in paid work or are supported by a family member in paid work (Minister of Immigration, 2012). The latest study that reviewed quota refugees settlement ten years on in New Zealand revealed that seventy-three percent of people from a refugee background had worked in a paid job since their arrival in New Zealand (Searle et al., 2012).
Housing
This section reviews the housing experience of resettled Somali refugees in New Zealand and other countries that offer settlement for refugees and how it impacts upon their integration.

According to article 21 of refugee:

As regards housing, the Contracting States, in so far as the matter is regulated by law or regulations or is subject to the control of public authorities, shall accord to refugees lawfully staying in their territory treatment as favourable as possible and, in any event, not less favourable than that accorded to aliens generally in the same circumstances. (*The Refugee Convention, 1951*)

Again the UNHCR recognizes (UNHCR, 2002), finding safe, secure and affordable housing plays a very important role in determining the overall health and well-being of resettled refugees and provides a base from which they can seek employment, re-establish themselves as a community and family as well as make connections with the wider community. The latest UNHCR report on integration of refugees in Europe also revealed that:

“refugees struggle with accessing suitable, affordable, secure, independent housing. Reasons include landlords’ reluctance to rent to refugees, the urgency with which refugees must find housing after recognition of status, refugees’ lack of employment and therefore of secure income, particularly in the transition phase, a lack of security deposit, or work contract. Due to these reasons, refugees rely heavily on social housing, which is more problematic in large cities where there is often a general housing shortage” (UNHCR Office in Europe, 2013).

The literature available both in New Zealand and other countries of resettlement like the UK, Canada and USA, all indicate that Somali refugees face almost similar challenges of finding proper housing that meets their needs. One of the reasons being that Somalis often have large families and finding suitable accommodation that meets their needs is problematic (Ibrahim, 2012; Murdie, 2003). A study that examined the settlement and integration experience of refugees and migrants from the Horn of Africa, in Australia, found that families share accommodation which leads to overcrowding. This often puts tenants in a very bad situation, fearing the landlord would find out how many people were
living on the property (Pittaway et al., 2009). Other studies also emphasized the physical size of the house and its quality. Phillips (2006) argues that evidence shows the housing conditions for refugees and asylum seekers in the UK are often poor and occupy a comparatively weak, marginal position competing for decent, affordable accommodation. According to Halango (2007) thesis on Somali refugees in Auckland on the issue of housing, identified the lack of access to housing and the shortage of state housing as a barrier to integration along with other indicators like large families, employment, education, and poor English proficiency. Other studies also revealed that many refugee families that came through the Refugee Quota are housed in government subsidized social housing, which leads to a negative health outcome on refugee women and children due to overcrowding and poor status of these houses (Change Makers Refugee Forum, 2011; Halango, 2007; Johnstone & Kimani, 2010; Perumal, 2010; Ravenscroft, 2008).

In New Zealand, the government assigned Refugee Services (currently known as the Red Cross) to coordinate newly settled refugees to access government subsidised state housing which may not always be available when and where required (UNHCR, 2002) but not anymore. One of the most recent studies done by (Searle et al., 2012) on refugees who lived in New Zealand ten years or more showed that only of former refugees fully or partly-owned their home while the majority of eighty–four percept did not own any property and forty-sevens percept 47% of those who did not own a house lived in Housing New Zealand Corporation (HNZC) accommodation. Ibrahim (2012, p159) recommends that to overcome the housing problems refugees experience after arriving New Zealand “it is important that efficient advanced planning should be carried out before refugees have arrived in their final destination city to ensure appropriate accommodation is being available for newly arrived refugees. Housing New Zealand and local authorities should consider purchasing or constructing housing for large families”.

**Education**

*Article 22 of Convention and Protocol relating to the status of refugees:*“
1. The Contracting States shall accord to refugees the same treatment as is accorded to nationals with respect to elementary education.

2. The Contracting States shall accord to refugees treatment as favourable as possible, and, in any event, not less favourable than that accorded to aliens generally in the same circumstances, with respect to education other than elementary education and, in particular, as regards access to studies, the recognition of foreign school certificates, diplomas and degrees, the remission of fees and charges and the award of scholarships” (UNHCR, 1992).

According to Ager and Strang’s (2008) theoretical framework, education is a key area of activity in the public arena which is widely suggested as indicative of successful integration because:

…education clearly provides skills and competences in support of subsequent employment enabling people to become more constructive and active members of society. More generally, however, for refugee children (and, in many cases, refugee parents) schools are experienced as the most important place of contact with members of local host communities, playing an important role in establishing relationships supportive of integration (Ager & Strang, 2008, p. 172).

Ager and Strang (2008, p7) stated again that education provides refugees skills and competence that leads to better employment opportunities that will enable people from a refugee background to become more constructive and factitive members of the hosting society. According to the Ministry of Education, Somali refugees are the second largest refugee group in New Zealand schools. Most of the Somali children had no formal schooling and lived in refugee camps in neighbouring countries such as Kenya and Ethiopia (Ministry of Education, 2013).

According to Ibrahim (2012, p151) study from Warzone to Godzone, the majority of the respondents interviewed reported that there were shortcomings in the New Zealand system of education regarding “early childhood education (ECE), compulsory level education, and provision of English education for adults”. These educational gaps were seen as a major barrier for successful
integration for both refugee children and their parents, especially the lack of English language tuition.

It was also found that refugee parents often have higher expectations of refugee children and recommended that communication between the school and home environment needs to improve (Humpage, 1999). Again another study in Australia showed that African refugee students have a lot of pressure from their families, parents and family members to be educated and literate unlike their parents who are mostly illiterate and didn’t get an opportunity to study (Naidoo, 2009). Refugee children can experience a stressful situation in adjusting to the school environment. Similarly both refugee children and youth find challenging adjusting various types of school discipline (Humpage, 1999). On the other hand, Bihi (1999) urges that there is a need for bridging courses with intensive ESOL components to help refugee secondary-aged students integrate into the NZ schooling system. There also has to be a vocational training service and up-skilling for young refugee people who drop out from secondary education.

Again, according to Ibrahim (2012, p178), most of the early intakes of the Somali refugee families, who were mainly single mothers with no previous schooling, received a limited support from the Somali community in Christchurch such as support at schools, lack of interpreters and disunity that existed within the Somali community in Christchurch. This led to them struggling to navigate through the education system.

**Somali success in education**

Despite the challenges outlined above, education is an area that the Somali refugee community nationwide has shown great success. The Somali Graduate Journal that captures the success of Somalis who are graduating from universities in New Zealand for the past six years clearly illustrates the great achievement of this young community.

According to the Somali Graduate Journal, from 1997 to 2012, the number of Somali graduates from New Zealand universities was 178 in almost every professional field. The following chart shows the regional breakdown.
Figure 11: The chart also shows the number of graduates by regions

Source: (Abdi, 2012)

Figure 12: The chart also shows regions and gender

Source: (Abdi, 2012)

Health

UNHCR states in its refugee’s settlement report that health is a fundamental human right which means “optimal physical and mental health is a vital resource for integration, enhancing people’s capacity to meet the inevitable challenges and stresses of the resettlement process. In contrast, poor health may act as a significant barrier to integration” (UNHCR, 2002).
The New Zealand government is committed to providing refugees access to appropriate healthcare and mental health services which allows refugees and their families enjoy healthy, safe and independent lives (Minister of Immigration, 2012).

In New Zealand, the Ministry of Health provides funds for the 21 District Health Boards (DHB) throughout New Zealand and sets national priorities for health in New Zealand.

Generally, the DHBs recognise the health implications for refugees and are aware of the pre-arrival experience before refugees are settled in their demographical areas. Each DHB ensures the following services are available for refugees:

- health assessments & funding the health service needs of refugees
- health screening, referral & follow up for refugees
- public health follow up where refugees resettle
- health promotion programme for refugees
- coordination of the development of health services for refugees.

(UNHCR, 2011)

**The health of refugees in New Zealand**

The New Zealand government ensures that its quota intakes are filled with the neediest cases according to UNHCR assessment criteria which are Women-at-Risk, Medical/Disabled, and Protection cases (UNHCR, 2002). “These groups are so categorised because they have the highest physical and mental health needs and are considered by other resettlement countries, to have poor integration potential” (Mortensen, 2008, p.213).

A number of the studies conducted on refugee health revealed the complexity and difficulty of providing healthcare for refugees in New Zealand (Bernard Guerin & Abdi, 2004; Hobbs, Moor, Wansbrough, & Calder, 2002; McLeod & Reeve, 2005; Wishart, Reeve, & Grant, 2007; Zwi et al., 2007). The quota of refugees come with a higher rate of health problems in comparison with New Zealanders (McLeod & Reeve, 2005). Some of the most
common diseases refugees come with include tuberculosis, HIV infection, malaria and schistosomiasis. Non-communicable diseases are also prevalent including abnormal haemoglobin diseases, such as sickle-cell anaemia and thalassaemia (Mortensen, 2008, p.213).

Findings of other studies on refugee health showed that nutritional deficiencies are very common in refugee populations. According to (McLeod & Reeve, 2005; Reeve, 1997), fifty four per cent of quota refugees have some degree of iron deficiency when they arrive in New Zealand and Ninety eight per cent of women and children of quota refugees are reported to have a deficiency of vitamin D when they arrive in New Zealand (Wishart et al., 2007). Lack of oral health and dental services in refugee camps results in dental diseases for refugees. (Mortensen, 2008) cited the Ministry of Health 2001d that many refugees who came to New Zealand had advanced or untreated dental diseases. There are very few studies that particularly focused on different topics in regard to Somali refugees’ health such as mental health, female genitival mutilation (FGM), tuberculosis and general health and well-being (Arif, 2012; Bernard Guerin, Abdi, & Guerin, 2003; Lawrence, 2007; Mortensen, 2008; Perumal, 2010) as highlighted in chapter two.

Social capital

The term ‘social capital’ has been defined in various ways and it is often challenging. According to Putnam (2007) social capital is regarded as a relationship between people and their networks and it provides social organizations such as networks, norms and trust which facilitates good cooperation and coordination of mutual respect. “Relationships can result in measurable outcomes, although these might not be directly related to the relationships themselves”. As in Elliott and Yusuf (2014) this study used Putman’s definition as it is the one used most often by New Zealand policy-makers. Social capital highlights the importance of social connection that

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3 A disease caused by infestation of the body with blood flukes of the genus Schistosoma.
4 A hereditary disease, common in many parts of the world, resulting from defects in the synthesis of the red blood pigment haemoglobin.
involves different relationships and networks which enables refugees to integrate well with the host community (Ager & Strang, 2004, 2008; Lin, 2002). Social capital consists of three dimensions: social bonds, social bridges, and social links. These social capital domains emphasize the importance of understanding the integration processes for refugees.

Social bonds
A social bond can refer to the bonds within the refugee’s own community. Having close family enables them to share the same cultural practice and keep their familiarity patterns of relationship. Forming close connections with other like-ethnic groups that share some form of commonality like religion, colour, and language helps refugees to settle and integrate effectively in their new country (Ager & Strang, 2008, p.178). According to Lamba (2003) the refugees who used family links or enlisted the aid of familiar and trusted in-group ties like friends and families, the better the chance of getting employment opportunities. The refugee communities often mirror each other by observing what has worked for other ethnic refugee communities who had early settlement and what has not. This enables them to decide and implement programmes that have a higher success rate which worked for other former refugees. Pittaway et al. (2009, p.139) found that refugees who got support from community members who had a similar experience as a refugee understood them better and was fundamental to their settlement and integration. Again Pittaway et al. (2009) found in the same study that people found it very challenging and difficult re-establishing their lives and community in their new country of settlement as well as maintaining their customs and culture. The different customs, cultures and laws of the new country pose a great challenge for the refugee communities to the maintenance of their community. This shows that having family and community support is essential to meaningful integration. Spaaij (2012) study on the Somali community in Melbourne revealed how social bonds and bridges are developed in the sports context, particularly soccer, and assisted in the rebuilding of community networks that had been eroded by war and displacement.
Social bridges

Social bridges relate to the connection between refugee communities and other communities in their new country of resettlement. According to Ager and Strang (2008, p.179) the relationship between the hosting communities and the refugees are generally represented by issues relating to social harmony and the full participation of refugees in the host society. Again Ager and Strang (2008) described some of the key factors of social bridging that would make refugees welcome was by being friendly to them. Friendliness from the settled communities was very important in helping refugees to feel more secure and persuading them that their presence was not resented (Ager & Strang, 2008).

A number of studies highlighted the importance of participating of activities such sports, education, work, religious workshops, community groups, and political events by the refugees is regarded as an indicator of successful integration (Ager & Strang, 2008; Pittaway et al., 2009; Spaaij, 2012; Weir, Allison, & Griffiths, 2013). Again Spoonley, Peace, Butcher, and O’Neill (2005, p.95) highlighted “sports and recreational organizations, religious organizations, community or school-related groups, cultural, educational and hobby-related groups, or service clubs and fraternal organizations” as examples of social bridging. Similarly, lack of understanding and familiarity in the way of life in the resettled country as well as a lack of acceptance by the host society can lead to isolation and loneliness (Pittaway et al., 2009). Spoonley et al. (2005) highlights the difficulties refugees face connecting with the members of the host community and recommends that use of Refugee Migrant Services (RMS) volunteers and English for Speakers of Other Languages (ESOL), provides refugees an opportunity of person to person contact with the host community where the experiences of everyday life are shared in regular encounters. Various government agencies and NGOs work together to arrange groups of local volunteers who help refugees and support with their settlement in New Zealand. The role of volunteers is providing a practical support them to refugees in their first six months of settlement. Volunteers support refugees by introducing them the ways of accessing “local services such as public transport, the shopping centre, doctor, dentist and schools” (UNHCR, 2011, P.13).
Social links
These are the links between the refugees and the state infrastructure such as government services (Ager & Strang, 2008; Pittaway et al., 2009). NGOs and community organizations give refugees voice to access services as lack of familiarity of the system and laws of hosting state as well as not speaking the local language being an immense barrier for refugees accessing services that are available. Spoonley et al. (2005) cited (Schugurensky, 2003) who described that civic participation provides social capital which includes political involvement, giving, volunteering, and engagement in work-related organizations such as unions and other professional organizations. Again (Ho, Meares, Peace, & Spoonley, 2010; Spoonley et al., 2005) highlighted how the civic participation led to different personal and social benefits by improving an individual’s well-being, higher success of educational achievements and reduction in crime. Some government agencies started adopting a strength-based approach in their service delivery for community development (Ministry of Social Development, 2009). Encouraging refugees to participate in the initial planning of any policies and programmes designed for refugee communities is highly encouraged (Gruner & Searle, 2011; Mugadza, 2012; Tuwe, 2012). The New Zealand government initiates to support and facilitate people to have personal social networks and be involved in organizations and groups to participate in civic and political life. One of the goals of the New Zealand Settlement Strategy was for refugees to “form supportive social networks and establish a sustainable community identity” (Department of Labour & 2007a, p.11).

Facilitators of integration
This section contains two domains ‘Language and Cultural Knowledge’ and ‘Safety and Stability’:

Language and cultural knowledge
The language barrier is a major hurdle in the settlement processes for refugees. Former refugees found it difficult to learn a second language especially those who were not able to read or write their own mother language (Pittaway et al., 2009). Refugees regard English proficiency as key in securing employment as
well as accessing services that are available, which could play an important role in their resettlement processes and rebuilding a better life. Again Ager and Strang (2008) identified “key areas of cultural competence that are perceived to be necessary to effectively integrate within the wider community. Being able to speak the main language of the host community is, for example, consistently identified as central to the integration process”. The New Zealand refugee sector recognized the importance of the English language for new arrival refugees. In 1992, the National Association of ESOL Home Tutor Schemes was formed, bringing together ESOL home-tutoring schemes, which are still functioning independently across the country. This tutoring programme was extended to many refugee women and children who could not attend classes, therefore trained volunteers went to people’s homes and gave English lessons at home (Searle 2011, p. 20).

Knowing and navigating through different cultures, customs and laws results in greater challenges for refugees. Cultural clashes and identity crises within the refugee youth are particularly causing a lot of challenges in the resettlement process. It is therefore very important the receiving community respect and show tolerance to the cultures of new arrivals (Pittaway et al., 2009; Tesoriero, Boyle, & Enright, 2010).

**Safety and stability**

Ager and Strang (2008, p.183) revealed that safety and stability was an important facilitator of integration. Having a sense of personal safety was paramount to many refugees. (Pittaway et al., 2009, p.142) also agreed that safety and security were seen as fundamental to refugee settlement. Refugees regarded security not only from being physically harmed, but also a security of having access to education, renting homes and to better their quality of life.

Refugees flee from war-torn countries or corrupt governments led by brutal dictators who indiscriminately kill, torture and imprison their citizens. Some of the refugees who arrived in New Zealand had been through all of these challenges, therefore, may not trust government agencies such as police, immigration, social service agencies, or share information (Ibrahim, 2012). Johnstone and Kimani (2010) study on youth from a refugee background in
Wellington, revealed the relationship between police and youth is negative due to mistrust between the two. Because of their previous experience in their home countries where police and other law-enforcing agencies are corrupt and beat, torture, imprison or demand bribes, youth from this background often do not trust police. It is also common that police are not aware of these background issues that refugee communities have experienced (Johnstone & Kimani, 2010, p.27).

Therefore, it is very important to empower refugees and build their confidence in the public institutions in order to foster social cohesion, create trust and be responsive to the needs of the communities including those with a refugee background (Spoonley et al., 2005, p.99).

**Foundations**

**Rights and Citizenship**

Ager and Strang (2008) described this theme ‘foundation’ as one that creates more confusion and disagreement regarding understandings of integration than other domains when it comes to the responsibilities and rights that come with it. This domain was also regarded as foundational to integration and it was clear that the understanding of rights and citizenship as well as a sense of belonging took some time to develop (Pittaway et al., 2009). In New Zealand, resettled quota refugees gain permanent resident status upon arrival and any children who are born in New Zealand after arrival automatically become New Zealand citizens (UNHCR, 2011). A recent study that reviewed the settlement outcomes of refugees who arrived in New Zealand revealed that the majority of former refugees (91%) had taken up a New Zealand citizenship, while another 3% were in the process of applying for it (Searle et al., 2012).

**New Zealand citizenship requirement**

Requirement for obtaining New Zealand citizenship by former refugees is that they must have been legally staying in the country as permanent residents for a continuous period of five years with the intent to reside in New Zealand if granted citizenship. They must pass an English assessment interview for both speaking and understanding, have a good character with no criminal records
and also understand the responsibilities as well as privileges of New Zealand citizenship. In 2013, the application fees for citizenship were NZ$470.20 for an adult, NZ$235.10 for a child under 16 years, and NZ$204.40 for citizenship by descent (Department of Internal Affairs, 2013).

**Conclusion**

This chapter (chapter two) reviewed the literature background relevant to this study as well as theories and models that can be used as a guideline throughout this study.

Ager and Strang’s proposed domains of theoretical framework provided guidelines for my analysis of the integration of the Somali refugee community in Auckland. Their theoretical lens will guide me to examine the re-establishment of the Somali community in Auckland and how they have tried to integrate within the wider New Zealand society. Using key indicators such education, employment, health as well as social capital indicators, this framework heavily influenced my researching approach.

Chapter three will discuss the research methodology and methods used for this study.
CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

This research used a qualitative approach which aims to explore the ways in which the Somali community has integrated into the wider community in Auckland. A qualitative study was chosen over a quantitative study because a “qualitative study is an inquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting” (Creswell, 1998). “The qualitative approach uses small, information-rich samples selected purposefully to allow the researcher to focus in depth on issues important to the study”. In-depth interviews and a focus group were the two methods of data collection used in this study.

I used a critical social theoretical framework in this study. This paradigm guided this study in understanding the experience of members of the Somali refugee community in Auckland, their settlement journey and the challenges and obstacles they have faced as well as what has helped. This paradigm also allowed me to explore whether Somali refugees have re-established a community and have tried to integrate themselves into the wider Auckland society’s way of life. A critical social theoretical framework gives participants an opportunity to express themselves freely and to be in a position to state in their own words exactly how they feel in their current situation.

Theoretical Paradigms and Interpretive Perspective

Guba and Lincoln (1994, p.105) define a paradigm as the basic belief system, or worldview that guides the investigator. Paradigms deal with first principles or ultimates. In contrast, perspectives are not as solidified, or as well unified as paradigms, although a perspective may share many elements with a paradigm such as a common set of methodological commitments. Critical social theory, in its many forms, articulates an ontology based on historical realism, an
epistemology that is transactional and a methodology that is dialogic and dialectical (Denzin, 1994, p.100).

The framework used to guide the data analysis in this study is the critical paradigm. Critical social science, in Fay (1987, p.4) view, is “an attempt to understand in a rationally responsible manner the oppressive features of a society such that this understanding stimulates its audience to transform their society and thereby liberate themselves”. Critical social theorists have always advocated varying degrees of social action, from the overturning of specific, unjust practices to radical transformation of entire societies. The ‘call to action’ is the term that Lincoln and (Denzin, 1994, p174) use to differentiate between positivist and postmodern criticalist theorists. An interpretivist perspective, which sees social action on research results as a meaningful and important outcome of inquiry processes is critical in this study. In particular, the shift toward connecting research, policy analysis with social action which ‘has come to characterise much new-paradigm inquiry work, both at the theoretical and praxis-oriented levels’ (Lincoln & Denzin, 2000, p.175).

For these reasons, researching Somali refugees who have been under-represented in social research in New Zealand, and the very act of doing research can create change “because the paucity of research about certain groups accentuates and perpetuates their powerlessness” (Reinharz & Davidman, 1992, p.191).

**Research Sample**

This research focused on members of the Somali refugee community in Auckland. The criteria for selecting the sample was that participants had to be Somali who had been living in Auckland more than ten years and were adults (20 years or more) when they arrived in New Zealand. Participants who had lived for more than ten years in Auckland were chosen as they would have made a reasonable level of integration into the wider New Zealand society. I invited Somali community members to take part in the research via an advertisement in the Somali Community Centre and at the Mt Roskill Mosque. Eight interviewees were selected from the Somali community in Auckland from
different age groups, ranging between 33 to 55 years at the time of the interview. An equal number of males and females were interviewed to ensure that the experiences of women and men were equally represented. The participants were drawn from Somalis in Auckland without any influence of clan and community organization evaluations. They were also very diverse in terms of clan, education, social background (married or single), or demographic background as to which part of Somalia they originated from. I stated in the invitation letter that only eight participants were to be interviewed and once those eight participants were recruited people would be told that the maximum threshold had been reached.

The interviews were conducted either in Somali or English depending on the preferences of the participants. During the research, I realized even though some of the participants were fluent in speaking English, they could express themselves more deeply and openly by speaking in Somali.

Methods of Data Collection and Analysis
An in-depth interview and a focus group were the two methods I chose to collect data. In-depth interviews were conducted with participants because as (Boyce & Neale, 2006) state, the main principle of using in-depth interviews is that it provides in-depth information. In other words intensive interviewing is a guided conversation with the goal of eliciting from the interviewee, rich and detailed materials that can be used in qualitative analysis. This ‘rich’ information cannot be obtained by other data collection methods. Using in-depth and open-ended questions (see Appendix D), were specifically designed to obtain the potential information needed. I had to create and foster a relaxed atmosphere for the interview to be conducted. All the interviews were conducted in places chosen by the participants. Five participants were interviewed in their homes, two at a coffee shop and one at the Somali Community Centre. I used a tape-recorder as well as note-taking as a means of collecting data during the interviews.

The second method of data collection in this study was a focus group. As Mack, Woodsong, MacQueen, Guest, and Namey (2005) defined, a focus group is a:
“qualitative data collection method in which one or two researchers and several participants meet as a group to discuss a given research topic. Focus groups are effective in helping researchers to learn the social norms of a community or subgroup, as well as the range of perspectives that exist within that community or subgroup”.

Focus groups are often used to determine what issues certain populations or communities are facing and to get a broader range of views and opinions on a specific topic. According to Adams and Cox (2008), “a focus group should not exceed six or seven participants (eight at a maximum) and it should also be no smaller than three people. Too large and people are more likely to break off to talk in sub-groups and leave people out of the discussion. Too small and it is hard to keep the conversation going in enough depth for the participants not to feel intimidated by the situation”. Similarly, according to Mack et al. (2005), a focus group is not the best method for acquiring information on highly personal or socially sensitive topics; one-on-one interviews are better-suited for such topics. Due to the above, a focus group was chosen as the second method of data collection.

The focus group for this study was held at the Umma Trust office, Mount Albert. This focus group composed of eight service providers in health, disability, social services, education and other governmental and non-governmental sectors who work with Somali clients and families. The selection criteria for the focus group participants were based on their experience of how long they had worked with Somalis. Some of the participants in the focus group were Somalis who were working in public services or NGOs that serve Somali clients. The purpose of the focus group was to explore the themes that have emerged in the participant interviews; to reflect on policies, strategies and programmes that have worked well for Somali refugees and those that have not worked so well. When the required participants were recruited people were informed that the maximum threshold had been reached.

In this focus group, I recorded the whole discussion, which was three hours and 15 minutes long. I facilitated the session explaining to the participants the
ground rules and distributing the information sheet as well as the consent forms. I also led the discussion by asking participants to respond to open-ended questions (see Appendix E) that required an in-depth response rather than a single phrase or simple answer. A principle advantage of a focus group was that they yielded a large amount of information over a relatively short period of time.

**Analysis of Data**

I transcribed the data collected; analyzed all the data collected during interviews; and then transferred the spoken words of the participants into text ensuring the authenticity of participants’ narratives to safeguard the reliability of the research. I then read through the interview responses looking for patterns or themes among all the participant interview data. Then I colour-coded those patterns, and also looked for responses that may have given opposing opinions. I was similarly observing common proverbs as well as poetry usage, as Somalis are an oral society and the use of proverbs and poetry is informative and very common at any level of conversation.

In terms of organizing the data, I have employed the six phases of Braun and Clarke (2006) thematic analysis as a guideline. These are as follows:

1. **Familiarizing myself**
   The first stage was to familiaris myself with the transcribed data by rereading several it times. I often went back to the original audio recording to re-ensure the accuracy of the transcript. During this phase, I also started collecting ideas for the future.

2. **Generating initial codes**
   I started coding interesting features of the data in a systemic fashion across the entire data set, collating data relevant to each code using the colour coding as a reference.

3. **Searching for themes**
   At this point, I gathered any potential patterns and themes that emerged after coding interesting features of the data.
4. **Reviewing themes**
   At this stage, I was checking to see if themes worked in relation to the coded and interesting features of the data. I reviewed the data again by re-examining how information was assigned to each code in order to evaluate its current meaning.

5. **Defining and naming themes**
   On-going analysis to polish the final construction of each theme and what the overall story of the analysis showed so as to produce clear definitions and names for each theme.

6. **Producing the report**
   Finally, carried out final analysis of the selected quotes extracted from the data and linked back all the analysis to the research question and literature review. Lastly, a final draft of the research was produced.

**Ethical Issues**
Ethical considerations are very important for any research project. In this study, great consideration was given ensuring the safety of all participants. Some of these key considerations included:

**Informed Consent**
I have asked prospective participants of this research to give their consent to participate (See Appendix C). All participants were informed that their participation in this research was voluntary and they had the right to refuse or withdraw at any time before data collection but within two weeks after the interview, before the data was actually put into text. I have also translated the consent form into Somali so that the participants were very clear about what they were consenting to.

**Privacy**
Careful attention was taken ensuring the privacy of participants in this research. The Somali community is small and the confidentiality of any individual participant must be guaranteed. As Damianakis and Woodford (2012) state in
regard to researching small geographic communities, the potential to unintentionally disclose participant identity is magnified when studying such communities. In relation to the Somali community inadvertent identification is also possible when participants know each other through community connections that are local, regional and nationwide. In the Somali community in New Zealand almost everyone knows one another. Maintaining participants’ privacy and confidentiality was one of the greatest challenges for this study. The anonymity of the participants was protected by using code names of P1–P8 to present participants and their number in the interviews following by gender signs of ♀ for female and ♂ for male. These codes were presented in the text in the form of P1 ♀ and P3 ♂. Similar coding was also used for the focus group participants (focus group participants one = FGP1, FGP2, FGP8 etc.). Further steps were taken to ensure the privacy and anonymity of participants by removing anything that could identify participants such as where they worked or their status in the community. I also ensured that the participants clearly understood the research objectives, and their rights to confidentiality as well as their rights to withdraw from the research at any time before the raw data was put into the text of the research.

Confidentiality
A fundamental issue in maintaining the ethical conduct of any research is the confidentiality of both the participants’ identities and of the findings gained.

As previously noted, the anonymity of the participants and their confidentiality was paramount in this study as stated in the consents forms. As stated by Giordano, O’Reilly, Taylor, and Dogra (2007), if any individual who is participating in a research study either as an interviewee or in the focus group has reasonable grounds to expect that the information he/she provides to the researcher was treated confidentially. As a researcher, I made sure that all participants understood that it was my responsibility to ensure and safeguard the confidentiality of all the information they provided and the steps taken to do so.
The following steps were taken to ensure the confidentiality of the participants:

- The processes and procedures of gaining informed consent by participants to this project had to follow the guidelines of the UNITEC Ethics Committee;
- Several processes and procedures were used to maintain the privacy and confidentiality of participants, including the use of pseudonyms;
- To ensure that client anonymity and confidentiality is maintained, participants had to be informed in the subject information sheet that no identifying information would be used. This was also further explained prior to interviewing, when participants would be requested not to use client names in the focus group;
- The researcher has to hold the written consent forms of participants in a locked filing cabinet. All data collected, including audiotapes, written material, and field notes, have to be stored in a locked filing cabinet, separate from the consent forms, for the duration of the study. All research data is kept in strict confidence by the researcher and his supervisor.

Another ethical principle which had to be given particular attention in this research was beneficence: doing good for others and preventing harm by putting all possible interventions in place (Giordano et al., 2007).

When conducting interviews with the Somali refugee participants, I was very cautious to avoid anything that may invoke their past traumatic experiences. I have worked closely with my supervisors for any guidance throughout the period of the research to avoid any risks.

**Being a member of the community**

As a researcher, being a member of the Somali community and former refugee, as well as knowing some of the participants of this research may raise some ethical questions. This situation may result in some participants being hesitant to participate in the research. Similarly, it may also motivate or encourage others to take part. While the research ethics of having humans as a subjects of research has been recognised by researchers and universities, researching and exploiting vulnerable communities such as refugees and safeguarding all
ethics involved poses major challenges (Pittaway, Bartolomei, & Hugman, 2010). Having an in-depth understanding of the cultural background of the community and taking into consideration the community’s perspective was important part of doing this research (Mandamin, 2003).

As a member of the Somali community I am immersed in the community under study. In the majority of cases of those interviewed, participants knew me as a member of their community. I had to employ mechanisms for maintaining an analytical distance during the study. The only relationship between the participants and me as a researcher was that we belong to the same Somali community and as I am a relatively young man, I did not have a position of power in the community, elected or otherwise. Therefore, there were no issues expected around power differentials.

Again, to ensure the credibility of the study an audit trail was established which would determine if the conclusions and interpretations reached can be sourced to the data and can be accessed by other researchers to test validity. The analysis of data resulting from interviews as they are conducted is a subjective process. To reduce the subjective effect in this research, an audit trail was left for others to follow the thinking processes and the actions of the researcher (Guba & Lincoln, 1985). To show the links between the gathered data and the researcher’s argument and analysis, the data available for review included raw data, data reduction and analysis products, conceptual developments, process notes, material relating to hunches, questions, recurring themes and instrument development information.

Conducting some of the interviews in the Somali language may lead to in-depth discussions during interviews which would not be possible in English as participants would be able to express their life experiences in their own language. Koulouriotis (2011, p.15) highlights the importance of researchers conducting interviews in the participants’ native language and then translating the data into English because “deep down in terms of what [the participants] really feel, what they really think, only their mother tongue can help them and me access that deeper level of experience”. Therefore, since English was the
second language of most of the participants of this study and in order to include all, it was very crucial to conduct interviews in Somali for those who preferred it. While transcribing the raw data, particularly, that which was collected from the interviews, I observed that participants could express their experience much deeper while speaking in their own language, which encouraged me to interview some of the interviewees in Somali, even though they could speak English well. I was also quite comfortable translating Somali into English, which was far easier and clearer than English. Interviews conducted in English took me longer to transcribe than those that were done in Somali. Interviews that were conducted in English needed to be listened to very carefully and sometimes I had to repeat one statement several times as people either had a strong accent or spoke too quietly so that I could hardly hear. I have also experienced similar problems with data generated from the focus group which was conducted in English.

Gaining the Trust and Confidence of Participants

Gaining the trust and the confidence of participants in my research was of paramount importance as this was a key to the success of this study. According to (Damianakis & Woodford, 2012) “the nature of ethical problems in qualitative research studies is delicate and different compared to the problems in quantitative research”. For example, potential ethical conflicts exist in regard to how a researcher gains access to a community group and in the effects the researcher may have on participants. As an active member of the Somali community gaining trust was not a significant issue and, in fact, was a key to the success of this research as it encouraged participants to speak freely and more confidently knowing the researcher was one of their own.

Translation

Ensuring the authenticity of the script for the interviews conducted in Somali and translated into English was very important in this study. I did all the translations and confirmed again with participants that the translation data correlated with their own narrative. To ensure the credibility of the translation an audit trail was established which would determine if the translations could be
sourced to the raw data collected from interviews and could be accessed for testing its validity.

**Limitations of the study**

As this is a Master’s level thesis, the study is not able to capture all the concerns and issues raised in participant interviews and focus group discussions. The focus of this research was on the integration of Somali refugees in Auckland and only data relevant to this field of study was utilized for analysis, due to the time and lengthy constraints of a Master’s level thesis.

It is important to keep in mind that the findings of this study cover only Somalis who have been in New Zealand ten years or more and does not include those who have arrived more recently. Therefore, it is also important to recognize the limitations of drawing conclusions from a small sample.

The small size of the sample also made it difficult to generalize the findings of this study.
CHAPTER FOUR

FINDINGS

INTRODUCTION

This chapter discusses the findings of this research by presenting the voices of the participants and analyzing the themes which have emerged from the data collected. Two methods were used to collect data for this study. The first method was to interview participants from the Somali refugee community who have lived in Auckland for more than ten years. The participants were selected based on their experience of living within the wider New Zealand society since their arrival. The second method of data collection was a focus group with participants from service providers. The selection criteria for the focus group participants were based on their extensive experience of working with the Somali settlement in the Auckland region. Some of the participants in the focus group were Somali professionals working in the public sectors or NGOs that served Somali clients. The purpose of the focus group was to explore the themes that have emerged in the interviews by reflecting on policies, strategies and programmes that have either worked well for the Somali refugees or those that have not.

In analyzing the data collected from these two methods, the following eleven key themes were identified:

1. Experience of Somali refugees on arrival at Mangere Refugee Resettlement Centre (MRRC)
2. Formation of community organizations
3. Social bonding within the Somali community
4. Social bridging with hosting community
5. Social Linking
6. Role of education
7. Racism and discrimination towards the Somali community
8. Employment and what it means for the community
9. Integration of Somali refugees with wider Auckland community
10. Community role models
11. Sending money to family members overseas and its impact.

1.0 Experience of Somali refugee on arrival at MRRC

All eight participants from the Somali refugee community interviewed were quota refugees. Their first six weeks in New Zealand were spent at the Mangere Refugee Resettlement Centre. The MRRC experience of each participant interviewed was different and personal. All interviewees shared what they learned during their six-week stay at the centre. They all agreed that their learning helped them develop a basic understanding of New Zealand culture, lifestyle and societal structure to prepare them to move into the community. The following are some of the comments from the participants reflecting their positive experiences at the MRRC:

… we learned everything and they welcomed us and they introduced the New Zealand system, every week we had some orientation, English language, training, children were going to child care, we got many experience there when we go out how to deal with people, P1, ♂.

… at Mangere … it was good experience, even though I could speak English, still there was a lot of good information we needed, we have been explained how the NZ police operates, NZ health system, all important things that we needed on a day to day basis such IRD, WINZ a lot of useful information. With this good six week orientation, we also had medical check-ups, met new people for socialising. So it was very good. P8, ♂.

Another respondent explained how orientation had been conducted in the languages of each ethnic group:

… In the afternoons they used to conduct orientations … one session for each ethnic group like Somalis, Ethiopian, Kurdish with their own languages explaining how to fill forms like how to fill school enrolment forms, how get money from the bank etc., P5, ♂.
This respondent describes how he felt being hosted at the centre:

...Yes, we came through Mangere Centre and we have been hosted very well, and for time we have been there, we attended school and haven’t experienced any problem. Then we have been moved into the city. P7, ♂.

However, some of the community members interviewed also mentioned some challenging experiences encountered at the centre. These were mainly due to cultural shock and climate which was different in New Zealand compared to the climate in the countries they came from. Some of their comments were:

... we have experienced, first when we came it was winter time and we came with big group of Somalis from Ethiopia and Kenya, but we got really difficult about the life about the weather especially because our children were very young children. We got problem about the food, the weather, we got little problem about those things. P1, ♀.

At Mangere, we experienced a lot, it was new environment for us, cold, like a lot of raining which we didn’t get used to, I got sick for the first few weeks. We couldn’t adopt easily. After we being told that we are going to be moved to the city, our moral was high and we were excited … P3, ♀.

… It was like military camp and it was just before the winter but it was too cold for us. The last time people have meal at the centre was 5:00pm and after 5.00pm the kitchen was closed and we couldn’t even find place to make tea or cook food. We used to feel cold and hungry sometimes. Sometimes the food they used serve used to taste funny and there wasn’t other alternatives. When you get small ratio of food and you have wait till next morning … P5, ♂.
2.0 *Formation of community organizations*

2.1 Re-establishment and formation of Somali community organizations in Auckland

Since the arrival of Somali refugees in early the 1990s, Somalis have settled in all the major cities in New Zealand such as Auckland, Hamilton, Wellington and Christchurch and have started re-establishing themselves as a community within their host communities. The majority of Somali refugees settled in Auckland and soon realized the importance of having their own organization and formed the first Somali community organization in 1998 which would serve the interests of their people. These services included the provision of assistance to Somalis in maintaining their culture, religion, social life, language and heritage. The formation of the community organization also aimed to provide settlement assistance, immigration advice,\(^5\) employment related training, and help finding suitable housing. Similarly, Somali community organizations were established in all the other major cities such as Hamilton, Wellington and Christchurch.

The findings in this study, revealed the close bond within the Somali community in Auckland as well as the key elements that unite them. All eight participants and all the participants in the focus group agreed that the Somali community had strong bonds due to their faith, culture and language. This made the Somali community unique compared to other more diverse refugee communities from the same national backgrounds. All the respondents in the interviews were very strong in their Somali identity and their sense of belonging with the Somali community organization.

When the interview participants were asked what made them feel that they belonged to the Somali community, some of their comments related to culture, language and religion:

… *I think the Somali community is very close community, we try to maintain our culture the fact that we identify with each other, I think that*

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\(^5\) This was prior to the Immigration Advisers Licensing Act 2007 which meant that Immigration advice could only be given by a licensed advisor.

is part of what made it easier to live in Auckland … just having that support from the community it has made it such a vast difference, I think without the community you would have felt a bit lost and bit of culture shock, so I think the Somali community has been great in that sense of just making you fit in. P1,♀.

... Identifying with each other, having the same belief, sharing the same ethnicity and the feeling that you are a part of a community. P1,♀.

This participant explained what it meant to him being a Somali:

... because it is my culture my people, my religion, and also my language and that is really important for me for my life. P2,♀.

The same participant continued to highlight the importance of the Somali community to him:

I think Somali community is unique community; people have the same culture, same language, support each other and help each other … P4,♂.

This participant explains his membership of the Somali community and why that is so unique to him:

I am a member of the Somali community, reason being we are all Somali and we all belong the same community. Though all human beings are equal and there is no difference all human being, but there is bond that unites Somalis like the language, culture even if you have friends outside Somali community, they can never be like one of your own community. P5,♂.

2.2 Forms of participation and activities that bring the Somali community together

All the eight interviewees from the Somali community discussed their active participation in community activities in various forms. Some of the common findings in this study that brought community members together included weddings, funerals, social events such as Independence Day; religious events like Eid, community meetings when there are issues to be discussed, places of
worship (mosques), women’s support groups and play groups. The following are comments reflecting the level of participation of Somali community members interviewed. These participants talked about activities that supported language and cultural maintenance:

... still I am in the Somali community, still we are running some Somali community organizations, and we integrate our people and we have our culture, we teach our children our culture system, our language ... P2, ♀.

... we meet often; we meet every week, because we feel they are part of our life, so we always come together...Yes,... ongoing programmes, community gathering, and also you don't have your relatives here, but you have some people like a relative....Yes we have common goals and common vision. P2, ♀.

Community gatherings to mark the important rites of passage in Somali families were highlighted:

Yes Somalis were always united for events such weddings, funerals, giving birth to a child or when there is special circumstance. They always used to support each other all the time ... P3,♀.

As well, the Somali community served to mediate and resolve disputes between members:

I participate in the community activities in various ways such us wedding ceremonies, resolving disputes within the communities, discussing issues related security issues for the community. I also attend meetings addressing how the community would interact with wider society. P7, ♂.

Others discussed activities to promote learning and educational achievement, such as learning English for adults and school ‘catch-up’ programmes for children:

... we have had some activities like events, we have English classes, we have play groups we have women group activities, all of these we have to come to come each other, and also we integrated with other people, to
know each other, what is their culture, and what is there you know activities and how we can settle with New Zealand society … P2,♀.

… we have education programmes in the community that brings young people together even adults. We used to have sports for many years promoting young people’s life. Like soccer for boys, netball for girls, and basketball teams and then we have community centre in Auckland. P4,♂.

For Somalis, maintaining religion is highly important:

Another place that people gather is the Madrassa which the Somali community own. At this centre the kids learn religion and Somali culture. Also when Islamic scholars come to town, they meet the community in the centre and teach the community about religion issues as well as people meet there for other issues. Also sometimes Somali women get together there. This is fully utilized by the community. The community fund raised and bought the centre. P5,♂.

For some, participation in Somali community and events became more important when they were establishing a family and raising children:

First when I arrived, … I knew Somalis as community but I did not used to give much interest of what they used to do and programmes they were running because it was probably my age at the time and my focus being focus to other stuff like education, but since I got married and became a family, I integrated with the Somali community very well and of course there is substantial difference the way I used to see back then and now. P8,♀.

Participating and getting involved in community support programmes was a collective responsibility of all community members, as this participant explains:

I always used to participate any activities, any programmes in the community, … currently I am participating the education catch programme for high school children which we are running at Lynnfield
College … to support the high school students who need support for their education like maths, science and English … P6, ♂.

2.3 Somali community as means of support for its members

The Somali community participants in this study highlighted how supportive the Somali community in Auckland is and were active in offering support whenever members of the community had an issue and needed support. The comments from the respondents showed how it was a cultural norm for the Somalis to support one another during difficult times and how they shared the burden:

… just having that support from the community it has made it such a vast difference. P1, ♂.

… They [Somali] always used to support each other all the time… P3, ♂.

… we support each other and help each other. If I have problem that I could go to the community members, they will try to help me with their capacity. If the issue are quite big, the community will collect money together, they even fund raise for my problem, and they could support me financially, emotionally, and all human needs people help each other very well, that is why I feel comfortable being Somali living in Auckland. P4, ♂.

… I like to live with my community, because we support each other, for example if I am sick or in need of support, that support I can only get from the community, so we as Somali community always live side by side so for me I can’t separate from my community. So that is the way our nature is as Somalis. P6, ♂.

… for example when I arrived Mangere… the Somali community specially the executive members visited us at Mangere,… they used to come to us and pick us up to one of the community member’s house for meals…. so when we even moved to the city, they continued their support asking what we needed. So we received very warm welcome from the Somali community members. P6, ♂.
2.4 Places of gathering for the Somali Refugee community in Auckland

Somali society is a very traditional society and whenever there is an issue to be addressed, whether it is positive or negative, the elders of the community get together to discuss it. The findings of this study revealed that the same customary approach to addressing and resolving problems which are used in Somalia, are used in New Zealand as well. In traditional Somali society, members of the community, particularly the elders, meet to address emerging issues and the means of resolving them. This means of settling disputes and resolving family and community issues meant that the Somali community in Auckland needed to have an appropriate place of meeting. The following are some of the comments highlighting where and how the Somali community members in Auckland meet:

… we are the only [African] refugee community who have a community centre, that people come together and support each other… P4, ♂.

Other place that people gather is the Madrassa which the Somali community own. P5, ♂.

… we meet at the Mosque since we are Muslims, we also meet for coffees. When we have issues that we need to discuss, we hire halls that so we can all get together. The only place owned by Somali community in Auckland is the Madrasa where children learn their culture and religion. And the Somali community bought the place. P7, ♂.

I participate in the community activities in various ways such as weddings ceremonies, resolving disputes with the community, discussing security related issues for the community. P7, ♂.

3.0 Social Bonding within the Somali community

The findings of this study revealed that the social bond within the Somali community was very strong and visible. The study also revealed that the Somali community is well connected and supportive of one another. Members of the Somali community interviewed discussed their strong sense of belonging to the community, the inter-connection that exists with the community and how they
supported one another. Following are some of the comments from Somali participants:

One participant saw community more in terms of the mutual support that members gave each other.

... when we came here, we didn’t know each other, we came from different areas, some came from Southern some Northern some from areas of Somalia,… when we came here we united to come as community, and we came to each other, we have had some activities like events, we have English classes, we have play groups, we have women’s group activities,… and also we integrated with other people, to know each other, what is their culture, and what is there you know activities and how we can settle with New Zeeland society. P2, ♀.

Again this participant also describes why he chose to live with the Somali community:

As a Somali person, I like to live with my community, because we support each other, for example if I am sick or in need of support, that support I can only get from the community, so we as Somali community always live side by side so for me I can’t separate from my community. So that is the way our nature is as Somalis. P6, ♂.

The strong connection within the Somali community and why was described by this participant:

... first, I am Somali and everyone is connected to his/her own community so it was a necessary for me to be connected and be one of the Somali community. As Somalis it is very important for us to be connected as it is our culture, whether it is the language, religion, or even the identity of being a Somali. Coming to a new country also make us to be more united like other migrant communities. P7, ♂.

The state of the Somali community being interconnected and interlinked was also reaffirmed in the focus group discussion as this participant states:
I believe Somali Community all together kids, elders, women did well and the majority we are quite close community who are interlinked to each other, because if anything happens to one person the entire community shares the pain with that person so without assigning any responsibility we step-in and we say how we can help you… one person’s problem is a community problem. FGP7.

The strong sense of Somali identity contributing to the sense of belonging was summed up by this respondent:

Basically, to be Somali is an identity, it is one’s identity, because of our culture, religion which all differs from other people, so yes I had and have great sense of belonging of being a Somali even though I was not contributing much. P8, ♂.

4.0 Social bridging with hosting community

The findings of this study showed the social bridges between the Somali refugee community and the host community. The comments from the participants revealed that there was strong interaction between the two communities through various social contacts such as neighbourhood, schools, work and education. All the eight participants from the Somali refugee community had friends outside the Somali community. These are some of the comments from interview respondents about how they interacted with their neighbours when questioned about whether they had friends outside the Somali community:

Yes, we have… many friends not only friends, because we have our neighbours, they are our friends. P2, ♂.

Yes I have friends outside the Somali community; I currently have two friends in my neighbour one from India and the other is from Pakistan as well as a lady who is Pakeha… There is also another Lebanese lady who is also my neighbour and new to the country that I helped with her settlement like getting stuff for her like furniture. P3, ♂.

we faced a lot of challenges but later on year after year, things improved, we adapted to the new environment, people mixed with other people, we
got to know our neighbours as well as the wider society, understood school systems, we gradually settled well, P3,♀.

Many said that neighbours were important friends and helped families to settle.

Two female participants reflected on how their children’s friends enabled them to make friendships with other parents:

… children have friends at school, we have relations with their parents, we relate to each other… P2,♀.

I have connections with the parents of my children’s classmates and friends at school as well as the school Trust. We sometimes discuss the school issues and what is best for our children, and how we could help each other… P8,♀.

Five out of eight of the interviewed participants said that work acted not only as a means of income for the Somali refugees but as a social bridge that enabled them to interact with members of the wider community and to make friends with them. The following are some of the responses from the interviewees:

… I have few Pakeha friends, few Maori friends… I worked with few Pacific people, so yes I have friends. P1,♀.

… we have some people meeting us actually at work, we have that team mate, we have different ethnics in New Zealand as a Somali people we are friends and to relate to each other… P2,♀.

Yes I do have a lot of … friends, because one of my privilege is I represent the Somali community in many areas and that gave me a lot opportunity to meet a lot of people, create friends, meet agencies both Government and NGO’s, I work in the public sector and that gave me [the ability] to meet main stream New Zealanders and create friends, so I have friends. P4,♂.

Yes I have friends outside the Somali community because since 2007, I was working in many different areas… so all those places I met friends, so yes I have friends outside the Somali community… P6,♂.
...when I was working, I had many friends at work when I was working even though since I left work, I don’t have much contact with them, but we greet each other when we meet in the streets. P7,

Another participant supported the idea that work acts as a very important bridge that enables refugees to make friends with the members of the host community.

Basically you can make friends when you work but when you are mum you don’t have the chance to meet many people. P8,

Participating in tertiary education also enabled Somalis to connect with a wide range of New Zealanders, and to make friends. Three of the interviewees stated that they made friends while studying:

... I have studied with other ethnicities, I have few Pakeha friends, few Maori friends we go school with… P1,

I go to University especially Te Wanaga which is Maori institute, create friends from Maori and Pacific community, friends from Asian friends African community who we are part of it, Pakeha friends… P4,

...Yes I had a lot of friends, but when I stopped studying, I lost contact with them; I don’t even know where they are now. And there was no barrier. P8,

4.1 Cultural Similarities between Maori and Somalis acted as strong social bridge

As has been discussed in the introductory chapter (chapter one), Somalis have a very traditional society with a lot of long-held social customs. When I asked members of the Somali community who participated in the interview, the question “what they knew about Māori and the Treaty of Waitangi”, their answers showed that they had a fair understanding about Maori people and their culture. Some had much deeper knowledge about the cultural and social structure of the Maori people. Five of eight participants in the interview acknowledged that there were some similarities between Somali culture and Maori culture and they could easily relate to it. Areas of similarities included respect for elders, being a tribal society, elders being the decision-makers. The following are comments from respondents that reflected the cultural similarities:
… but I believe yes Maori are welcoming us very well because we have more cultural similarity, they are traditional and we Africans are traditional society. P4, ♂.

I know common greetings and also you see Maori names in the hospitals words like Whanau room where relatives of the sick patient sit, or when filling forms you see IWI which means what is your tribe which is the same for Somalis being very tribal, this is something we share with the Maori. P5, ♂.

… so I am fully aware of Maori and also we have some similarity Maori culture, for example Somalis we believe extended family and family structure (genealogy), so we have similarity in the family structure, especially with the respect to the elders and family hierarchy so these are the similarities we have seen in Maori and Somali has too… P6, ♂.

I know that Maori are the indigenous people, people of the land, they have their own culture which is different from ours, and they also have tribes like us (), we have some similarity in that aspect… P8, ♀.

Another respondent mentioned how a Maori teacher could relate to her because of her skin with a hint that they originally came from the same place.

… I remember when my son used to go to Kindy, his teacher who was Maori used to hold my hand and tell me “see… we look like each other, originally we came from the same place. P3, ♀.

Similarly, one of the Somali community leaders discussed his experience of trying to interlink and build a relationship with Ngāti Whātua and the Somali community in Auckland:

I go to the Owairaka Marae in Auckland which is for the tribe in Auckland, especially where the Somali community is centred to build that relationship between Ngāti Whātua and Somali community. The Somali community has a lot of respect with the Tangata Whanua in Auckland. P4, ♂.
There is also an increasing rate of intermarriage between the two communities particularly in the Hastings area, which I personally witnessed.

5.0 Social links

Different forms of social linking enabled Somali refugee community members to access government and NGO services. Participants in the interviews and the focus group both reflected that the Somali community was linked to publicly-provided services either by community organizations or through individual approaches to services. The government and the NGO workers who participated in the focus group discussed how the Somali community was the most active, at that time, among all the refugee communities in Auckland in accessing the health, education and social services they needed. Somali community leaders played very important roles linking the community with public service providers, such as schools, child and family health services and Work and Income services. The Somali community leader who participated in the interviews discussed the way in which his participation in the workforce provided an opportunity to link community members with government and NGO services. Access to resources and services provided by the government and NGOs had improved for Somali families since the working relationship between the Somali community and the service providers was established—as one participant in the focus group reflected his experience of working with the Somali community in Auckland:

… when you don’t know Somali people you will think it is difficult to work with them and once you get to know them and understand the way they operate and then that makes big difference. FGP1.

The Somali community were known to be proactive in the early stages of resettlement in terms of accessing services that the New Zealand government provided. One participant in the focus group shared their experience of the the Ministry of Education with the Somali community in Auckland.

The Ministry met with Somali community in 2000 … they came as a big community to the Ministry of Education office I even now was told it was like invasion, so the elders of the Somali Community came but they really
appreciate my colleagues and the office have told me that they were very pro-active the Somalis, they wanted to advocate for their children education and they also wanted people to understand their needs because they were not getting the right sort of help that they wanted at schools so they were advocating for their children and that is how my role was established Refugee Education coordinators and from there until now when I have coming to the picture. FGP5.

Another participant from service providers explained how the Somali community members advocated for all refugees in New Zealand:

Somali Community throughout New Zealand for this … they have great input in to insuring that the voices of refugees were heard at the National Refugee Forums, policy development as well, they have been the movers and shakers never been afraid I think that goes without saying Somalis are upfront they will tell you how it is there is nothing to hide whether you like it or don’t like they will tell you and I like that. FGP4.

One of the participants in the focus group reflected on how the Somali community partnered with the service providers in implementing health promotion programmes:

… over that period we had opportunities to set-up a whole lot of health different promotion programmes, healthy eating healthy action, women’s violence prevention and the whole lot of others, and even though we didn’t have much money I knew that if I went to the Somali Community … they would just make it happen (running programmes) … on another level I find Somali people really sociable and quite special in that way and there is this incredible cohesion that if you engage means that you can get health promotion programmes out and the community get engaged and the things that you wouldn’t think would happen do … I have seen a lot happen. FGP6.

However, not all community members need help to access services. For example, one member of the community interviewed explained that he and his
family were accessing state services independently without any help from a third party after a period of time:

... so yes we settled well like now we don’t need any assistance for whatever we need, we can fill applications without any help, if we need to go to the or take children to hospital we can without any help. We can also go anywhere we want or access any office and ask what we want. P5, ♂.

Community members who entered the workforce and secured employment had a greater chance accessing services such as ACC, labour unions and lawyers. A participant interviewed shared his positive and negative experiences accessing these services:

... the people I used to work with and the management treated me well, when someone has an accident, normally ACC takes over and commence to support financially and medically till you recover, but in my case, ACC treated me badly beyond humanely. P7, ♂.

... I found the union lawyer not so effective and useful, he wasn’t very transparent. Never gave me full picture of the situation. He didn’t use to tell me how far things are progressing and later on when the case was at dispute tribunal, he quitted and said I am no longer you lawyer representative. P7, ♂.

6.0 The role of education

The findings of this study show that education plays an important role by providing meaningful social integration for the Somali community within the wider community in Auckland. Education provided the Somali community with an opportunity to make friends outside their own community. These findings support Ager and Strang (2008)’s theoretical framework (discussed in Chapter Two) which indicates that education means that refugees develop skills and competence that leads to better employment opportunities and active participation in the host society. The quotes below reflect the views of interviewees about the roles of educational institutions as a social bridge with the host community. Some quotations are used in more than one place under
different headings/themes, in order to ensure that the context of the participant's responses is maintained.

\[ \ldots \text{I have studied with other ethnicities, I have few friends, few Maori friends we got school with, and I think I worked with few pacific people, so yes I have friends. P1, ♀.} \]

Similarly, the following quote is from a Somali woman reflecting on how she lost contact with the friends she had while studying when she stopped studying:

\[ \ldots \text{yes I had a lot of friends, but when I stopped studying, I lost contact with them; I don't even know where they are now. And there was no barrier. P8, ♀.} \]

Education, events, institutions and children bring people together as one of the Somali mothers interviewed describes:

\[ \text{We Somalis have a community, we have schools, we have tailoring, we gather all those places especially for those learning staff. We also meet other places like the Madrasa, when issues like someone are being sick; woman gives a birth people get together. Otherwise people often meet at schools, the Madrasa or the general community centre where there is a circumstance related to the community and people meet there to discuss and address those issues. P3, ♀.} \]

This mother shared her son's achievement in education and how proud of him she was:

\[ \text{He studies medicine; he is currently in his fourth year. Most likely the first Somali medical student in Auckland or probably nationwide. P3, ♀.} \]

Again, participants of the focus group discussed how the Somali community values the importance of education. The Somali community nationwide used the Somali graduate journal which is a yearly journal to capture the achievement of Somalis in tertiary education.
... there is good achievement for a lot of young people who graduated from universities and Somali Graduate Journal was positive image for the community as the media often publish bad and negative image. FGP8.

7.0 Racism and discrimination towards Somali community

Somali participants in both the interviews and the focus group stated that they faced some racial prejudice from the host community in Auckland. This occurred in different forms such as: racism in the community; employment discrimination; racial profiling from the police; and institutional racism. All the respondents' indicated that these racial attitudes had an impact on their sense of belonging in their host community.

7.1 Racism and discrimination based on religion and clothes

This study found that Somali women faced significant racism and discrimination from the public due to their visible difference as Muslim women who wear Islamic traditional dress including hijabs and head scarves. Three of the four women participants in the interview sample had at some point experienced racist comments from the public since they came to New Zealand. The following quotations are some of the interactions they encountered from the general public:

... yes there has been some racism, probably the fact that I am different and being a Muslim woman, covering my hair had made a lot of people a bit worried you know my appearance and things like that ... P1, ♀.

... yes there are some barriers especially because we are Muslim, in regards to jobs, when you go there covered from head to toe. Not all people are racist, some are very good people others are racist. P8, ♀.

There were a few places where I felt I have been discriminated because of my head scarf. So, someone should expect things like this, because you being a foreigner and not being in your own country. P8, ♀.

There was also a time that my friends and I had experienced extreme abuse on the road, my friends and I were crossing the road and one of the girls was wearing a veil and we have been spitted to and called some
very abusive words like what are you doing here, go back to where you came from. So there people like that not all of them, few bad people. So there are barriers, like your religion, colour and being in a country that is not yours so yes there were barriers. P8, ♂.

... there is no problem mingling with the wider community, they are very calm people and there is no problem at all, you know it doesn't worth to mention but there are one or two can come across once in a while an abusive person, but yea majority of the people are good... P5, ♂.

Participant eight (P8) said that although she could speak English well, she was still subjected to a high level of racism and discrimination and felt sorry for those men and women who did not speak the English language.

... it is more frustrating when person doesn't speak the language and can’t express him/herself. So it is even worse. P8, ♂.

Similarly, the focus group participants confirmed the racism and discrimination against Somali women because of their Islamic traditional clothing such as hijabs and head scarves. This correlates with what has been reported by the respondent interviews.

... racism and discrimination still certainly alive and well, and certainly researches tell us those women who wear Hijab are more unlikely to get employed. FGP6.

... what was very evident was the Muslim women, Somalis and other Muslim women, who had number of concerns about human rights, and it was like that we have given a brand new information. We say this is actually your rights, you can wear your Hijab, and women were worrying that they couldn’t apply to be nurses because they were wearing Hijab; they didn’t think they would get accepted, PGP2.

7.2 Employment discrimination
The findings of this study revealed the level of discrimination Somali refugees face when it comes to employment. High levels of discrimination against Somalis in employment were reflected in the participant interviews and in the
focus group discussions. One interviewee detailed his experience with mainstream employers and the challenges he faced securing a job, stating that employers were reluctant to employ people from refugee backgrounds. The participant also found that people acted differently when you met them in public where they seem more open and friendly but the circumstance changed when you met them in an office and asked for a job.

When you meet people in the streets they are ok, they talk to you, smile with you but when you meet them in an office or at work they are totally different people, very hard to engage with them, like getting a job. Especially when we came things were very complicated and hard, it seems things changed a lot now. They only prefer people they know, but others like us they don’t give them a chance and probably it is because they don’t trust us. P5, ♂.

However, not everyone experienced discrimination based on religion as one of the members of the Somali community interviewed was very pleased with his employer who accommodated his religious requirement by providing a room for prayer and permission to pray anytime it was due:

At the place I used to work, they were supportive with my prayers and even the owner of the supermarket allocated a room for us to pray. Therefore there wasn’t any problem at all. We were allowed to perform our prayer when it is due whatever we are doing at that time. All credit goes to our boss who was very supportive and understanding. P7, ♂.

All the participants in the focus group agreed that there has been a significant increase in racial profiling and discrimination towards members of the Somali refugee community by law enforcement agencies such as police, airport customs and security intelligence services. One participant in the focus group, who was a member of the Somali community reflected his experience with a law enforcement authority:

I think when we are talking about racism, it more about the legal system like police, intelligence, courts, not more in the private sector, it could be but it is very minimal in comparison with the security, I have been asked
3 times when was the last time you have been with the police? And I never had been in trouble with the police. If they see you are African, black Somali they ask you that question straight when the last time you had a court appearance. FGP7.

Another participant highlighted the problems members of the community faced from airport customs and how it impacted on their feelings of belonging to New Zealand.

… when it becomes security, they make it very hard for the people and NZ sometimes you feel… if you are NZ citizen and go to Australia no one will stop you, you go to America it will be ok normal procedure, you come back to NZ thinking you are coming to your country and that time you feel very difficult to come out of the airport. They detain you for nearly three hours and question you. FGP8.

Other respondents also mentioned the issue of racial profiling at the airport against Somali community members:

… I was sitting with whole group of Muslims and I said Jesus, and there was a woman with little tiny toddler after midnight, this is what it is like, these people and they processed me and they were still sitting there. FGP6.

… I left to overseas in two month time and when I came back they were profiling me, every time they kept me three hours and I said can I talk to the manager, I have been here and just got back,... I was even meeting them many times and they know and I here is my card and you know me, we meet each other many times, we talk about these issues, how could you deal with woman or man who does not speak English well. There was one old lady from the community that they kept for four hours, she was a diabetic and she collapsed there, they didn’t even call for an interpreter. FGP8.

… they (airport customs) see the country you come from and ethnicity you are, for example, when I was coming from Somalia two years ago, they were checking everything, and they hold me there basically 4-5
hours and I suppose to go back to work on that day. The lady said because you are coming back from Somalia, they were checking for explosive staff… FGP7.

The study findings showed that there was a level of racial targeting of Somali community members in Auckland by the police force. The following comment reflects some of the experiences of the members of the Somali community with the police:

… one police guy approached me and he said heey I know you, I then I thought he maybe saw me somewhere, and I said hi how are you doing? He said where do you live then I suspected why you want to know where I live and he said just asking, I said I don’t have to answer, why do you want to know where I live? He asked when the last time you were in trouble with the police. FGP7.

I think … the Somali community faces discrimination, I think the Somali community, our culture give some opportunity not to feel discrimination that other communities pick up easily, but I feel when it comes to employment area there is discrimination,…when it becomes to security there is discrimination like Airport, NZ Security Intelligence Services, the police. FGP8.

7.3 Racism and discrimination based on stereotypes and perceptions

In addition to the racial issues discussed above, it seems there are general myths and stereotypes held about Somali peoples associated with populist perceptions of religion, colour and terrorism. The comments below from the findings in this study reflect how Somali community members are being targeted on the basis of general myths. Some of these experiences relate to concerns about drug smuggling:

… I was in Australia and came back and I was detained for three hours and now I been detained for 3 hours and said what is this? And he said we worry about you because only 3 days, you went Japan and come back, we thought you may bring drugs. FGP8.
… she was Somali and we were in the same flight and she got taken in for questioning. She was kept there for hour or something, asking like who paid your airfares? Because we attended a conference, the airfare was paid through from my credit card, so they even rang up the visa company to check whose visa account and so forth, and she got agitated and said why are you holding me up so long and she missed her Wellington flight connections and they said the same you could be a drug handler from Malaysia. FGP4.

… one of the things around stereotypes and myths like movies Black Hawk Down, Somali piracy, terrorism, and the other new movie, all these build up extra negative thought. FGP4.

… if you are African, some of the African communities take off their clothes for searching but Somalis refuse and they put then in Manukau police station, I saw couple of men. I think this perception that we are hiding drugs. FGP8.

The Somali women were also very concerned about their children, worrying of how they would go to school every day, being teased of what they were wearing, because of their faith, because they were Muslims. Also with 9/11 all of a sudden you are Muslim you are instantly a terrorist and the connection between that, so we talked that through and number of the women had just this underlining anxiety they assumed everybody would judge them they are terrorist. FGP2.

7.4 Institutional racism and discrimination accessing services
One participant in the interview shared his experience of being discriminated against when he tried accessing his entitlement from ACC and some of his responses include:

I see it as a total discrimination that I was denied for my rights and entitlements. Thought I don’t know much about the New Zealand laws, I don’t think that was what the law says, to deny one’s own rights to be treated and compensated. I see it as naked discrimination and purposely denial for my entitlement. P7, ♂.
One of the participants in the focus group from the government indicated that there were some racial prejudices towards refugee students from ethnic teachers in the state schools. Her response was:

*What we are finding difficult at school is, this I am hearing, is that put downs from migrant teachers to refugee students and migrant students. They are not being given proper attention, all the caste systems and everything else come into play. So it is just affecting. It is not only Somalis, but all refugees and migrants. So I haven’t been keeping quiet, I have been pushing for it and got the first break through so I hope I can go from there.* FGP5.

Another service provider in the focus group shared her experience with women who were concerned for their children at schools:

*… So I think there is discrimination is an issue, there is lack of understand the human rights, people can come to NZ and expect your access to be able be treated in the same way.* FGP2.

**8.0 Employment and what means for the community**

**8.1 Breaking the barrier to employment**

Some members of the Somali refugee community in Auckland have overcome the employment barrier by retraining and up-skilling themselves into career choices that were more in demand and had a greater chance of landing them a job:

*… but what is happened for adults … is retraining basically and that quite hard decision to make if you came as a microbiologist or, engineer but the rearranging the career choices like social work or health sector is opened up career that previously Somalis may not have a thought of doing because Somalis wouldn't think Social work or nursing that is quite bit shifted but it is taken fifteen years but the moment that one Somali get in to mainstream … employers came to know that Somalis are hard workers, team work and that sort of opened a door others and other*
agencies start head hunting actually pinching staff so that is quite a shift it is mainstream shift but as well as the community. FGP6.

One member of the focus group who was a Somali working for an NGO shared his experience, how he almost gave up finding any job in a mainstream service. However, once he had secured his first job, he had plenty of job offers as he was able to show his capability and he built a professional network:

… for me there was a time I thought I will never get a job in a mainstream, and since I had this job I was offered 3 or 4 other jobs in the mainstream. So yes once they know you are in the system, you have got network, it is much easier than when you don’t have… So when we are talking about employment, it is good to talk about the entry level, let us create jobs for refugees to get them in the working sector then they can develop themselves to get to other areas. But now they never had NZ experience, they are struggling to get their first job that is difficult when their CV comes and no one knows them, the employer will be hesitant to trust them. FGP7.

Yet employment appears essential for integration:

The major issue in New Zealand for the refugees and the migrants is the employment that is major issue/challenge we face in this country. If you don’t have a job, it is very difficult to integrate with the wider society, because you are isolated, you are at home, you are beneficiary almost… P6, ♂.

8.2 Lack of English proficiency as barrier to employment

Two respondents from the Somali community addressed how not speaking the English language acted as major a barrier to employment:

When I think of employment for refugees, to start from the beginning when refugee people come, not English speaking people, they got really difficult … P2, ♀.

When we came here we didn’t speak English fluently, we knew other languages like Italian, Arabic, and our English accent was very different.
And we had to learn English language, so our life became very hard...  
P2,♀.

... Actually it is not easy to settle into a new country especially when you are having language problems, when you don't have skills to get a job or acquire the job you want, so it is not easy to settle in new country.  
P6,♂.

One of the participants in the interview who is a member of the Somali community discussed how being able to speak English helped him to find a job:

*First of all the language is important, I think the language got me my first job and also the education background I have helped to get a job. So definitely the language and education is very important to get a job.*  
P6,♂.

8.3 Lack of recognition of refugees' qualifications and former experience

Lack of recognition of qualifications and former experience in their country of origin for refugees is a major issue in their new resettlement countries including New Zealand. The findings in this study bring to light that a lack of qualification recognition is still a major barrier to securing jobs in areas of expertise for some members of the Somali refugee community in Auckland. The following are some of the comments from members of the community that reflect the challenges they face in having their qualifications and experience valued and recognized in New Zealand:

... *my background was public health worker, and I worked as a midwife when I was in Somalia and I worked different areas at the camps, but when we came we got very difficult for area for our educations because we had our degrees, our experience in Somali, Kenya and Ethiopia,... hard to get job...*  
P2,♀.

When we came here we got very upset because they didn't recognise our degree, they didn't recognise our education, we didn't get any help with education, they said you have to go back to study for at least two or three years and after that you get your registration and it is really very hard when you been working for a long time and got 20 years’ experience in your area but you can't get a job. So we got problems and
started getting benefits from Work and Income and we became really disappointed because that was not something we wanted for our life and we became beneficiaries. P2, ♂.

Again, the above participant continued to state that there was little help in place for refugees who came with qualifications and experience to retrain in their area of expertise so that they could get a job in their areas of study:

… the employment will be difficult for us because our people have already have qualifications when they come, they don’t get any help with registration, for example other countries put people through programmes to retrain, when people get retrained to go back to universities for one year, they can go back to their professional field, like if you were mechanic you work as mechanic and if you were doctor you work as doctor. If you are nurse you can work as nurse, but NZ they don’t have any system to support these people and they are always blaming these people for being on the benefit. Why blame them because they don’t have any life. P2, ♂.

They have to be up-skilled but there is no support available to up skill them and they often get stress…. P2, ♂.

8.4 Moving to overseas for better employment opportunity

From the findings of the interviews and the focus group it was clear to see that the majority of the Somali community who came to New Zealand moved overseas, mainly to Australia, for employment opportunities. One respondent stated that:

… majority of them moved to Australia, the reason being employment issue, unemployment was very high, so people found opportunity to move to Australia to make a living for getting jobs to create better life for their families. P4, ♂.

What is happening is that our brainy people are moving to Australia when they graduate and that had immense impact on our community, we wanted them to stay here so that New Zealanders could see a lot of our
professionals who are working in different fields and that didn’t happen and that is where our main challenges comes from, and that is what I feel makes integration very tough. P4, ♂.

… especially those people who are newly graduating must get job. Unfortunately they don’t find a job; they search for job in Australia. FGP3.

… you know everywhere life is challenge, I think New Zealand because given by economically very small economy country, it didn’t give chance for our people Somalis in Auckland or nationally, didn’t give opportunity to find jobs even for those who graduates from universities and as results a lot of young graduates face and I wish if we could have get some jobs to keep those young professional people here in New Zealand rather than them moving to Australia. P4, ♂.

… it was the parents, the first generation who went through all the challenges and barriers, didn’t know the system, but now you see the second generation who have gone to school here are university graduates are not in the employment, and then they have to go over to Australia. FGP4.

9.0 Community role models

Settling in a new country has many challenges as one of the participants in the interviews described “when you come to new country you [are] like new born baby because you don’t know anything about it”. In this regard it was very important for the Somali community to compare the issues that they have had with resettlement with those of other ethnic groups’ experiences of settlement. When I asked participants in the interview “who they see as good role models in the community and why”, their responses varied and some of the common examples that were cited included the younger generation who studied in New Zealand, community elders, Islamic clerics (Imams or Sheikhs) at the mosque and other educated members of the community.

Three participants saw a young generation who grew up here and studied as good role models for the community. Some of their comments included:
I think there are more of people who are good role model like the younger generation who grew up here and get educated…. they are the role models for the other generations, and we very happy with our younger generation, they get educated here, they got jobs, understand the system and also help the elders people, so there are many role model in our young generations…P2,♀.

... we have the students who some of them born here others came here at very young age, they graduated from Universities here and some of them finished higher studies like postgraduate level, and they are working having nice jobs. So those are good role model for the community. P6,♂.

The kind of role model that community can have is someone who studies well, have a good attitude, knows his/her identity, engages other societies with respect, that person can be a role model. P3,♀.

Another participant regarded community elders as the strongest role models the community has and detailed their role in the community:

I think our good role model here is are our community elders who show us how to survive in a new land and show us how to keep our culture, help each other support each other, be united as a community, as society so I believe that our Somali elder. P4,♂.

... mainly the elders who keep us together and pass to us their skills before they leave this world. I believe we are second generation, they are the ones who give how to survive, for example if someone has an issues and needs legal related support, our community will fund raise and give money that person so they can have legal representatives. If someone loses family member or they are very sick, we collect money and give to the family. If we want to buy something together as community like community centre we bought, people collected money and sacrifice. If someone dies and there is funeral, people in the community will collect the money and pay for the funeral. That is what we get from our elders and that is why I feel they are our good role models.
So they pass to us instead of us becoming individualist culture like the western culture is. I really appreciate that otherwise we couldn’t survive. P4, ♂.

Another participant regarded Islamic clerics (Imams or Sheikhs) at the mosque as a role model for the community and said:

Honestly, I think people should have stronger connection to the Sheikhs who are at the mosques and teach children the Islamic studies. P7, ♂.

Two other participants were hesitant to point out exactly who they regarded as role models for the community but gave a vague description of who could fill such roles:

... I wouldn’t specifically pick one person to say they are good role model, but there are few good people that I knew who came here before me, and that have done so well, educated themselves, had good jobs and settled really well so they could be particular example. P1, ♀.

... Can’t think of anyone, but people who work and study and not wasting their time. P8, ♀.

One respondent also expressed her wish for Somali youth becoming a good role model for the community:

... I wish all Somali youth to be good role model for the community and also became ambassadors for the community for their good actions, productivity and education in the wider New Zealand society. P3, ♀.

10.0 Sending money to family members overseas and its impact
This study found that almost all Somalis either send or used to send money to family members overseas. Six out of eight participants still support family members overseas financially while the other two used to send but do not send money now as circumstances in their families have changed. Community members interviewed send different amounts based on their income ranging from US $100 to $950 monthly. The figures used throughout are in US dollars
as remittances or Hawalas\(^6\) transfer money in US dollars (see Glossary). The following are some comments that reflect how Somali community members in Auckland support their loved ones overseas, financially:

*I do send money home, and because my family are here, my parents are here, my bothers are here, but I do have extended family back in Somali and Kenya, so I do send them some money sometimes, for probably would be sending them between $200-400 monthly, just for supporting them.* P1, ♀.

*… people are still in the refugee camps, and we didn’t get opportunity to sponsor them for them to come here, we have problem with the immigration, the problem we have with immigration is that if you came under quota refugee, they didn’t give us a chance, because our people are refugees still in the camps, evidence they have been in the camps, and no one allow our people to come here, because what the immigration are saying is that you are already as a family, your husband is here our children,… you are not eligible, may be you will be on second thing (Tier 2). How come, so our life is hard and we send every month there, and our hearts are back at home because our people are there. We send over $400-600 monthly.* P2, ♀.

*Yes I do send money regularly, I do send to my mother. The small amount I get I manage to send $100 each month.* P3, ♀.

*Yes I have a brother who studies at China and I send him $300 every month and I also pay his university fees, $5400 for the first year and then $2800 including insurance every other year. I also have another brother who used to be in Malaysia but went back to Somalia now and I used send him $250 every month. I also send my mother $200 and she lives in Kenya. I have an aunty that I send $100 p/month, and a cousin in Somali*

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\(^6\) Hawala is a method of transferring money without any actual movement. One definition from Interpol is that Hawala is "money transfer without money movement."

http://www.investopedia.com/terms/h/hawala.asp
that is sending $100 per month my aunty and cousin both live in Bosaso. So I send US $950 each month. That is quite expensive, P4, ♂.

Yes, I used to send money to Somali, my family stay in Somalia, still they need my support so roughly monthly I used to send $200 to $400. P6, ♂.

Yes I do send money and always the money you send depends of how much you earn your income. My income currently is very small since I receive benefit so I have to save up for up to 3 weeks for the amount I send which is $100 monthly. I send it to Somalia. P7, ♂.

…. honestly I used to send money but not anymore (). When I was, I used to send roughly $200 monthly but not anymore. Things get resolved. P8♀.

10.1 Impact on refugee families in New Zealand

Seven out of the eight participants interviewed said sending money to family members back home has an enormous impact on them in terms of their financial security, family wellbeing and their settlement outcome in this country. The following responses reflect the severity of this impact on their household income:

Honestly I don’t earn a lot of money but I meant I am happy to sacrifice little bit for my extended family, so it does impact on how much I save how much I spend, so I have to be really careful just how I balance my life with that… P1, ♀.

… It’s impact is really hard for me, because what I am sending I have to work hard, like over time, I have problem about even will affect myself and what I am thinking is if our family comes here this money will be for you and part of our life because sometimes we can’t pay the power, and sometimes we can’t pay the bills, and always we are making budgeting about our like and budgeting we don’t get sometimes properly, because we can’t handle that our family is hungry in the camps and we can’t keep our money here, so that is very hard for our life and it makes really impacts our life, this money is something that I am stopping from my life,
sometimes we can’t eat or have whatever we want. We can’t eat. That’s why it will be hard for me, but we don’t have any choice. P2, ♀.

This really has massive impact on me, sometimes while I am still paying the money I have sent the previous month, the other one becomes due. And I do struggle to make ends meet. The problem is that while you have food and shelter, it is immoral not to support your family members like mother brother or sister. And you can’t bring everybody here. P3, ♀.

Yes it impacts, people I work with always think of buying house, mortgage, but my case I don’t have that opportunity, it is very hard when you are send almost US$1000 every month and then sometimes extra like when the university fees are due. So this is very challenging and tough financially. But honestly it is very rewarding giving an opportunity for my brothers and sister. P4, ♂.

Honestly I didn’t used to send a lot of money so it did not have measurable impact on my family house hold income. P5, ♂.

Really it is great impact because the cost of living specially in Auckland is very expensive, so as much as you earn, if you send part of that income to Somalia to support you family, so you can not save any money from your income so just your bills, so it is very difficult for me. P6, ♂.

Personally, I am the one who sends that money and honestly it has broad impact on me, my income it is almost impossible to afford to the money I send, but I know the need and how it is going to help the people I send this money to who hardly get one meal a day. P7, ♂.

…honestly, when we used to send, it used to have substantial impact on our family, but we had to solve the problem by helping well one time so they can support themselves rather the sending them money every month. Especially it would have been difficult now with our family growing fast. P8, ♀.
10.2 Ways to overcome this problem

When participants in the interview were asked what would help them to overcome this ongoing problem, two female participants said that the solution to this problem was bringing their loved ones to New Zealand. In the following quotes two interviewees had great difficulty reuniting with family members:

*What would help us is if we get re-union with our family, if our people get respect, we are in NZ nearly 20 years and we can't get our people that are the big problem we don't have any choice,…. we didn't get anything from the immigration people… I started (sponsoring) 2003, my mother passed away, first they said you are eligible for your mother, and it took so long and my mother passed away, other family members passed, now small number and they are saying you are tier 2, and tier 2 is not coming up. I think all our family members will pass away because of this NZ system. P2, ♂.*

*Bringing all my relatives here would help me, the other thing that could help me if there was availability of jobs that I could earn more to support them. P2, ♀.*

Other participants wished the situation in Somalia would become stable and secure so that people can have normal lives in Somalia and start earning money:

*I hope Somalia will be peace that is the main thing, and may be create an opportunity for those people. Like my brother finishes his studies in China he will go back and opens his own business and looks after other young siblings. My father passed away so we are responsible looking after members of the family so he will look after the young ones for the family. But they may stay for long-time; if Somali becomes peace people can open business and have a better life so those of us in the Diaspora, sending money may relax little bit in the future. You may send to them small amount of money so they can open business, but you don’t have to send money every monthly. But as long as Somalia is not stable, the pressure will be on. P4, ♂.*
We are praying that the Somali situation will settle one day, if the situation in Somalia settles and people get chance to go to work and come back home peacefully, may be this kind of continuation of assistance may not be necessary. So we hope that the situation back home improves, so people can enjoy the peace, so that is the only solution. P6, ♂.

One man from the Somali community was not well at the time of interview and not working. He saw the solution to the problem as getting well and going back to work so he could earn more in order to support family members overseas:

… the immediate solution to this would have been me to get well so that I am able to work and earn more. In that case it will be easy for me to help my family overseas as well as me to have better life here. But now I really struggle with, I need a food, petrol, food, medications, telephone bill, electricity, mowing etc. P7, ♂.

Members of the Somali community interviewed described their sense of responsibility for sending money to family members overseas as a duty/obligation, a moral responsibility and something that was expected. Somalis, as a collective culture are expected to support immediate and extended family who are less well off. Five of the eight participants described their feelings and why they have to send money as the following quotes highlight:

… because being Somali we are very family orientated so we care so much about our extended family, we almost feel the sense to support them. P1, ♀.

I must help my family because no one else is helping and I remember how the camps look like. P2, ♀.

The problem is that while you have food and shelter, it is immoral not to support your family members like mother brother or sister. And you can’t bring everybody here. P3, ♀.
... but I am very happy as long as I am supporting my family member and relatives. I feel happy when I do that otherwise I will feel guilty. And that is what a lot of Somalis do not only me; even those without who receive the welfare system or sometimes work on small jobs try to support their family members. This is good culture for Somalis that is why our people survived for the last 20 years. Otherwise 20 years of civil wars, droughts, without this help people couldn’t survive. That support was there… So this is very challenging and tough financially. But honestly it is very rewarding giving an opportunity for my brothers and sister… P4, ♂.

Because of the situation back home, nobody likes to send money unless there is necessity, so we feel duty/obligation for my family; I have to support them as long as they need my support. So that is something being expected. P6, ♂.

11.0 Integration of Somali community with wider Auckland society

One of the aims of this study was to explore the degree to which Somali refugees have tried to integrate themselves into the New Zealand way of life in Auckland. All eight participants in the interviews believed that they have integrated well within the wider New Zealand society. After a period of time, integration meant slightly different things to these members of the Somali community such as having their life back, not being lonely and having friends, understanding others as well as being understood and respected, not needing assistance, keeping their culture and adopting some other cultures and economic maturity.

11.1 Having their life back

Since all of the participants were in New Zealand over ten years, they seemed to be well settled and created a new life in their new country. The following quotes reflect on how they have re-established themselves:

... we are here over ten years and we think we are New Zealanders, we already integrated and resettled, we got our life back... P2, ♀.
Yes I see myself as someone who integrated and settled well, since the day I arrived I haven’t moved out of New Zealand specially I have been living in Auckland all the time. I interact with the wider society very well and I like to stay and remain here forever unlike other people who move around. P7, ♂.

11.2 Not being lonely and having friends
The findings of this study also revealed that people who were employed had a better chance of mixing with the wider society and making friends outside their own community than those who were unemployed. Work not only provided an income but also was a means of integration:

... I have studied with other ethnicities, I have few Pakeha friends, few Maori friends we got school with, I think I worked with few Pacific people, so yes I have friends. P1, ♀.

... if you get job you meet people, you know more people and make friends so that is what makes more easier people to settle and that is what made my life easier for me to settle because I got a job and that is why I met other people and cultures, but some of my fellow Somalis some of them didn’t have that opportunity and that is why they moved to Australia for better opportunity. P4, ♂.

I was working in many different areas, for example from 2007 to 2010 I was working in the refugee sector and other places so all those places I met friends, so yes I have friends outside the Somali community. P6, ♂.

Another participant in the interview, who was a mother, shared her thoughts on the issue that work gives you an opportunity to make friends:

Basically you can make friends when you work but when you are mum you don’t have the chance to meet many people. P8, ♀.

11.3 Understanding others as well as being understood
The ethnic diversity in New Zealand, especially Auckland, enables refugees to easily fit in and mix with society without being singled out, as two participants state in the following quotes:
Honestly, Auckland is the only city when you look how multicultural it is that one can easily live. You can find so many different people and you feel that you are one of those people. Like even though you are new, you can see thousands of others who are also new and you are just one of them. This would be very hard to integrate if it was city with one race or ethnic like Maori or Pakeha and of course you could feel isolated and different. But now you are one of those multi ethnic groups. This played a crucial part to easily settle and integrate. P3,♀.

Actually it is good to live in a multicultural society because each ethnic background will contribute something good to the society, so multicultural society is good for the country…. Auckland is definitely multicultural city, especially when you go to Queen Street you can see the diversity, Auckland is definitely multicultural city where the most people enjoy living in it…. because when you are one ethnic group if you have some issues with the settlement you can benchmark with other ethnicities that advanced their settlements so it is good to compare yourself other ethnicities and to get experience how they settled and improved their life so it is good in that aspects to live in a multicultural society. P6,♂.

11.4 Not needing assistance (independence)

Being independent and not needing any assistance in terms of accessing services. It was a very important factor in terms of good settlement and integration for the members of the Somali community interviewed as this quote reflects:

Yes, we have settled well and integrated well because we have been here for quite some time, so yes we settled well like now we don’t need any assistance for whatever we need, we can fill applications without any help, if we need to go to the or take children to hospital we can without any help. We can also go anywhere we want or access any office and ask what we want. P5,♂.

One of the interviewed participants, discussed how having a job not only provided financial independence to Somali refugees but also gave them motivation and confidence, and stated:
When you get job and you earn your own salary, it gives you motivation. You will be very confident, when you are on the benefit you are less motivated and if you continue receiving the benefit you will lose all your confidence. Some people get depression because of lack of employment. So to get or to have a job is very important to people to integrate and think like they are part of the main stream… P6, ♂.

11.5 Keeping their culture while adopting some other cultures

The findings of this study revealed that integration is a two-way process. The concept of having your own culture while adapting to other cultures was an interesting finding in this study as the following quotes echoed:

Yes I do feel that I have integrated well, I still have my culture, religion and I have the right to practice, I have learned other cultures and respect, create friends and meet them. I believe the way I understand integration I have integrated well into the NZ society. I don't feel lonely. I felt very welcoming and part of the society. P4, ♂.

Yes, I think I have integrated well, I can associate with other people while still can limit myself by keep my identity, culture and religion. Yes I can all these and still mix with others. Some people accept you as how you are with your culture, dress, believe, language and identity. For me, mostly I am connected to the school community and they are all ok with accepting who I am. P8, ♀.

Similarly, participants in the focus group described the level of integration the Somali community has made since their arrival, as one respondent explains in the following quote when defining how he viewed integration:

… it depends how do you interpret integration, for me integration is when someone establishes his/her life well in their new country by keeping his or her own culture and also adopting some of the new culture, for me that is integration. For me integration is not you forget your culture and take new culture. In that aspect I think the Somali community has done very well, even some of the Somali women say when we were in Somali we didn’t use to wear Hijab but here they do wear. They keep their culture.
but still study, graduate from Universities get their PhDs, especial areas of work that is integration. They integrated and keep their culture as well. FGP1.

11.6 Economically self-sufficient

Being economically independent and financially secure was very important to the majority of those interviewed. Seven out of eight respondents in the interviews discussed employment as a key to social and economic integration for the Somali refugee community.

I can say I have integrated into the New Zealand or main stream society, to support that as I have told you earlier since 2007 until 2013 I worked in many different organisations, last three years I was working at Auckland University, I studied in this country, I did postgraduate studies at Auckland University, so I can say that I have integrated. P6, ♂.

Again another respondent from the focus group explained that Somali community integration was based on economic, employment and educational integration, keeping in mind how long the Somali community had been in New Zealand:

I think it depends on the angle that you are looking like economic integration, employment integration, education integration but in overall if you look the Somali community with the wider society measuring the length of time they been here they really integrated well, you can see nurses in the hospital, now have got two newly who will graduate soon doctors from medical school, audiologist, we have engineers and some of them they even travel to Latin America to do Vodafone contract and different countries. FGP7.

11.7 Challenges and barriers to meaningful integration

A number of respondents, both in the interviews and the focus group, discussed challenges and barriers that Somali refugees experienced during their settlement processes which hindered their successful integration. Some of the comments reflected the challenges and obstacles they faced are as follows:
First of all when you come to new country you are like a new born baby because you don’t know anything about it! We got some obstacles in front of us when we started for a language, for a culture, for weather, for a people because it is very hard how to catch everything when you are new… P2, ♂.

Another participant addressing the challenge of unemployment noted:

… I think this is one of the main obstacles that settlement in NZ not only Auckland that refugees face is unemployment, I believe 70% of the settlement challenges comes from employment. P4, ♂.

… but there is challenge, everywhere you go in the world there is challenge. Our main challenge is coming from unemployment that is forcing our community moving to Australia. P4, ♂.

A Somali woman who was interviewed also shared how financial hardship ruined her marriage as the following quote shows:

We couldn’t afford a lot like children needed shoes, books, food and so on. After some time due to the unchanging situation my husband and I started having problems which led to the collapse of our family. Then another challenge began for me, single mother with six boys. My language was very poor, I didn’t have a car, but God willing I have showed a lot of resistance and tried all my best. P3, ♂.

Similarly, the challenges and obstacles refugee communities face have been discussed in the focus group detailing a number of challenges that the Somali community encountered during their initial settlement, as well as perceptions and attitudes from the service providers towards Somali community in New Zealand:

I think the challenges is natural human-being way of life it is both ways the community and the agencies those who work with the community, and lot of community like refugee communities like Somalis they fear to
go through those challenges and they become inactive and they miss a lot of opportunities that if they would have been advocated strongly, they would have got for their people but the best tool that you can overcome a challenge is to have a mentor’s guidance and the supporters who tell you where you may cross the boundaries or who tells you where you have got rights to advocate for and that is also part of learning and development. FGP7.

Another participant in the focus group explained that the lack of resources to support refugee communities limits the support they can offer as an organization:

… mainly we want to help the community, funding, resources is limited. … we cannot help more one community than other communities, if you are helping one community you have to help all other communities equally. So the resources are limited for us but we love to help a lot more….resource is one of the problems... FGP1.

Conclusion

Chapter four presents the findings of the study on how the Somali refugee community has re-established itself as a community in New Zealand, and integrated into the wider society in Auckland. This study focused on Somali refugees who arrived in New Zealand ten years ago as adults. The findings show that the community has integrated well into the wider society although they have experienced a lot of challenges and barriers.

The chapter discusses the experience of the Somali refugee community on their arrival in New Zealand, particularly during their stay at the Mangere Refugee Resettlement Centre and their experience at the centre. Their experience at the centre was different and personal but they all acknowledged that what they learned during their six week stay at the centre was very beneficial for later on when they moved into the community. It was also a helpful experience for their long-term journey of settlement and for developing an understanding of the New Zealand culture and way of life.
The findings in this study also showed how the formation of Somali community organizations was useful for the Somali refugees, playing an important role in re-establishing a Somali community within the host New Zealand community. This also has been noted by previous studies as indicated in the literature review chapter. The majority of Somali refugees settled in Auckland were involved in forming a community organization that would serve the interests of the community and provide assistance to families so they could maintain their culture, religion, social way of life, language and heritage. The formation of the community organization also aimed to provide settlement assistance, immigration advice, running employment related training, sports programmes, assisting with accommodation and finding suitable housing.

Further, the findings of this study showed the social connection between Somali and host communities. The data revealed that there was strong interaction (social bridges) between the Somali community and the host community through various social contacts including: neighbourhoods, schools, work and education. Similarly, this study reveals the different forms of social linkage that enabled the Somali refugee community to access government and NGO services.

Chapter five will present the discussions of the findings of this study....
CHAPTER FIVE

DISCUSSION

INTRODUCTION

Chapter four presented the results of the study, in which eleven themes were identified from analysis of the participant interviews and focus groups. In this chapter, the eleven themes that emerged from the data are discussed. These themes are:

1. Experience of Somali refugees on arrival at Mangere Refugee Resettlement Centre (MRRC).
2. Formation of community organizations
3. Social bonds within the Somali community
4. Social bridging with hosting community
5. Social linking
6. Role of education
7. Racism and discrimination towards the Somali community
8. Employment and what that means for the community
9. Sending money to family members overseas and its impact
10. Community role model
11. Integration of Somali refugees within the wider Auckland society

The experience of Somali refugees on arrival at the Mangere Refugee Resettlement Centre (MRRC)

The Mangere Refugee Resettlement Centre (MRRC) houses newly arrived refugees for a “six week transition period between overseas refugee camps and resettlement into New Zealand society” (Thammavongsa, 2009, p.2).

This study set out to interview eight Somali quota refugees who have been in New Zealand for ten years or more and who had had experience of the orientation programme at the Mangere Refugee Resettlement Centre. There is limited research on the experience of refugees at the Mangere Refugee Resettlement Centre other than the Burmese research, which focused on their
pre-departure, on arriving in New Zealand and their experience at the MRRC and their settlement journey in their new country (Ferguson et al., 2011; Thammavongsa, 2009). The eight participants from the Somali community members who were interviewed, reflected positively on their experience of the six week stay at the Mangere centre. They recognized the benefits of the orientation programme in preparing them for life in New Zealand society. As an example, one participant stated that:

... we have been welcomed and learned a lot, they taught us basic English and the New Zealand system, taking children to school. All these gave us experience of how to deal with people when we moved into the community, P1, ♂.

The literature review undertaken for this study, highlights the important roles of both governmental and non-governmental agencies including: the Auckland Regional Public Health Service – Refugee Health Services; the Red Cross Refugee Services; Refugees As Survivors (RAS); and the Auckland University of Technology Centre for Refugee Education, in providing support for newly arrived refugees at the MRRC (Ferguson et al., 2011). The services provided health screening; orientation to New Zealand’s culture and way of life, and began education and assistance with the English language for children and adults (Department of Labour, 2009; Ferguson et al., 2011; Immigration New Zealand, 2012; Thammavongsa, 2009). As a former refugee and having entered New Zealand through the MRRC, I found the support that was available at the centre helpful. The assistance given in opening bank accounts; getting an IRD number and organizing housing New Zealand accommodation was essential to getting started in New Zealand. However, there were also challenges on arrival. In the study, some participants found that the centre was very cold, particularly those who arrived during the winter time. For those who have arrived from tropical regions, adapting to the changed climate was very uncomfortable. Most of the Somali refugees have come from refugee camps in Kenya and Ethiopia and coping with wet, cold weather in New Zealand was a great change for the participants in the study.
For some participants the experience of arrival at the MRRC was stressful. As MRRC resembles a camp-like facility, it reminded some of them of the refugee camps they had come from. The main concern of these participants was how long they stayed there. Their anxiety was that being at the MRRC would be like the refugee camps where people live in hope of going out one day without knowing exactly when. One participant stated that:

... it was like a military camp, the last time people have meal was five in the afternoon and the kitchen was closed. Sometimes we felt hungry at night but had to wait till next morning P5, ♂.

**Formation of Community Organizations and Social Bonds Within the Somali Community**

“One person’s problem is a community problem” FGP.7.

Concerns about providing mutual support for each other led to the formation of Somali community organizations that served the interests of the community. The aim was to establish community centres and provide support such as settlement support, employment advocacy, running sports programmes, assisting with accommodation and finding suitable housing. This ethnic community support network is recognized in other studies as a highly effective way of supporting successful refugee resettlement in new societies (Mugadza, 2012, p.150). As (Mark, 2001, p.479) says:

...those who share the same culture, language, national history, and world view are social creatures, a viable “community” in a new, foreign, and somewhat hostile environment requires a degree of intentionality...

Since the arrival of Somali refugees in the early 1990s, Somalis have settled in all the major cities in New Zealand and started re-establishing a community within their host communities. The majority of Somalis have settled in Auckland where they have re-established themselves as a community. The formation of a Somali community is quite visible in areas of Auckland such as in Mt Roskill where there are a high numbers of Somalis in the community (Lawrence, 2007,
The reason that the Somali community clustered into one particular area was to preserve their culture, religion, language, heritage and social way of life (Lawrence, 2007). The findings of this study support a number of studies of resettled Somali communities which have highlighted the importance of maintaining a close-knit community for social and practical support (Ager & Strang, 2008; Lawrence, 2007; Pittaway et al., 2009). In the study, one member interviewed explained that he liked to live within his community because:

‘we’ as Somalis support each other like if he is sick and need help, he can only get that help from the community and that is way Somalis always live side by side and cannot be separated ending his talk with this quote “One person’s problem is community problem” P6, ♂.

When asked what made them feel like they belonged to the Somali community, the participants in the interview discussed their identity as being a Somali and their sense of belonging within the Somali community organizations. This view confirmed (Ife & Tesoriero, 2002) definition of community, that a strong sense of Somali identity is a contributing factor to a sense of community belonging. One respondent summarized the Somali identity as:

…it is one’s identity, because of our culture, religion which all differs from other people, so yes I had and have great sense of belonging of being a Somali. I believe Somalis being a very homogeneous people with one language, culture and religion make them to be very well connected and supportive for one another. P7, ♂.

The findings of this study fully support the literature on the role of ethnic communities in refugee resettlement (Altinkaya & Omundsen, 1999; Lawrence, 2007; Mortensen, 2008; Pittaway et al., 2009). In the study, participants discussed why community support was needed, and how it became a means of support and a way to stay interconnected with community members. The impact of settling in a new society has been to make Somalis more united as a community and this pattern of ethnic community formation resembles similar patterns in migrant communities in New Zealand (Mortensen, 2008, P.162).
Other participants gave detailed explanations of how well connected the Somali community in Auckland is. Participants recognized that being connected to the Somali community was integral to being Somali. The maintenance of Somali language, culture and religion is essential to maintaining a Somali identity. In this respect, the homogeneity of Somali people makes them unique compared to other African refugee communities who while sharing the same nationality may represent many languages, religions and cultures. Likewise other settlement societies such as Sweden who have settled Somali refugees have found the degree of homogeneity in the Somali community in having one religion (Sunni Muslims), language (Somali) and culture has assisted in their settlement compared to other African refugee groups (Svenberg et al., 2009, p.280). As above, the division among the Somali community was not always that major as one participant said:

“We have common goals and common vision”. P2, ♂.

This study reveals how the formation of the Somali community helped and kept the community together as well as acting as a medium to bring Somalis together. When participants in the study were asked how they participated in the community and where they met with community members, they described various social activities that brought them together such as: weddings, celebrations of Somali national days, as well as other social or religious events like Eid. Community members also met when there were issues to be discussed; at places of worship (mosques); in women’s support groups, and play groups. Similarly, the community united on sad occasions such as when someone was sick and at funerals.

It was discovered that there are more commonalities among the Somali community to unite them than differences which divide them. As one participant said:

… We meet very often, we meet every week, because we feel they are part of our life, we always come together. We have on-going programmes, community gathering, and also because we don’t have
relatives here, we have some people like a relative. We have common goals and common vision… P2, ♀.

This participant made it clear that there is a high level of connection and unity among the Somali community.

The findings of this study also show that the traditional laws and role of elders is important, active and widely utilized to mediate and resolve disputes and other issues in the community. As I have discussed in chapter two, the traditional law is widely practiced in Somalia and became the only law available after the collapse of the central government (Aden, 2011; Gundel, 2009; Harper, 2011). The role of traditional elders was paramount in the formation of semi-autonomous administrations of Puntland and Somaliland where elders joined hands and created a high level of regional administration successfully. This study also supports the importance of the role of elders as they actively participate in resolving internal community disputes, as one Somali elder being interviewed highlighted.

_I participate in the community activities in various ways such as wedding ceremonies, resolving disputes within the communities, discussing issues related security issues for the community. I also attend meetings addressing how the community would interact with wider society._ P7, ♂.

Somalis in the diaspora brought with them these traditional laws and they are widely practiced in countries of resettlement such as New Zealand. For example, one community elder interviewed described how he participates in community activities in various ways such as wedding ceremonies, resolving disputes within the community, and discussing issues related to security for the community. The finding of this study agrees with other studies that the role of elders in the Somali community is highly important in maintaining internal social cohesion (Gundel, 2006; Ibrahim, 2012; Lawrence, 2007). Studies show a range of roles for Somali elders including resolving family disputes; and for making important decisions such as marriage or divorce; community disputes, as well as sometimes playing the role of a counsellor to prevent family issues escalating (Gundel, 2006; Ibrahim, 2012; Lawrence, 2007). It has become the
norm that members of the Somali community, particularly the elders, meet to address emerging issues and the means of resolving them (Ibrahim, 2012). It is therefore paramount that the Somali community have a meeting place to facilitate community gatherings; resolve disputes and religious and cultural celebrations.

Community members interviewed also discussed other social activities that brought the community together such as sporting activities, community-run educational programmes and Madrassa’s where children learn religion and culture. The Somali community centre is fully utilized by members of the community for on-going programmes such as sewing classes, health promotion and adult education classes. Sporting activities such as soccer and basketball for boys and netball for girls, provides major social engagements for Somali youth in Auckland (Pittaway et al., 2009; Weir et al., 2013). The importance of social networking is highlighted in the New Zealand and Australian literature on Somali community resettlement and refugee resettlement (Pittaway et al., 2009; Weir et al., 2013). This reaffirms Ager and Strang (2008) findings that sports, community groups, religious worship, schools and colleges all play an essential part for effective integration.

**Social Bridging with Host Community**

This study showed that the Somali community is well connected to the host community in New Zealand. Data analysis showed that the social bridge between the Somali refugee community and other communities was established through different means such as neighbourhoods, schools, work places and places of worship. When all eight participants were questioned about whether they had friends outside the Somali community, they said they did. These findings align with Ager and Strang (2008) theoretical lens of integration concepts, which are detailed in the literature review in chapter two. The comments from participants revealed that there was strong interaction between the two communities through various social contacts such as, neighbourhoods, schools, workplaces and through educational organizations. The social interaction between the Somali community and the wider community differs slightly when it comes to gender. For women, it was more common to make
friends with the parents of their children’s friends at school and neighbours; whereas for men it was easier for them to make friends at work. This shows that men and women had different experiences of social interaction, which also indicates less employment for women than men. There is also another indication that for men work acted not only as a means of income but as a social bridge that enabled them to interact with members of the wider community. Another area where women fully participated in social activities included: parent support groups and women’s groups, which enabled them to mix with people from other ethnic groups. As one respondent explained:

... we faced a lot of challenges but later on year after year, things improved, and we adapted the new environment, people mixed with other people, we got to know our neighbours as well as the wider society. P3, ♀.

These findings are consistent with studies of Somali communities in other resettlement countries which found that the Somalis had a mix of friends in their host societies (Hudson, Phillips, Ray, & Barnes, 2007). Participants in this study had friends from a range of cultural backgrounds reflecting the diversity of the Auckland population.

There is very little literature available concerning social and cultural interaction between the Maori and Somali community in New Zealand, or even generally speaking with the refugees and Maori (James, 2013). When members of the Somali community were interviewed and asked ‘what they knew about Māori and the Treaty of Waitangi and if they had learnt anything about the treaty and Te reo Māori’ this study found that they had a fair understanding about Māori people and their culture. Some had much deeper knowledge about the cultural and social structure of the Maori people, others new a few words of Te reo Māori (Māori language). Those who worked in the public sector had a greater understanding of the Treaty of Waitangi, whereas others only knew the general concept based on what they learned at the MRRC in the New Zealand cultural orientation programme offered at the centre for new arrivals and previously discussed above. All interviewed participants knew that Māori are the indigenous (people of the land) people.
Somalis have a very traditional society with many long-held social customs, and it was revealed that they found that there were some similarities between Somali culture and Māori culture, therefore, they could easily relate to and had respect for elders, a tribal society, a family/Whanau oriented society, and with elders being the decision-makers. Another area Somalis could somehow relate to Māori is the family structure (genealogy) and family hierarchy. This supports the finding of (James, 2013, p.53) of “Somalis tend to identify with the lifestyles of the Maori people instead of Pakehas because the Maori tend to put more emphasis on family units as well as hold different traditions and cultural meanings than Pakeha Kiwis”.

Another interesting finding during this study was the link and relationship between the Ngati Whātu and the Somali community leaders in Auckland. The Somali community leader in Auckland described this relationship and how they were invited to Orakei Marae and the respect the community had for the Tangata Whenua in Auckland.

**Social Linking**

Treating all refugee communities as having the same integration and settlement support needs is not helpful. The needs of one refugee community may not be exactly the same as with all other refugee communities (Ministry of Health, 2012) government and non-government agencies working with refugee communities need to recognize that approaches to ethnic communities and cultural groups need to be tailored to meet the needs of the diverse refugee groups’ settlement challenges (Bernau, 2005; Ho et al., 2010; Krishnan, Plumridge, & Ferguson, 2011). Refugee groups have different settlement needs and will integrate at different rates. For this reason settlement support should be tailored to the needs of diverse groups rather than universally applied as if all needs were the same.

In their early years of settlement, the Somali refugee community in Auckland had difficulty accessing the settlement supports that were available for refugees both from government and non-government services. Somalis did not feel that
they could participate in decisions about service planning and delivery that was responsive to their cultural, language and community needs.

Participants in the study recognized that they needed to have a voice as stakeholders in health, education, social services and immigration services. They realized that they needed to meet with the planners and funders of services to discuss how best services could be provided so that Somali people good receive culturally acceptable, quality care. Additionally, service providers needed to provide services that were language appropriate and tailored and targeted to the Somali community’s needs. As the community developed, the areas with needs of funding were identified to enable the community to address educational support for school-aged children; help with English language for adults; and training and employment programmes for school leavers and adults.

Successful funding applications for the delivery of these services enabled the Somali community to establish a social link (and social capital) with public and NGO services, resulting in close collaborative working relationships between the community and service providers. The links with services were made either through Somali community organizations or through individual networks. In this regard, the Somali community were known to be proactive in the early stages of resettlement in terms of accessing the settlement services that the New Zealand government provides. Some of service providers such as the Ministry of Social Development (2009) adopted a strengths-based approach to community development. This model was adopted because it explained the importance of forming relationships with communities based on respect and trust; walking alongside a community at the level of service responsiveness; empowering communities and working in partnership; and building a cross-cultural understanding and openness (Tesoriero et al., 2010).

It was found that Somalis were good advocates for their needs and were often very outspoken about what support they believed would match their needs. The Auckland Somali Community Association networked effectively with service providers such as settling in to plan programmes that met the need of the community (Ministry of Social Development, 2009).
This study also showed that after mutual understanding was formed between the Somali community and the service providers, they partnered with the service providers in implementing programmes such as health promotion. In this example, community leaders either initiated or participated in the initial planning of the health promotion programmes prior to implementation in the community. Many other examples were given of the successful programmes, such as the Ministry of Social Development’s Family and Community Services ‘Settling In’ programme, which was enabled by partnerships between the Somali and other ethnic communities and government agencies (Ministry of Social Development, 2009). According to the Ministry of Social Development’s evaluation report, the effectiveness of the refugee communities and service provider partnerships had been improving gradually (Ministry of Social Development, 2009). The ability of the Auckland Somali Association to act proactively in engaging service providers to deliver appropriate and accessible services to their community has resulted in effective collaborations to improve settlement outcomes. The Auckland Somali Community Association (ASCA) has actively sought to explore opportunities for their community to improve living standards, educational and employment outcomes through networking with and engaging service providers as partners.

The key learning here is that it is paramount to have the participation of, as well as the input of refugee community members, in the planning phase of any project that is designed for refugee communities. Consultation with communities is important in gaining a successful outcome; prevent gate-keeping and the poor use of resources when services are being provided for refugee communities. A number of New Zealand studies of refugee community involvement in service planning have made recommendations that refugee communities and leaders must be involved in the decision-making about the policies and programmes intended for refugees (Gruner & Searle, 2011; Mugadza, 2012; Tuwe, 2012).

The Somali community has become a strong ‘voice’ for better settlement and support of refugee groups in general in New Zealand. Many government
initiatives such as the Ministry of Education’s Refugee, Education Coordinator position for refugee and migrant student support in schools have resulted from Somali community advocacy. One of the participants from the public sector shared the experience that the Ministry of Education (MoE) had with the Somali community. The participant explained that a large group of Somali parents came to meet together at the Ministry of Education office in early 2000, advocating for better educational support for their children. The group of Somali parents explained that they wanted people to understand their needs because their children were not getting the right sort of help to progress and succeed in the New Zealand school system.

The findings of this study also indicated that these individual members of the community were active in protecting their rights and entitlements and sought representation when needed. Members of the community joined unions, hired lawyers for resolving disputes and advocated for themselves at individual levels. These actions exemplify how far the Somali community has come and the degree to which systemic integration has occurred.

The Role of Education

“There is good achievement a lot of young people graduated university and Somali Journal was positive image as the media often publish bad and negative image but Somali journal was showing positive”. FGP.8.

In this study, there is clear evidence that the Somali community in New Zealand has given high priority to educating their young people. The Somali refugee community regarded education as an important asset that enables them to achieve better settlement outcomes and integration into New Zealand society as well as better future as some of the participants discussed. The community also viewed that education enables them a meaningful social integration, economic empowering, and access in community participation in New Zealand society. These findings support Ager and Strang’s (2008) theoretical framework, which was discussed in chapter two. Educational achievement means that refugees develop skills and competence that leads to better employment opportunities and active participation in the host society. These members of the
Somali community in Auckland have a clear understanding that further study in New Zealand will boost their chances of getting employment and of participating in New Zealand society. For example, the Somali community nationally produces an annual Somali graduate journal (Abdi, 2013), which documents and showcases the achievement of Somali people in New Zealand in the tertiary education sector. Recognizing the achievement of Somali university graduates both young and old in the Somali journal provides positive role models for the community. The positive images counteract the negative media images which are predominant in stories about Somalis in the news media. The Somali Graduate Journal (Abdi, 2013) portrays a positive image for the Somali community, highlighting successes in the education system. The journal was presented as an example of successful resettlement at the annual UNHCR conference in Geneva in 2012 (Personal communicate by Dr Melika Yassin Sheikh Eldin from AMES Australia).

...Somali Graduate Journal was positive image as the media often publish bad and negative image but Somali journal was showing positive and last year was at Geneva, UNHCR conference...FGP8.

In the focus group discussion, participants perceived education as a common goal that brought the community together with the common purpose of enhancing the life-chances of their young people through successful academic achievement. As a member of the Somali community, it is clear that the Somali community activity to improve educational outcomes is highly visible. The community runs a number of youth and adult education-focused catch-up programmes such as the New Zealand Ethnic Employment, Education and Youth Development Trust, which runs every weekend at Lynfield College (Weir et al., 2013).

This study also shows that there are still educational challenges, mainly for children who come to New Zealand at an older age. When enrolled at school, children are put into classes according to their age but not their level of schooling. Some Somali children may never have had proper schooling and have no numeracy and literacy skills on arrival (Ibrahim, 2012). For children,
this results in a lot of frustration and agitation which leads to their dropping out of school. This has been a significant factor in school failure for Somali children in schools throughout New Zealand (Ibrahim, 2012).

**Racism and Discrimination Towards Somali Community**

“...There are barriers, like your religion, colour and being in a country that is not yours so yes there were barriers” P8, B♀...

The findings of this study uncovered levels of discrimination and racism towards the Somalis in New Zealand. Discrimination was experienced in areas such as employment, racism towards those who are ‘visibly different’ because of their dress and religious practices; the common experience of racial profiling from the police, customs and the courts; and institutional racism in the form of differential (and poorer) treatment in hospitals, schools and social support agencies. There was also a clear indication that at some level, being the subject of racist attitudes impacted on a Somali’s sense of belonging in their host community, which in turn limited community members’ social participation in their new home.

Somali women living in Auckland experienced significant racism and discrimination from the public because of their visible differences as Muslim women who wear traditional Islamic dress such as hijabs and head scarves. Participants in the study shared some highly distressing experiences of racism from members of the public. One female participant shared her experience of being spat at in the street while crossing the road with her friends. The women in this case were verbally assaulted and abused including the use of foul language and being told that they were not welcome in New Zealand and should go back to where they came from. These findings support the findings of other New Zealand studies which detail racism and discrimination towards Somali refugees in New Zealand (Guerin & Guerin, 2002; Ibrahim, 2012).

Generally, all refugees experience some level of discrimination and racism, whether from the public or from publicly provided service providers such as customs, police, the courts and Work and Income (Mortensen, 2008,p.132). Muslim refugees face far more racism compared to other non-Muslim refugees
The present study shows that there has been a significant increase in negative racial attitudes towards Muslim peoples since 9/11. Since this time, attacks on Muslims, motivated by racism, has escalated in many settlement societies and much of the racism is specifically directed at ‘visibly different’ Muslim immigrants (Ager et al., 2002; Butcher et al., 2006; DeSouza, 2012; Lafraie, 2006).

Anti-Islamic crimes and Islamophobic hate crimes are on the rise in countries such as the United States of America, the United Kingdom, France, Sweden, Canada and Austria (Human Rights First, 2008).

These experiences show that there is a need for anti-discrimination and cultural and religious diversity, and social awareness programmes to educate the New Zealand public. Members of communities from ethnic minority backgrounds who are, ‘visibly different’, and in particular, women who wear a hijab continue to be subject to targeted attacks and discriminatory behaviour in public places.

Chapter two discusses earlier studies which identify racism and discrimination in New Zealand society towards Somali and other refugee peoples (Guerin & Guerin, 2002; Mortensen, 2008). This study re-enforces these findings.

Additionally, Bernard Guerin (2005) suggests that in addition to community awareness, specific strategies are developed as a form of intervention against everyday racism in which specific situations of discrimination are occurring.

Female participants in this study said that wearing a hijab or a head scarf presented a significant barrier to their chances of being employed. Some of the female respondents reported facing rejection in the job market because they wore a hijab even though they were suitable for the jobs they had applied for. Others noted that some employers were discriminatory towards them. A frequent reason given by employers for not employing a Somali woman was that wearing a hijab presented concerns in regards to Occupational Safety and Health (OSH) (J. R. McKenzie Trust, 2004, p.1). I would suggest that work safety training should be provided to refugees upon arrival since this would enhance their job prospects in the labour market.
Another female participant who spoke English fluently prior to arrival in New Zealand described her feelings about discrimination and reflected on how much worse the experience was for those men and women who did not speak English, and could not communicate with service providers. A lack of English proficiency can lead to poverty, unemployment and trauma for refugees (Ibrahim, 2012). Overall, the findings of this study reveal the high levels of discrimination against Somalis in employment which the majority of participants that were interviewed discussed in depth. Similarly, members of the focus group had a high level of concern about the discrimination refugees were subjected to when it came to job applications.

This study also found that Somalis are racially profiled by customs officials at the airport when they arrived back in New Zealand from overseas. Focus group members shared their experiences of being detained for hours without any justification other than being a Somali. Others discussed their experiences of the racial profiling of Muslim travellers at the airport where even women with babies were detained for hours. Due to the growing islamophobia in the Western world since 9/11, terrorist attacks in the United States, “the legal dictum that ‘a person is presumed innocent unless proved guilty’ seems to have changed for Muslims to being presumed guilty unless proved innocent” (LaFraise, 2006, p.111).

In addition to the issues of racial profiling discussed in the previous sections, there are many populist myths and stereotypes held about Somali peoples associated with misconceptions about their religious practices, ethnic background and ‘reputed’ terrorism. There was clear evidence that members of the community were racially profiled and subject to the suspicion that they smuggled drugs, particularly ‘Khat’ (green leaves chewed mainly in East Africa and Yemen which is a stimulant used as a mood enhancer) into the country. Because Somalis travelled back to their home country to visit relatives, it was assumed that they went Somalia to affiliate with Jihadist or terrorist groups like Al-Shabaab, without any clear evidence. These unfounded suspicions resulted

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7 Khat is a stimulant. Stimulant drugs speed up the messages going between the brain and the body – See more at: http://www.druginfo.adf.org.au/drugfacts/khat?gclid=Cj0KEQjwlv6dBRDC7rGfrvidmJgBEiQAjd3hMJM0kpcr3aOufKM2gYATtbWMZBN9M4HEZNboezokaAvFi8P8HAQ#sthash.RcAK0yGN.dpuf
in Somali community members being targeted on the basis of profiling and stereotypes. These incidents had a significant impact on participants’ feelings of belonging in New Zealand. As one respondent said when going out of New Zealand:

…no one stops you but when you are returning ‘home’ … they detain you for hours without knowing why…FGP8.

This study revealed that community members experienced negative encounters with the police. Other studies found that there is mistrust between the police and refugee youth in other cities in New Zealand (Johnstone & Kimani, 2010, p.27).

It was also found that, in general, the Somali community engaged well with service providers and had successfully advocated for better services for refugee communities. However, the study revealed a level of institutional racism and discrimination in public services, which prevented them from equitably accessing services. A significant finding of the study was the level of racial prejudice towards refugee students from ethnic teachers in New Zealand schools. Other studies have also cited discrimination towards Somali students in New Zealand schools (Humpage, 2001, 2009; Ibrahim, 2012) but none have previously cited the particular levels of inter-ethnic racism towards Somali students from teachers of other ethnic minority backgrounds. Participants in the public-service focus group from the education sector had witnessed targeted put-downs from migrant teachers to refugee and migrant students in New Zealand schools. The participant saw that by comparison with other students, Somalis and other refugee students were not given the same time and attention, and in some cases, were addressed with offensive racial words. Although the participant indicated that these incidents were dealt with at the time, it is apparent that a monitoring mechanism needs to be in place so that New Zealand schools are safe places for refugee children.
Employment and What It Means for the Somali Community

In chapter two, a wide range of literature addressing the challenges people from refugee backgrounds faced when trying to obtain meaningful employment in New Zealand was reviewed (Change Makers Refugee Forum, 2012; Colic-Peisker & Tilbury, 2007; Ibrahim, 2012; Mortensen, 2008; Searle et al., 2012). The findings of this study clearly showed that there were several barriers which prevented Somali refugees from securing meaningful employment. Some of these barriers included a lack of English proficiency, lack of recognition of refugees’ qualifications and former experience and discrimination from employers. Though members of the Somali community interviewed had been in New Zealand ten years or more and many had overcome barriers to employment, this was still a major issue for the Somali refugees community in Auckland. Some of the respondents from the Somali community said not speaking the English language was a common barrier to employment.

Earlier studies discussed in the literature review chapter highlights barriers to employment for Somali people such as a lack of English proficiency, local experience and recognition of overseas qualifications (Abdelkerim, 2012; Ager & Strang, 2008; Bernard Guerin et al., 2005). One participant who could speak good English when he arrived in New Zealand found that because he could speak English, he was able to secure employment soon after arrival. The findings of the study indicate that better English language for employment support is required on arrival in New Zealand.

... it is not easy to settle into a new country especially when you are having language problems, when you don’t have skills to get a job or acquire the job you want, so it is not easy to settle in new country… (P2,♀).

A further barrier to employment in New Zealand was the lack of recognition of qualifications and former experience in the country of origin. This is a common problem for all refugees in all resettlement societies (Ager & Strang, 2008; Lamba, 2003). Participants in the study found that a lack of qualification recognition is still a major barrier to securing jobs in areas of expertise for some
members of the Somali refugee community in Auckland. Some of the participants were very disappointed that there was little help in place for refugees who came with qualifications and experience to retrain in their area of expertise so that they could get a job in their areas of training. It would benefit New Zealand society and refugee communities if Work and Income and the Tertiary Education Commission (TEC) would resource the training and upskilling of refugees in their areas of expertise to assist early entry to the New Zealand workforce.

When members of the Somali community were interviewed they were asked if they had ever experienced any problems integrating into New Zealand society; common responses were that unemployment was a major barrier to integration. As a consequence they felt isolated and sometimes humiliated by their marginalization. Unemployment forced them onto a benefit which had considerable impact on their wellbeing and self-confidence. Other studies highlight the importance of finding a job as a source of pride for the members of the Somali community (Change Makers Refugee Forum, 2012).

After ten or more years of struggling to find employment, some Somalis in the study were deciding to retrain and upskill in career choices that were in demand and had a greater chance of finding a job. This was a successful strategy, which has resulted in Somalis filling roles in social work, health promotion and community development that they may not have previously considered. One participant from the government sector highlighted how employers came to know that Somalis were hard working and worked well in a team. That view opened doors for others and other agencies started ‘head hunting’ Somali staff who had a good reputation for hard work and professionalism. This was quite a shift in the behaviour of employers. This finding provides important information for the provision of career advice for newly arriving refugees. Recommending training and employment options where there were workforce shortages and where refugees have successfully ‘broken the barriers’ gives them a greater chance of employment in the New Zealand labour force.
Moving overseas for better employment opportunity is also a theme in this study. Historically, Somalis were known as nomadic pastoralists who were traditionally livestock herders moving from place to place for grass and water sources for their livestock. This pattern of constant movement has been exported by diasporic Somalis migrating from country to country for better employment and education opportunities for their children. An interesting finding in this study is the notable pattern of ongoing migration of former Somali refugees to Australia due to Australia’s attractive economic and employment opportunities. This movement of people from New Zealand to Australia is not only common with Somalis (James, 2013; Ministry of Business Innovation and Employment, 2012). However, Somalis are part of the increasing trend in which “departures of New Zealand citizens to Australia were up 22% (8,700 more departed) in the year end June 2012 compared with the year end June 2011”. (Ministry of Business Innovation and Employment, 2012).

The participants of this research reported that the majority of the Somali community in Auckland had moved to Australia. These findings support what has been documented previously in the literature review in chapter two in relation to the decreasing Somali population in New Zealand (James, 2013). According to New Zealand censuses between 2006 and 2013, the population of Somalis decreased by 30% (Statistics New Zealand, 2006, 2013).

One of the primary reasons that Somalis are moving to Australia is for employment opportunities. This finding correlates with James’s (2013) findings in the Wellington study of Somali refugees, which had found large-scale movement to Australia for the same reasons. Other reasons for onward migration include the presence of a large Somali community in Australia, which provides more security and cultural connection. Having close relatives in Australia provides family support. James (2013, p.65) study on Somali girls in Wellington explained “how nice it would be to have this large community in Australia where they wouldn’t feel so alone with their beliefs and they would be able to fit in more easily”. Some participants in this study had no wish to immigrate to Australia and were saddened that fellow Somalis had moved there. There was also a strong view among the participants that this is a loss not only
for the Somali community but for New Zealand employers as well. I would suggest further studies to be done to focus the root cause of the problem and address ways to keep these new Kiwis in their new country.

**Sending Money to Family Members Overseas and Its Impact**

“I must help my family because no one else is helping and I remember how the camps look like” P2, FA♀.

The civil war which engulfed Somalia in 1991 resulted in Somalis becoming one of the largest diasporic communities in the world. Somali families who have resettled overseas continue to play a very important role supporting families, relatives and friends back home and in refugee camps. Somali refugees in New Zealand support their families in Somalia and in countries of asylum, even those who are on the benefit. One of the objectives of this study was to look into the impact that the financial burden of supporting family members, friends and relatives in different countries and in refugee camps has on the Somali community that have settled in Auckland. There are many studies on the topic of Somalis sending money to family members overseas (Bowers, 2008; Hammond et al., 2011; Hassan & Chalmers, 2008; Hesse, 2010; Kibikyo & Omar, 2012; Lindley, 2006, 2009, 2013; Maimbo & Ratha, 2005; Omer, 2002; Sander & Maimbo, 2005; Schaeffer, 2008). The term used to describe money sent to family overseas is Hawala or remittances. The system of Hawala, which has been explained earlier, had become the lifeline of millions of Somalis either within the home country or in refugee camps in neighbouring counties. Diaspora Somalis, including those in New Zealand, send billions of dollars to family members, relatives or friends for whom this is the sole means of support (Hammond et al., 2011; Hassan & Chalmers, 2008; Lindley, 2009; Omer, 2002).

The finding of this study equally supports what has already been found in other studies. When members of the Somali community in Auckland were asked if they sent money to family members or relatives overseas, all respondents answered that they did. It was found that they sent from $50 to $950 US dollars per month. The reason these figures are in US dollars is because the money is only remitted in US dollars by the Hawala. This shows that the Somali
community in Auckland felt that sending money to family members overseas was a moral obligation and a sense of responsibility which was expected and which they must do. Because Somalis are a family oriented society, it is the norm that members of the immediate family as well as extended family or even friends, must support one another. According to a UK Somali remittances survey, 68% of all remitted money goes to family members, 12% is also remitted to friends, whereas 13% of the total money remitted is channelled into Somali businesses for investment purposes (Hassan & Chalmers, 2008, p.18). The findings of this study show that most of the money remitted by Somalis in New Zealand goes to family members overseas.

When Somalis in Auckland were asked ‘how does sending money to family members overseas impact on their family in New Zealand?’ seven out of the eight participants said sending money to family members back home has a massive impact on their financial security, family wellbeing and their settlement outcomes in this country. It showed that some families struggled to pay their own bills and could not afford to buy basic necessities because of the significant responsibilities and commitment of supporting family members either within Somalia or in refugee camps. Due to this, Somali refugee families in New Zealand remain a low socio-economic group (Perumal, 2010).

When participants were asked what would help them to overcome this on-going problem, their responses varied: some said bringing their family members here would help; others wished the situation in Somalia would become stable and secure so that people could have a normal life and start earning their daily living. Some respondents were infuriated about the difficulty they had in sponsoring their family members, so they could be reunified with them in New Zealand. This was a common problem in most of the refugee communities especially those who were from countries listed as a security risk by New Zealand Immigration. Any applications of refugee people from those countries goes to the Immigration Profiling Branch (IPB) in Wellington, where applications remain unresolved for years (Changemakers Refugee Forum Inc, 2009, p.29).
This is a major issue for most of the refugee communities, including the Somali refugee community. There is a concern about how the IPB operates and the impact it has on refugees who are not reunited with family members due to long delays in processing applications. The Somali experience in Auckland reflects the key issue as being insufficient staff within the IPB (Changemakers Refugee Forum Inc, 2009). Lengthy delays in processing applications results in medical certificates and other health checkups expiring and family members having to undergo further costly immigration medical screening (Changemakers Refugee Forum Inc, 2009). The (Department of labour, 2006, p.187) has suggested that the IPB should be transparent with applicants and inform them regarding the status of their application. This study would support this.

Community Role Model

“The kind of role model that community can have is someone who studies well, have a good attitude, knows his/her identity, engages other societies with respect, that person can be a role model”. P3, S♀.

Members of the Somali community in Auckland interviewed had different mind-sets about who they see as community role models when asked the question ‘who they viewed as a community role model and why?’ Their responses varied, with some of the common examples including the younger generation who have studied in New Zealand, community elders, Islamic clerics (Imams or Sheikhs) at the mosque and other educated members of the community. Two other participants were hesitant to point out exactly who they regarded as role models for the community and could not name anyone. Members of the Somali community interviewed regarded having a role within the community important. Most of those interviewed regarded their younger generation who have grown up in New Zealand and studied here as role models, so they can be examples for the younger ones. Elders and Islamic clerics were also seen as important figures within the community for their guidance and sharing their wisdom as Mugadza (2012) stated that “there is a need for role models or community champions who would stand for the cause of refugees and help to raise the awareness among the New Zealand community”.
Integration of Somali Community Within the Wider Auckland Society

“I do feel that I have integrated well, still have my culture, religion and I have the right to practice, I have learned other cultures and respect, create friends and meet them” P4, M♂.

The hypothetical question for this research was to explore the integration and re-establishment of the community of Somali refugees in Auckland. This study revealed very interesting findings in the areas of how well the Somali community re-established itself and their self-integration on self-perceptions of the New Zealand way of life. Further information was also found on what has supported and helped Somali refugee families to integrate into the New Zealand society in Auckland.

The findings showed overall, that Somalis who came to New Zealand at least ten years ago and were adults when they arrived (20 years and over) have integrated well within the wider New Zealand society. This was an interesting discovery as this is the first study to investigate the experiences of Somalis who have been in Auckland for that length of time. This study was very rich and particularly revealed how Somalis in Auckland integrated within the wider Auckland community. Although different ways of interpreting and defining integration of various scholars was addressed in chapter two (Ager & Strang, 2004, 2008; Baubock, 2006; European Council on Refugees and Exiles (ECRE), 2001b; Korać, 2003; Penninx, 2005b), to those interviewed, integration meant: having their life back, mixing with the wider New Zealand society and establishing networks and friendships; understanding others and being understood; accessing all services freely without any barriers; keeping their culture and adopting other cultures; and lastly being economically self-sufficient. Referring to the level of integration, one of the respondents said they had integrated and settled in well as they had been in the country for quite some time. They did not require any assistance accessing services such as hospitals, schools or seeking employment from anyone. Some participants showed a level of independence and understanding of how the New Zealand system worked which they could access freely.
Other respondents detailed the freedoms and rights to freely practice their faith as well as maintain their culture. They had also learned other New Zealand cultures, respect for them and had become friends with New Zealanders and had the opportunity to associate with other people. This integration is clearly evidenced and fits into the (European Council on Refugees and Exiles (ECRE), 2002, p.9) definition of integration as:

“dynamic and two-way which involves the demands on both receiving societies and the individuals and/or the communities concerned”.

These findings which show positive responses from the host community towards the Somali community are promising for long-term, societal integration of the Somali people in New Zealand. One of the female participants explained what in her view it meant to have integrated well. She said that she could associate with other people while still maintaining her identity, culture and religion:

...Some people accept you as who you are with your culture, dress, believe, language and identity... P8,♀.

This experience supports one of UNHCR’s nine goals of resettlement and integration, which is to “promote cultural and religious integrity and to restore attachments to, and promote participation in, community, social, cultural and economic systems by valuing diversity” (UNHCR, 2002). It is a positive indication of the degree of diversity acceptance in New Zealand society to find a Somali Muslim woman who has found a sense of acceptance and integration in spite of a level of societal racism and discrimination.

Similarly, members of the focus group also echoed the level of integration the Somali community had made since their arrival. They agreed with others in the study that integration is a two-way process. As this respondent says:

...for me integration is when someone establishes his/her life well in their new country by keeping his or her own culture and
also adopting some of the new culture, for me that is integration. FGP1.

Earlier, I discussed the challenges facing the Somali community during their settlement process. The respondents from the focus group explained that the Somali community’s integration is based on economic, employment and educational integration. The study found factors which acted as facilitators for integration for Somali refugees in New Zealand. The multiculturalism and the ethnic diversity in New Zealand, especially in Auckland, enables refugees to easily fit in and mix within society without being singled out. This helped the Somali community to keep their faith and culture while adopting others cultures. Similarly, employment acted as key to well-being, social and economic integration. All of the Somalis interviewed discussed employment as a key to social and economic integration for the Somali refugee community in Auckland. The findings of this study also show that people who were employed had a better chance of mixing within the wider society and making friends outside their own community more than those who were unemployed. This supports Ager and Strang (2008) theory that employment enables refugees meet and interact with members of the host society. Therefore, there is clear evidence that work not only provided income but also a means of integration for the Somali refugees. This re-enforces the first goal of UNHCR’s resettlement and integration, which is to restore economic independence for refugees to meet their basic needs and facilitate communication and fostering the understanding of the receiving society (UNHCR, 2002).

However, even though all the interviewees in this study were positive about the level of integration, Somalis who arrived ten years or more had made, that there are still challenges and barriers to integration. Some of the areas that the community found challenging during the early stages of settlement included negative attitudes from service providers towards the Somali community in New Zealand. The service providers who were open had problems with a lack of resources to support the refugee community, which limited the support they could offer as an organization. The availability of resources was an ongoing
challenge for all agencies who supported refugees both NGOs and publicly provided services.

**Conclusion**

In this chapter, I have discussed the findings of this study covered in chapter four. The eleven themes that emerged there were discussed in relation to the findings of the literature review. Data from the participant interviews was compared for similarities and differences and were compared to similar studies on the topic of the integration of refugee communities in resettlement societies. All the results relating to the questions asked were addressed regardless of whether or not the findings were significant. All findings of this study have been explained and discussed to a satisfactory level without bias or misinterpretation.

The findings of this study mostly re-enforced what other studies had already found which was reviewed in the literature review chapter in terms of discrimination and racism, unemployment as well as other resettlement challenges and barriers. However, this study revealed that Somali refugees who had lived in Auckland ten years or more, felt that they have integrated well with the host society in New Zealand and felt more settled now. Members of the Somali community who were interviewed, based their integration as meaning: having their life back; not being lonely and having friends; understanding others, being independent and not needing assistance; keeping their culture while adopting some other culture and finally becoming economically self-sufficient.

The final chapter (Chapter Six) will present the conclusion, recommendations and limitations of my thesis.
CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

INTRODUCTION

The hypothetical questions which underpin this study are: ‘How have Somali refugees re-established a community in Auckland?’ and ‘How have Somalis tried to integrate into the New Zealand society and the way of life in Auckland?’. This study aimed to identify and describe what has supported and helped Somali refugee families to integrate into New Zealand’s society and way of life, and to ascertain the challenges and obstacles that they faced which may have prolonged and hindered effective integration. This is the first study made that has looked into this topic in Auckland, in particular, though similar studies have been undertaken in other major cities in New Zealand such as Wellington (Ibrahem, 2011; James, 2013). This study focused on members of the Somali community who have been living in Auckland for more than ten years and were adults (20 years or more) when they arrived here. This final chapter consists of the presentation of findings of the study, makes suggestions to service providers for improvements in service delivery; makes recommendations for future research in the field of refugee studies in New Zealand and then makes its final conclusions.

Presentation of Findings

Eleven themes were identified in the findings of this study which include: the personal experiences of Somali refugees at MRRC on arrival; formation of community organizations; forming social bridges; social linking to New Zealand society; discrimination and racism towards Somali peoples; the role of education in the integration of Somali refugees; cultural similarities and social interactions between Maori and the Somali community in Auckland; sending money to family members overseas and the impact of remittances; Somali community role models and integration within the wider Auckland community.
This study has shown the importance of the MRRC in preparing refugees for life in New Zealand communities. There is limited literature on the experiences of refugees at the Mangere Refugee Resettlement Centre. This study showed that participants in the study found the information and education provided, such as an orientation to New Zealand culture and lifestyle highly useful once they were settled in the community. This finding contradicted the findings of an earlier study by Mugadza, (2012, p. 160) which stated that “the orientation programmes did not do much to equip refugees to deal with their own situations after leaving MRRC”.

This study showed that Somali refugees in Auckland started forming a community soon after they arrived. They created the first Auckland Somali Community Organization with the aim of serving the community to address the immediate issues of: settlement support, finding employment, supporting child and adult education and; as well maintaining their language, religion, culture and identity. The Somali community organization also acted as a social link between the community and publicly provided services such as health, education and housing and work. The community organization played an essential role in advocating for services and programmes to meet the cultural and language needs of the Somali community and other refugee groups. The members of the Somali community interviewed showed strong bonds and a sense of belonging to the wider Somali community in Auckland.

The study also found quite a high level of social bridging between the host community and the Somali community in Auckland. The social interactions were established through social contacts between Somalis and host community members in neighbourhoods, schools, work places and tertiary education institutions. In these ways, members of the Somali refugee community made friends outside their own community.

The Somali community in Auckland had a challenging start in New Zealand, in its initial phase of engaging with service providers. Some agencies perceived Somalis as too arrogant and demanding to work with. Over time, with the help of the Somali community organization, a good working relationship and
understanding was formed between governmental and non-governmental service providers. The relationships that were built between the Somali community and service providers developed into ongoing partnerships and collaborative working relationships with a range of service providers. Participants in the interviews and focus group acknowledged the functional links and relationships that had developed over time between the Somali community and public service providers through the community organization and at an individual level. The service providers from the government and the NGOs represented in the focus group described the Somali community as one of the most proactive communities in terms of the engagement of providers in improving access to services for refugee communities in Auckland.

The findings of this study demonstrate the importance of education in the integration of the Somali community. For the Somali refugee community, education was a meaningful tool that provided access to better employment opportunities as well as social integration in the school community. Additionally, employment acted as a social bridge enabling Somalis to make friends outside their community. This correlates with (Ager & Strang, 2008) findings that education provides a better chance of employment for refugees and social contact.

Some of the most common areas of discrimination and racism cited by participants in the study, and by earlier studies included: in the labour market; in the community as a ‘visible’ minority; in interactions in the health sector as well as in schools; tertiary education and in the housing market (Butcher et al., 2006; Ibrahim, 2012; Mortensen, 2008; Tuwe, 2012). Discrimination has a negative impact on a refugee’s health and wellbeing; and integration and feelings of a sense of belonging in a new society (VicHealth, 2008). Similar to previous studies of refugee groups, and in particular, Muslim and African peoples, the Somali participants in this study shared their experiences of varying levels of discrimination and racism including: in the workplace; verbal and physical abuse in the street; and racial profiling from the police, airport customs and the courts. In previous studies, women faced more discrimination than men because of reactions to their Islamic dress such as wearing the hijab (Change Makers
Refugee Forum, 2012; Guerin & Guerin, 2002; Ibrahim, 2012; Mortensen, 2008). Sadly, targeted and radicalised abuse towards Muslim and African refugees and women in particular, has not diminished according to the experiences of those interviewed in this study.

The labour market is another area where Somalis felt they faced barriers due to their refugee status and backgrounds. Members of the community shared their experiences of being discriminated against when they applied for a job. Somali women experienced more discrimination because of their traditional dress and hijab, and often employers made the excuse that they were unsuitable employees because they were a safety risk. Findings of this study confirm a growing body of evidence nationally and internationally that Muslim women face discrimination in the workplace (Guerin, Guerin, Abdi, & Diiriye, 2003; Mortensen, 2008).

This study was unique in uncovering the degree of racial profiling experienced by members of the Somali community. The participants in the focus group revealed that there had been a significant increase in the targeted racial profiling and harassment of Somali people by law enforcement agencies including: the police, airport customs and the courts. The findings showed that targeting was unfounded and based on preconceived racial stereotypes which associated Somali people in New Zealand with terrorism, drug smuggling and religious fundamentalism.

This study provided additional evidence of further barriers to employment for Somali peoples including: low or no English language proficiency; a lack of recognition of overseas qualifications. However, the findings also showed that some members of the Somali community had overcome these barriers through retraining in professions in high demand in the labour force, for example: social work; community development; nursing and health promotion roles. Retraining had resulted in success in finding employment.

In the field of education, a finding of concern in the study was the racial discrimination towards refugee children in Auckland schools from some
teachers from ethnic backgrounds, by comparison with attitudes towards and support for European students. Other New Zealand studies have also found similar discriminatory patterns occurring in interactions between teachers and Somali students in New Zealand schools (Humpage, 2001, 2009; Ibrahim, 2012).

Another significant finding in this study was that a large number of the Somali community in Auckland had moved to Australia in search of better employment opportunities. This had quite an impact on the Somali community in Auckland as the size of the community has decreased and there were not many new arrivals.

This mirrors trends at a national level, “whereby a strong economy and employment opportunities in Australia, and the trend of New Zealanders moving to Australia continued to increase”. (Ministry of Business Innovation and Employment, 2012).

Some participants in the study had been targeted by customs and border control officials on the basis of racial profiling when returning to New Zealand. Their experiences were related to concerns about drug smuggling. More common examples participants shared included being detained at the airport by customs when returning from overseas trips and being suspected of smuggling the drug ‘Khat’, or being affiliated with terrorist organizations such as Al-Shabaab, which controls a large portion of Somalia and has close links with Al-Qaida. Butcher et al., (2006, p.vii) found in one New Zealand study that Muslim refugees from the Middle East had encountered discrimination based on the terrorist attacks of 9/11, which made it difficult for them to find a job.

Employment and living in culturally diverse communities emerged as the two main catalysts that enabled the Somali refugee community to integrate within the host community. Seven out of the eight Somali community members interviewed explained that employment acted as a bridge for them into New Zealand society. Somalis who were employed had an opportunity to mix with the wider community and make friends outside their own community. This
supports Ager and Strang (2008)’s findings that employment bridges refugees to make new friends in the host community. Similarly, the Somali community found it easy to fit in and mix with the host society which in Auckland is significantly and ethnically diverse.

However, there were also some common barriers that hindered successful integration for Somalis in Auckland and in other regions of New Zealand. Those barriers included: unemployment; a lack of English proficiency; racism and discrimination; and a lack of resources and financial hardship.

In chapter two, integration was defined as a two-way process between refugees and the host society (European Council on Refugees and Exiles (ECRE), 2002, p9). Other definitions of integration through refugee prospective were defined by (Ager & Strang, 2004, 2008; Baubock, 2006; Penninx, 2005a). However, in the integration process, refugees and host communities are unequal partners. How settlement societies structure policies and programmes for refugee settlement and integration will determine the long-term settlement outcomes for refugee groups. In this study, the most significant findings were that the Somali refugee community in Auckland, who had been in New Zealand for ten years or more, felt that they had integrated well within the wider Auckland community. All the participants from the Somali community in this study felt that they had a sense of belonging in the community they lived in and that they could fully participate in local social events. The members of the focus group of service providers from government and NGO sectors also supported this finding.

Finally, the findings of this study supported Ager and Strang’s (2008) theoretical lens of integration concepts which are detailed in the literature review chapter two, which was a guideline for this study. The Somali community in Auckland believed educational achievement develops skills and competence that then leads to better employment opportunities and active participation in the host society. Similarly, this study supported (Ager & Strang, 2008) concept of social connection where Somalis established a strong social bond within their community, a social bridge in the host community in New Zealand and most recently, the Somali community and service providers forming strong social
links based on mutual understanding they partnered in implementing programmes.

**Drawing on this Research, the Section Below Sets Out Recommendations to Service Providers**

Spoonley et al. (2005, p.103) recommends that “all people in New Zealand share access to equitable opportunities and services and contribute to good settlement outcomes in ways that are recognised and valued”. In agreement with this, this study recommends that:

- Refugees who come with overseas qualifications should be given the opportunity to retrain and upskill in their areas of professional work.
- Somali refugees and refugees in general should be accepted and given an equal chance when it comes to employment. The targeted discrimination and racism towards Muslims by airport customs officials in New Zealand needs to be addressed through cultural awareness training and education.
- Cultural awareness and active engagement of the New Zealand Police with Somali youth is essential to minimize the mistrust and the misperceptions between both.
- The IPB needs a more transparent process for managing refugee applications for family reunion with a clear understanding of the approximate timeframe for final decisions on each case.
- Somali community leaders and elders have to create cultural awareness programmes for Somali youth and teach them their: identity, religion, culture and history.

**Recommendations for Policy Makers**

This study revealed that the Somali community experiences racism and discrimination in various forms both in New Zealand from the public and government sectors such as law enforcement authorities. Therefore, I recommend all relevant authorities take extra steps to address racism and discrimination in fair and a transparent manner, which will in turn encourage the Somali community and other ethnic minorities to trust and engage with the relevant authorities.
**Recommendations for Future Research**

A major finding of this study of the Somali community in Auckland was the impact of significant and ongoing migration to Australia. It was beyond the scope of this study to explore in-depth, the underpinning reasons for this migration. It is recommended that this is an area for further study.

Further research is needed on the relationship between New Zealand’s indigenous people “Maori” and refugees in respect to social and cultural exchanges and interactions. This would be a very useful study for both communities as this study revealed a high level of social bridging and that intermarriage between these two communities is increasing as there are several families, mainly Somali men, who married Maori women.

Other suggested areas for further study are an investigation of a number of health and community development programmes which have been undertaken as partnerships between the Somali community and mainstream health, education and social service agencies including: the Female Genital Mutilation (FGM) prevention programme; the weekend refugee catch-up school programme; health promotion programmes; parenting programmes; family violence prevention programmes and the women’s swimming programme. Capturing how these community development programmes worked for the Somali community would be a learning example for any other future community development initiative projects.

**Concluding Remarks**

This thesis presents the means by which the Somali refugee community has been re-established in Auckland post-migration, and to what degree Somalis have integrated within the wider Auckland community. This study also aimed to explore the policies and programmes which have enabled good integration and settlement outcomes and those which were less helpful.
The final conclusions from this study include:

- In the study, social bonding between Somalis and the formation of the Somali community organization in Auckland provided settlement and cultural support for newcomers in an alien society. The Somalis have shown the strength of their Somali identity and their sense of belonging to their community. Somali culture, language and religion are the basis of the identity of being a Somali.

- The Somalis who have been in New Zealand ten years and who were adults at the time of their arrival have integrated well within the host community in Auckland.

- Employment acted as a key social bridge between the Somali refugee community and wider Auckland society, enabling Somalis to mix and make friends outside their own community.

- Due to the significant ethnic diversity in communities in the Auckland region, in general, Somalis found it easy to fit in and mix in their neighbourhoods without being singled out (although women in the street were on occasion subject to verbal abuse by strangers).

- Discrimination and racism in the areas of employment, law enforcement and accessing services was a major barrier for the Somali community in Auckland.

- The declining numbers in the Somali community in Auckland and nationwide due to migration to Australia in search of better employment opportunities was a major concern for the Somalis in Auckland.

- Supporting immediate family members, relatives or friends overseas financially by remitting money via Hawala/remittances had a massive impact on reducing household incomes on Somali families in Auckland.

Lastly, this thesis presented the situation of the Somali refugee community in Auckland and discussed how they have integrated within the wider New Zealand society as well as how they have re-established as a community. Despite all the challenges and hardships the community has suffered, they have re-established and beaten all settlement odds. I would like to conclude with a famous Somali proverb:
“Caradaad joogtoba camalkeeda lahaw”

This vaguely translates to “Wherever you are, you got to adapt to it.”
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Information sheet for participants

The Somali Diaspora:
The integration and re-establishment of the community of Somali refugees in Aotearoa/New Zealand

Information for participants

My name is Issa Yusuf. I am a student undertaking my final year of a Master in Social Practice at the Faculty of Social and Health Science, Unitec. Part of my Masters degree programme requires me to carry out a research paper on a topic of my choice. The topic I am keen to explore is the integration and re-establishment of the community of Somali refugees in Aotearoa/New Zealand.

What we are doing

- To explore how Somali refugees have re-established a community in Auckland.
- To explore the degree to which Somali refugees have tried to integrate themselves into New Zealand’s society and way of life with a focus on Auckland.
- To explore what has supported and helped Somali refugee families to integrate into New Zealand’s society and way of life within Auckland, and to ascertain any challenges and obstacles that the Somali community faced which may have prolonged and hindered equitable and effective integration as well as anything that has supported and helped them live a balanced life-style.
- To explore the impact that the financial burden of supporting family members, friends and relatives in different countries and in refugee camps has on Somali families settled in Auckland.
**What it will mean for you**

You will be interviewed:

- To share your experience of the resettlement process in New Zealand.
- To share your understanding of the level of integration the Somali community has made within the wider New Zealand society and how New Zealand society has responded to Somali refugees.
- To share what you might think are/were the challenges and obstacles that the Somali community faces which may prolong and hinder fast and effective integration; and recommend means of improvement.

I would like to invite you to consider participation in this research. I am seeking Somali people who have settled in New Zealand for 10 years or more and came through the refugee quota programme at the age of 20 and over. In total I will be interviewing 8 participants including an equal number of men and women.

If you agree to participate, you will be asked to sign a consent form. This does not stop you from changing your mind and if you wish to withdraw from the project, you can. However, because of our schedule, any withdrawals must be done within 2 weeks after we have interviewed you.

Your name and information that may identify you will be kept completely confidential. All information collected from you will be stored on a password protected file and only you, the researcher and my supervisors will have access to this information.

Please contact us if you need more information about the project. At any time if you have any concerns about the research project you can contact our supervisor:

My contact details are:

Issa Yusuf

☎ 09 6206723
☎ Mobile 02102778604
Email  issa.yusuf@gmail.com

The supervisors of this project are:

Dr Helene Connor

☎️ 09 8154321 ext 5010
email hconnor@unitec.ac.nz

Sue Elliott

☎️ 09 8154321 ext 5151
email selliott2@unitec.ac.nz

Yours sincerely

Issa Yusuf

UREC REGISTRATION NUMBER: (2013-1044)

This study has been approved by the UNITEC Research Ethics Committee from (date) to (date). If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretary (ph: 09 815-4321 ext 6162). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.
Macluumaadka ka qaybgalayaasha: (Information Sheet in Somali)

<table>
<thead>
<tr>
<th>Soomaalida degan Qurbaha:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cilmi baaris kusaabsan Somalidan degan wadankan New Zealand gaar ahaan magaalada Auckland sida ay ula qabsadeen una dageen wadankan.</td>
</tr>
</tbody>
</table>

Magacaygu waa Ciise Yuusuf, waxaan ahay arday dhiigta Unitec, samaynayana digriiga Masterta. Kaas oo ku saabsan cilmi baaris Somalida degan wadankan New Zealand gaar ahaan magaalada Auckland sida ay ula qabsadeen una dageen wadankan

Maxaan rabaa innaan sameeyno:

- Cilmi baaris taama oo ku saabsan sida jaaliyada Soomaalida degan magaalada Auckland u degeen magaaladan
- Sida jaaliyada qaxoootiga ee Soomaalida ahi isdhexgal ulla sameeyeen jaaliyadaha kale ee degan magaaladan Auckland
- Iyo innaan ogaano hadii ay jiraan waxa ka hor istaagan jaaliyada Soomalida inay isdhexgal fiican la sameeyeen mujtamac weynaha magaalada Auckland.
- Innaan ogaano culays intee le’eg bay ku haysaa Soomalida degan Auckland lacagta ay u diraan eheladooda iyo qaraabadooda amma asxaabtooda kunool Soomaliya amma xeryaha qaxoottiga.

Macne intee le’eg baa cilmi baaristani u leedadhay Jaaliyada Soomalida:

Waxaa lagu wadiin:

- Innaad nala wadaagto khibradaadii aad soo martay degitaanka magaalada Auckland.
• Innaad nala wadaagtoaad u aragto isdhexgal Jaaliyada Soomaalida iyo ummadda kale ee wadanka u dhalatay kuna nool magaaladan Auckland isla sidoo kale xidhiidhka ay Soomalida la leeyihin dadka wadankan Soomalida.

• Maxaa kuu sahley isdhexgalka mujtamaca Auckland degan, maxaase kuugu adkaa oo ka aqoon istaagaayey innaad si fiican isdhexgel taamma u sameeyso. Maxaadse ku talinlahayd oo sahli kara isdhexgal wanaagsan.

Hadaba walaalayaal waxaan si xushmadi ku dheedhantahay idinkaga codsanayaa in aad ka soo qaybgashaan gacanna igu siisaan daraasaadkan aan sameenayo. Waxaan si gaar ah codsigaygan ku adinayaa cid waliba oo Soomaali ah oo timi New Zealand 10 sano ka hor kunah aqoon barnaamijka refugee quota programme iyagoo ah in aad 20 sano iyo waxii ka hayn. Waxaan rabaa inaan waraysiga la yeesho 8 qof oo keliya kalana ah 4 ragga iyo 4 dumar ah.

Hadaad codsigaygan aqbasho waxaa lagu siin fursad dheeri ah oo aad su’aalo igu waydiiso hadaad qabto wax su’aalo ah, waxaadna saxiixi doontaa warqad cadayn in aad ogalaatin in aad igala qaybqaadato daraasaadkan si mutadawacnimo ah, saxiixaas kaama joojinaayo in aad joojinkarto wada shaqaynta inaga dhAXBAYSA ee ku saabsan daraasadan, waxaan kaaga baahnahay ogaysiis laba isbuuc ah laga soobilaabo markaa wareeysiga aan kula yeeshay.

Waxaan rajaynayaa in aad iga aqballi doonto codsigaygan kasoo qeebgalkaaguna aad ayuu ii farxad galin doona. Hadii aad qabto wax su'aalo ah fadlan nagala soo soo xeriir nambarada hoos ku qoran.

Issa Yusuf

📞 09 6206723
📞 Mobile 02102778604
Email issa.yusuf@gmail.com

The supervisors of this project are:

Dr Helene Connor

📞 09 8154321 ext 5010
email hconnor@unitec.ac.nz

Sue Elliott

📞 09 8154321 ext 5151
email selliott2@unitec.ac.nz

Yours sincerely

Issa Yusuf
My name is Issa Yusuf. I am a student at Unitec undertaking my final year of study for my Master of Social Practice (MSocP). My topic explores how Somali refugees have re-established a community and integrated into New Zealand’s society and way of life in Auckland. The supervisors of this project are Senior Lecturer Dr Helene Connor and Ms Sue Elliott of the Faculty of Social and Health Science, Unitec Institute of Technology.

I would like to invite you to consider participating in this research. I am seeking people who are experienced in working with the Somali community and have been involved in Somali community development and health and social outcomes for some time. These people would either be working or recently worked in health, disability, social services, education and other governmental and non-governmental sectors who work with Somali clients.

Your contribution to the research would be in the form of a focus group of one to two hours which will be tape-recorded and will be conducted at a suitable time between July 2013 to Oct 2013. The focus group will take place at a time and place that is convenient to you.

I would also like to ensure you that neither you nor your organization will be identified in the thesis. If you agree to participate, you will be asked to sign a consent form. This does not stop you from changing your mind if you wish to withdraw from the project. However, because of our schedule, any withdrawals must be done within 2 weeks from the day you have been interviewed.
I hope that you will agree to take part and that you will find your involvement interesting. If you have any queries about the research, you may contact me or my principal supervisor at Unitec New Zealand, Dr Helene Connor or Associate Supervisor, Ms Sue Elliott.

My contact details are:

Issa Yusuf

📞 09 6206723
📞 Mobile 02102778604
Email issa.yusuf@gmail.com

The supervisors of this project are:

Dr Helene Connor

📞 09 8154321 ext 5010
Email hconnor@unitec.ac.nz

Sue Elliott

📞 09 8154321 ext 5151
Email selliott2@unitec.ac.nz

Yours sincerely

Issa Yusuf

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APPENDIX D:

Participants Consent Form:

The Somali Diaspora:

The integration and re-establishment of the community of Somali refugees in Aotearoa/New Zealand

I have had the research project explained to me and I have read and understand the information sheet given to me.

I understand that I don't have to be part of this if I don't want to and I may withdraw at any time prior to the completion of the research project.

I understand that everything I say is confidential and none of the information I give will identify me and that the only persons who will know what I have said will be the researchers and their supervisors. I also understand that all the information that I give will be stored securely on a computer at Unitec for a period of 5 years.

I understand that my discussion with the researcher will be taped and transcribed.

I understand that I can see the finished research document.

I have had time to consider everything and I give my consent to be a part of this project.

Participant Signature: ………………………….. Date: ……………………………

Project Researcher: ……………………………. Date: ……………………………

UREC REGISTRATION NUMBER: (2013-1044)

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**APPENDIX E:**

**Foomka ogolaanshaha qaybgalayaasha (Consent form in Somali)**

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</tr>
</tbody>
</table>

Waxaa lay sharaxay daraasadan waxaanna akhriyey warqada macluumaadka kaqaybgalayaasha ku qorantahay ee laysiiyey.

Waxaan fahmay inaan ruqsad uleeyahay inaan ka baxo hadaan damco inaananka qayb galin daraasadan labo wiig gudahood marka layga qaado waraysiga.

Waxaan fahmay in wax alla waxaan sheego in uu sir yahay iyo inaan wax magacayga kashifaya aanay ku jirin daraasadan. Dadka keliya ee ogaankara macluumaadkan ay yihiiin qofka daraasadan sameynaaaya iyo labada macalin ee kala shaqayn. Waxaan kaloo fahmay in macluumaadka lagu xerayn doono meel xafidan ayna haynayso Unitec mudo 5 sano ah.

Waxaan fahmay in waraysiga layga qaado la duubaayo.

Waxaan fahmay innaan arki karo daraasadan marka la dhamaystiro..

Waxaan helay waqti aan kaga fakaro ka qaybgalkeyga daraasadan, waxaanna ogolaaday in aan ka qayb qaato deraasadan.

*Saxiiixa ka qaybgalayaasha: ............................  Date: ............................

*Saxiiixa cilmi baaraha: ...............................  Date: ...............................

**UREC REGISTRATION NUMBER: (2013-1044)**
This study has been approved by the UNITEC Research Ethics Committee from (date) to (date). If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretary (ph: 09 815-4321 ext 6162). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.
**APPENDIX F:**

**Auckland Somali Community Association (ASCA) Consent Form**

_The Somali Diaspora:_

_The integration and re-establishment of the community of Somali refugees in Aotearoa/New Zealand_

I have had the research project explained to me and I have read and understand the information sheet given to me.

I understand that I don't have to be part of this if I don't want to and I may withdraw at any time prior to the completion of the research project.

I understand that everything I say is confidential and none of the information I give will identify me and that the only persons who will know what I have said will be the researchers and their supervisors. I also understand that all the information that I give will be stored securely on a computer at Unitec for a period of 5 years.

I understand that my role with this researcher will be limited to cultural advice and guidance if required.

I understand that ASCA can see the finished research document.

I have had time to consider everything and I give my consent to be a part of this project.

_Chaired of ASCA Signature_………………………… Date: ……………………………

_Name_…………………………………….. Date: ……………………………

_Project Researcher:_ …………………………….. Date: ……………………………
UREC REGISTRATION NUMBER: (2013-1044)

This study has been approved by the UNITEC Research Ethics Committee from (date) to (date). If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretary (ph: 09 815-4321 ext 6162). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.
ASCA Signed Consent Form

Auckland Somali Community Association (ASCA) Consent Form

The Somali Diaspora:  
The integration and re-establishment of the community of Somali refugees in Aotearoa/New Zealand

I have had the research project explained to me and I have read and understand the information sheet given to me.

I understand that I don't have to be part of this if I don't want to and I may withdraw at any time prior to the completion of the research project.

I understand that everything I say is confidential and none of the information I give will identify me and that the only persons who will know what I have said will be the researchers and their supervisors. I also understand that all the information that I give will be stored securely on a computer at Unitec for a period of 5 years.

I understand that my role with this researcher will be limited to cultural advice and guidance if required.

I understand that ASCA can see the finished research document.

I have had time to consider everything and I give my consent to be a part of this project.

Chairman of ASCA Signature: ......................... Date: 17-02-2013

Name: Michael ... Waa ... Same ... Date: 17-02-2013

Project Researcher: ......................... Date: .........................

UREC REGISTRATION NUMBER: (insert number here)  
This study has been approved by the UNITEC Research Ethics Committee from (date) to (date). If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretary (ph: 09 815-4321 ext 6162). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.
APPENDIX H:

Semi-structured in-depth interview for Somali community participants

The Somali Diaspora:
The integration and re-establishment of the community of Somali refugees in Aotearoa/New Zealand

Welcoming and introductions:

1. When did you come to Aotearoa/New Zealand and what was your age when you arrived?
2. Tell me about your family, how many family members do you have, where do they live?
3. Who did you come to NZ with?
4. How would you describe the Somali community in Auckland?
5. What makes you feel like you belong to the Somali community?
6. How do you participate in the community?
7. Where do you meet Somali community members?
8. Do you have friends outside the Somali community?
9. What do you know about Māori and the Treaty of Waitangi: e.g. Have you learnt anything about the treaty and Te reo Māori?
10. How do you feel about living in a multi-cultural society?
11. Have you ever experienced any problems integrating into the NZ Society?
12. Do you think you have integrated well into the wider NZ Society?
13. Do you mind telling me if you send money to family members overseas and where are these family members? If yes, please circle the box that contains the amount which is closest to what you send monthly:
   $50 to $200 □
$200 to $400  
$400 to $600  
$600 to $800  
$800 to $1000  
$1000 or more  

14. How does this impact on your family in NZ?

15. What would help you to overcome these problems?

16. Who do you see as good role models in the community and why?
APPENDIX I:

Focus Group questions - Community Workers

The Somali Diaspora:

The integration and re-establishment of the community of Somali refugees in Aotearoa/New Zealand

1. Welcoming and introductions:
2. How long have you been working with the Somali refugee community?
3. How would you describe the Somali community?
4. Tell me about your experiences working with Somali refugee community?
5. What are the policies and programmes that have helped the Somali Community resettlement in New Zealand?
6. What are the particular difficulties/challenges that you have faced delivering services to the Somali refugee community?
7. How would you describe the level of integration of the Somali refugee community made since their arrival in New Zealand?
8. Do you think there is discrimination and prejudice towards the Somali refugee community from wider New Zealand community?
9. What do you think would enable better social and economic integration for the Somali refugee community in New Zealand?
10. What needs to happen differently for the Somali refugee community so that they are better integrated into the wider New Zealand society?
11. Are there any other issues you would like to share in regards to the resettlement process of Somalis in Auckland?
GLOSSARY

Confidentiality
The obligation that information pertaining to a person disclosed in a relationship of trust will not be disclosed or otherwise made available to unauthorized persons or entities in ways that are inconsistent with the understanding of the original disclosure or without prior permission.

Consent
Making an informed choice to agree freely and voluntarily to do something. Consent is not given if agreement is obtained through abuse of power, force or threat of force, and other forms of coercion, abduction, fraud, deception or misrepresentation.

Convention grounds
The refugee definition in the Convention relating to the Status of Refugees requires that the fear of persecution be linked to one or more of the following five grounds: race, religion, nationality, membership of a particular social group, or political opinion.

Convention Relating to the Status of Refugees (1951 Convention)
A treaty that establishes the most widely applicable framework for the protection of refugees. The Convention was adopted in July 1951 and entered into force in April 1954. Article 1 of the Convention limits its scope to “events occurring before 1 January 1951”. This restriction was removed by the 1967 Protocol relating to the Status of Refugees.

Convention refugee
A person who is outside his or her former country of origin owing to well-founded fear of persecution for reasons of race, religion, nationality, membership of a particular social group or political opinion, who is unable or unwilling to avail himself or herself of the protection of that country, or to return to it for reasons of fear of persecution, and who is not otherwise excluded from the refugee definition. [See also Refugee and Mandate Refugee]

Durable solutions
The means by which the situation of persons of concern to UNHCR can be satisfactorily and permanently resolved to enable them to live normal lives. In the refugee context, this generally involves voluntary repatriation to the country
of origin, local integration (including through naturalization) in the country of asylum, or resettlement to another country.

**Family reunification**

The process of bringing together families, particularly children and older dependants, with their family or previous care-provider for the purpose of establishing or re-establishing long-term care.

**Hawala**

Hawala is a method of transferring money without any actual movement. One definition from Interpol is that Hawala is “money transfer without money movement.” Transactions between Hawala brokers are done without promissory notes because the system is heavily based on trust.

**Internally displaced persons (IDPs)**

Persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of, or in order to, avoid the effects of armed conflicts, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized State border.

**Mandate refugee**

A person who is determined to be a refugee by UNHCR acting under the authority of its Statute and relevant resolutions of the United Nations General Assembly and the Economic and Social Council (ECOSOC). Mandate refugee status is especially significant in States that are not parties to the Convention or its 1967 Protocol. [See also Convention refugee and Refugee]

**Local integration**

A durable solution for refugees that involves their permanent settlement in a country of asylum. Local integration is a complex and gradual process, comprising three distinct but interrelated dimensions: legal, economic, and socio-cultural. The process is often concluded with the naturalization of the refugee.

**Resettlement**

The selection and transfer of refugees from a State in which they have sought protection to a third State which has agreed to admit them – as refugees – with permanent residence status. The status provided ensures protection against refoulement and provides a resettled refugee and his/her family or dependants with access to rights similar to those enjoyed by nationals. Resettlement also carries with it the opportunity to eventually become a naturalized citizen of the resettlement country.
Resettlement country or Resettlement State

A country that offers opportunities for the transfer and permanent settlement of refugees. This would be a country other than the country of origin or the country in which refugee status was first recognized.

Xeer

The traditional legal system of Somalia, believed to predate Islam, in which elders serve as mediators and people are responsible for the actions of their families.