

**The Role of Basic Psychological Needs Satisfaction for the Psychological Well-Being and
Social-Cultural Integration of Refugees in Rhino Camp Refugee Settlement, Uganda**

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By

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‘Success is a journey’

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Dedication

This dissertation is dedicated to my beloved late grandmother Binuge Zaina Businge

General abstract

There is a gap in the psychology literature about the relevance of basic psychological needs satisfaction (BPNS) among refugees in sub-Saharan African contexts. This study examined the role of basic psychological needs satisfaction for the psychological well-being and social-cultural integration of refugees and Ugandans. The objectives of this study were: 1. To explore the factors that influence the psychological well-being or frustration of both refugees and Ugandans; 2. To examine the relationship among basic psychological needs satisfaction (autonomy, relatedness and competence) plus adjustment and psychological well-being of refugees and Ugandan nationals (host community); 3. To determine whether social-cultural integration is related to psychological well-being among refugees. In this case, three studies were conducted for each of the objectives above.

For Study One (Objective One), data were collected through nine focus group discussions with 54 participants. The interview questions asked about issues that frustrated or encouraged their psychological well-being. For Study Two (Objective Two), structured questionnaires that assessed basic psychological needs satisfaction, adjustment and psychological well-being were used. Data was collected from 500 participants (250 refugees, 250 Ugandans). Study Three (Objective Three) aimed to explore whether social-cultural integration was related to psychological well-being among refugees. Participants were refugees aged 18 years and above. The study had 250 respondents, gender being equally distributed. Data were collected with structured questionnaires.

For the first study, thematic analysis was used to understand the factors that influenced the psychological well-being or frustration of both refugees and Ugandan nationals (the host community). For the second study, structural equation modelling was used to test whether basic psychological needs satisfaction (autonomy, competence, and relatedness) and adjustment were related to psychological well-being among refugees in the Rhino Camp refugee settlement and Ugandans (hosting community). In the third study, linear regression analyses were used to explain whether social-cultural integration was related to psychological well-being only among refugees. These kinds of analyses gave a clear rationale for the application of exploratory sequential design and, moreover, a mixed methods approach for this dissertation.

The study findings from the three different studies are as follows: From Study One, after conducting a thematic analysis, ten themes emerged that contribute to the psychological well-being or frustration of refugees and the host community, and these were: food availability, family separation and death, good security in the refugee camp, provision of health services, access to free education, the role of mental health and psychosocial support, unfavourable farmland, availability of employment and income-generating activities, collaboration and peer support, and delayed resettlement within or outside Uganda. In Study Two, the findings indicated that basic psychological needs satisfaction was an important factor for the psychological well-being of both refugees and Ugandans in the hosting community. Study Three regression analysis results indicated that social-cultural integration was significantly related to psychological well-being among refugees. Interestingly, autonomy, relatedness, and adjustment were found to matter for the psychological well-being of both groups, whereas competence did not matter for any group.

Study limitations: All studies focused only on adults aged 18 years and above. Future studies should include children in the assessments in order to understand whether basic psychological need satisfaction among children contributes to their psychological well-being. In the third study, the host community (Ugandans) was not involved. If they were included, it could help to understand how the host community copes with the new culture and various practices of refugees. Furthermore, the study findings were limited to respondents in the refugee camp and those neighbouring the refugee settlement; therefore, we do not claim that these findings represent Ugandans who are many miles away from the camp. In future considerations, people who have no link or proximity to the refugee settlement should be studied. The study, however, contributes to the literature on understanding how social-cultural integration influences psychological well-being among refugees in Africa. The study also adds to the literature that supports how basic psychological needs satisfaction is relevant to promoting the psychological well-being of refugees and Ugandans. This could be extended to other parts of the country and even across Africa.

Several recommendations emerge to guide community-based psychological interventions, which may improve the psychological well-being of refugees and host community members. Future studies could aim at focusing on the possibilities of improving the basic psychological needs satisfaction of refugees and the host community for better psychological well-being. As

this study found that adjustment contributed to psychological well-being, a recommendation is made to facilitate more possibilities of positive adjustment among individuals that may suffer from frustration or any form of disruptions due to man-made or natural disasters. Refugees, for example, should be engaged in decision-making and empowered in aspects of self-reliance as this would promote autonomy and competence, respectively. Activities promoting peaceful co-existence to foster relatedness have been found to be contributing factors to psychological well-being among Ugandans and refugees.

Keywords: psychological well-being, refugees, mental health and psychosocial support, basic psychological needs satisfaction, social-cultural integration, host community, autonomy, competence, relatedness

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Abbreviations

AFI	Andre Foods International
BIGSSS	Bremen International Graduate School of Social Sciences
BNSG-S	Basic Needs Satisfaction in General Scale
BPNS	Basic Psychological Needs Satisfaction
BPNT	Basic Psychological Need Theory
COVID-19	Coronavirus Disease 2019
DRC	Democratic Republic of Congo
FGDs	Focus Group Discussions
IRC	International Rescue Committee
MoES	Ministry of Education and Sports
NFI	Nonfood Items
OPM	Office of the Prime Minister
PoCs	Persons of Concern
PSN	Persons with Special Needs
PTSD	Posttraumatic Stress Disorder
PWB	Psychological Well-being
REC	Research Ethics Committee
SCAS	Social-Cultural Adaptation Scale
SCI	Social-Cultural Integration
SDT	Self Determination Theory
UCU	Uganda Christian University
UNCST	Uganda National Council for Science and Technology
UNHCR	United High Commission for Refugees
WFP	World Food Program
WEIRD	Western Educated Industrialised Rich and Democratic countries
WVI	World Vision International

Chapter 1

General Introduction

Overview of the dissertation study

This dissertation is ‘The Role of Basic Psychological Needs Satisfaction for the Psychological Well-Being and Social-Cultural Integration of Refugees in Rhino Camp Refugee Settlement, Uganda.’ Participants of this study were refugees from Rhino Camp and Ugandans settling around the camp. The dissertation consists of six chapters with three studies (two studies built on the first study). *Chapter 1* consists of the thesis overview, general background, general literature review, general study objectives, research questions, the significance of the entire study, and hypotheses. *Chapter 2* presents the overall methodology of the three studies. *Chapter 3* presents the first qualitative study, which focused on understanding the factors that contribute to the psychological well-being or frustration of refugees and Ugandans (host community). This study was key in laying the foundation for the subsequent quantitative studies. The questionnaires used in the quantitative studies, which are discussed in the next chapters, were shaped to be understood clearly by respondents, and a new instrument questionnaire (adjustment) was also constructed with the help of Study One’s findings from both refugees and Ugandans. *Chapter 4* is comprised of the second study; this quantitative study looks at the relationship between basic psychological needs satisfaction (autonomy, relatedness, and competence) and psychological well-being for both refugees and the host community (Ugandan nationals). In the same study, a newly invented questionnaire (adjustment) was used to understand whether adjustment is related to the psychological well-being of both refugees and Ugandans. Studies Two and Three benefited directly from Study One because the questionnaires used in this chapter were adjusted to be understood by the respondents based on Study One’s findings; however, the meanings were never changed. It was later realised in Study One that a new questionnaire could be developed to measure respondents’ basic psychological needs based on their own African understanding as opposed to the standardised measure; hence the introduction of an assessment tool named ‘adjustment’ which was applied in Chapter 4 (Study Two). The nine-item questionnaire was designed based on the qualitative study findings. *Chapter 5* focuses on exploring whether a relationship exists between social-cultural integration and psychological well-being among

refugees only. This chapter specifically focused on refugees because the aspect of cultural integration was only relevant among refugees who may have potential integration opportunities or challenges as they settle in a foreign land upon fleeing their home countries. *Chapter 6* focuses on the general discussion, which comprises the entire findings and discussion in summary from Chapter 3 (Study One), Chapter 4 (Study Two), and Chapter 5 (Study Three). Later, the entire study's contributions, limitations and recommendations are discussed.

General background and literature review

According to the 2021 figures from the United Nations Refugee Agency and its commissioner, the United Nations High Commissioner for Refugees (UNHCR), the world is currently witnessing the highest number of displacements on record. In total, 82.4 million people around the world have been forced to flee their homes. Among them are approximately 25 million refugees, over half of whom are under the age of 18. Thirty per cent of all displaced people are being hosted in Africa, according to the findings of the UNHCR (2021). Uganda is among the top hosting countries of refugees among middle and low-income countries. At the end of 2019, Uganda had a total of 1.4 million refugees and asylum seekers, with a majority of 94 per cent residing in settlements found in 11 of the 128 districts of Uganda, whereas the remaining six per cent live in the Kampala district. The majority of refugees in Uganda, 854,859 (66.33%), originate from South Sudan, followed by 389,276 (30.21%) from the Democratic Republic of the Congo. As of October 31, data indicate that Rhino Camp—the location of the current investigation—has a population of 121,512 refugees. The entire settlement has 30,339 households (UNHCR, 2019c).

Refugees are those who have unwillingly fled their home countries due to conflict or persecution, which might include life-threatening acts due to one's race, tribe, religion, nationality, membership in a particular social group, or political role (Worster & Worster, 2012). They have experienced the loss of property, family and friends, witnessed or experienced traumatic events, encountered scarcity of resources, lost their voices and power, and might have difficulty making choices. These factors are likely to have severe consequences for the psychological well-being of such populations (Perreira & Ornelas, 2011). Yet, given the dominance of Western research participants in the psychological scientific literature (Henrich et al., 2010), little is known about the subjective experiences and underlying factors that contribute

to the psychological well-being of refugees in sub-Saharan African contexts. Psychological well-being (PWB) has been conceptualised as the sensation of one's life going well, characterised by feeling good and functioning effectively. It has been further explained that feeling good involves not only the positive emotions of happiness and contentment but also involves other psychological states like interest, engagement, confidence, and affection (Huppert, 2009).

This study is unique in focusing on the basic psychological needs of refugees and additionally exploring how refugees' situations in regard to autonomy, relatedness, and competence may also result in proper positive psychological well-being. Previous studies among refugees have focused on issues like depression or grief. A study by Ssenyonga et al. (2012), for instance, focused on post-traumatic stress disorder (PTSD), which they found to be most prevalent among refugees from the Democratic Republic of the Congo, with a prevalence rate of 49.4 per cent from a sample of 89 adolescent Congolese refugees. As opposed to concentrating on psychological/ mental illnesses, this study instead supports the idea of focusing on refugees' competence, relatedness, and autonomy as a way of understanding how this influences their psychological well-being if the three elements mentioned are properly catered for. If social-cultural integration were handled well, how would this impact refugees' psychological well-being?

The current investigation examined the role of basic psychological need satisfaction for the psychological well-being and social-cultural integration of refugees. Social-cultural integration in this study was used in reference to previous studies where it was used to explore refugees' early adaption, including language acquisition, the role of religiosity in finding a job, group differences in identification and acculturation, and experience of discrimination across contexts (Diehl et al., 2016). The study was based on the latest developments in the field of basic psychological need theory resulting from self-determination theory, which identifies competence, autonomy, and relatedness as the three components that form basic psychological needs satisfaction; this is investigated in Study Two. The author used qualitative research design in Study One and quantitative research design in Studies Two and Three.

Forced migration has increased worldwide, resulting in detrimental consequences for physical and mental health. In Africa, the major reasons for forced migration are war and poverty. Many refugees are hosted in special settlements, often with living conditions that are

insufficient in many regards. This study aimed to examine factors that contribute to the psychological well-being (PWB) or frustration of refugees in a refugee settlement in Uganda (Rhino Camp) and people from the surrounding host community (Ugandan nationals). The Rhino Camp refugee settlement is located in north-western Uganda, in Arua District, and is divided into the Madi-Okollo and Terego districts. Refugees were first settled in Rhino Camp when it opened in 1980 due to the civil war in South Sudan. The refugee settlement currently hosts 8.5 per cent of refugees in Uganda, more than 120,000 refugees (UNHCR, 2019). The majority of the refugees in this settlement are from South Sudan, with others from Rwanda, the DRC, Burundi, and Eritrea. Rhino Camp is comprised of seven zones (Ofua, Omugo, Ocea, Eden, Tika, Odobu and Siripi). Although each zone currently has infrastructure, such as schools and health centres, it is apparent that the available services are quite limited relative to the demand. Even with such complicated and complex factors, as well as the significant attention paid to the refugee crisis globally, little is known about the well-being of refugees in Rhino Camp. This study tried to address this gap and to ask initial questions concerning the factors that contribute positively or negatively to the well-being of refugees and the host community, as well as the ways refugees cope with the misery they may experience.

Furthermore, as refugees encounter the host community, members of the host community may also experience positive and negative well-being. For some, frustration from learning about the refugees' trauma through hearing their stories numerous times has a negative effect (Gebrehiwet et al., 2020). At the same time, in Uganda, hosting refugees is sometimes perceived as a privilege (Hellmann et al., 2021). Therefore, living in close vicinity to Rhino Camp may have both positive and negative consequences for the host community. Research on the psychological well-being of host communities is insufficient, and little is known from previous studies.

Perhaps most importantly, the study aimed to provide suggestions for interventions to increase the subjective well-being of refugees and host community members. Because it is very likely that such interventions would have to be tailored to these two target groups, the study was conducted utilising a qualitative approach to identify factors contributing to the subjective well-being of both the refugees in Rhino Camp and the members of the surrounding host community. A qualitative approach was chosen for this study because previous studies have been conducted effectively using the same approach with refugees outside Africa (Basemera & Lwanga, 2021).

The current study aims to fill this gap and, ultimately, to provide the first recommendations for specific interventions to improve the psychological well-being of the two target groups. Findings may be relevant to and could inform a needs assessment survey of a targeted population, which would be required before any intervention (Papageorgiou et al., 2021).

The theoretical framework applied was the basic psychological need theory, a sub-theory of Ryan & Deci's self-determination theory (Ryan & Deci, 2000). This, in turn, came from a theory of motivation that first appeared in 1985 when the two psychologists came up with ideas that were consolidated in a book that focused on self-determination and intrinsic motivation in human behaviour. They stated that although human motivations are diverse and manifold, the entirety of psychological needs can still be broken down into three basic categories of need: relatedness, competence, and autonomy, which are vital to the well-being of people across cultural and ecological contexts. These needs are defined as the psychological nutrients that are at the basis of motivational processes and well-being for all human beings. *Autonomy* concentrates on one's ability to have a choice and will, being a causal agent, and knowing how to control oneself. Ryan & Deci (Ryan & Deci, 2000) affirm that autonomy does not just mean being independent but rather having a sense of free will in doing any activity to satisfy one's interests and values. A need for *competence* refers to one's familiarity and experience with the environment in which one lives. It also refers to the ways individuals deal with the outcome of any activity they have engaged in and how they associate with the people with whom they live. *Relatedness* looks at the ways individuals interact and relate freely with one another, feel connected with people around them, and the care one extends to colleagues inasmuch as daily activities and actions are concerned. All of the above components influence the sense of self, where an individual is expected to have self-directed growth as some learn from current challenges and gain new experiences. People may also be motivated by external rewards like monetary prizes; this is termed extrinsic motivation. In this case, self-determination theory focuses on the internal sources of motivation, like the need to acquire knowledge or independence, which is termed intrinsic motivation (Ryan & Deci, 2000).

Previous related studies have looked at other aspects of the refugee experience with the exception of the basic psychological needs satisfaction of refugees as well as the host society. These studies have been conducted both quantitatively and qualitatively by various researchers (e.g., Horn's study set in the Kakuma refugee settlement in Kenya, 2009) and have focused on

the emotional and PWB of refugees. Concerns such as overstaying in refugee settlements with no hope of resettlement, physical abuse, and unsupportive family, among others, were found to negatively affect the personal well-being of refugees. Other studies have focused on exploring post-traumatic stress disorder, depression, and other mental illnesses, as well as the design of interventions (Logie et al., 2020). Studies have focused on aspects such as refugee integration and globalisation (Wamara et al., 2021). Refugee policies have also been another area of interest, and this research has led to significant policy revisions regarding refugee management (Zhou et al., 2022). Studies related to this topic include work by Balyejussa (Balyejjusa, 2017), who also researched the well-being of refugees from Somalia who are based in Kampala City. Yet, none of these previous studies looked at basic psychological needs satisfaction as a predictor of PWB. In addition, none applied a comparative approach by including both refugees and host community members. Finally, the current study is exceptional in assessing well-being among refugees who are based in a remote area of Rhino Camp and come from various nationalities, including South Sudan, DRC, Rwanda, Burundi, and Eritrea.

The achievement of basic psychological needs satisfaction and psychological well-being is something desired by almost everyone in every setting. This, however, seems to be hard to achieve among some communities (refugees) whose autonomy, relatedness, competence, and psychological well-being can hardly be achieved to their expectations. Previous studies have studied basic psychological needs satisfaction and psychological well-being in different settings; a related study has been conducted in 27 European countries (Martela et al., 2022). The study applied structural equation modelling and, by controlling for social-economic and demographic factors, they found out that happiness, life satisfaction, and meaning in life were contributing factors to well-being. While there is a need to assess the same among refugees in Africa, there seems to be a gap in the literature and studies to support this. In my thesis investigation, I explored whether basic psychological needs satisfaction and adjustment predict psychological well-being among refugees in Rhino Camp and Ugandans (from the refugee hosting community).

A study conducted during the COVID-19 pandemic showed that by the fulfilment of basic psychological needs satisfaction, psychological well-being could be attained among participants from Serbia (Šakan et al., 2020). This can imply that when the refugees in the current study achieve BPSNS, then they are likely to have improved psychological well-being, as

was the case in Serbia. In the African context, the refugee sample had frustrations due to their forced immigration, and their autonomy, relatedness, and competence were at risk of being negatively affected while they stayed in the refugee camps. BPNS was found to be connected not only with PWB but also with depression symptoms (Martela et al., 2022). This emphasises the need to find out the situation among the African refugees where such a study investigating these two factors (BPNS and PWB) has not been conducted. From the field of psychology, we have learned that a delay in having such a study is likely to hinder the application or promotion of relevant interventions. In some contexts, such a delay may hinder the administration of interventions from foreign countries, which may not arrive in time to benefit the current population.

The author assessed BPNS using the Basic Needs Satisfaction in General Scale (BNSGS) questionnaire (Cromhout et al., 2018). Psychological well-being was assessed using Ryff's Psychological Well-Being (PWB) Scale (Ryff et al., 2007). These tools have been used among African samples but not yet with refugees in Uganda. Psychological well-being includes things like one's self-acceptance, positivity, mastery of the environment, positive relations with others, a feeling of purpose in life, and personal growth and autonomy, referred to by the term eudaimonic well-being. The other aspect of PBW is hedonic well-being, which refers to subjective feelings of happiness. It is split into two main components; the affective component (comprised of high positive affect and low negative affect) and the cognitive component (satisfaction with life) (Carruthers & Hood, 2004). These measures can be used to indicate how people experience positive emotions and feelings of happiness. In other contexts, psychological well-being is termed subjective well-being (Diener, 2000). Emotional problems (anger, fear, hopelessness, sadness, and worry) so far have been linked to PWB among refugees in Kakuma refugee camp, the biggest camp in Africa. From the previous qualitative study, concerns like food supply, security, peer support and family separation, among others, contributed positively to PWB or frustration. Whereas the previous were qualitative studies that explored what contributes to PWB, in Chapter 4 of this thesis, the author explores whether BPNS (autonomy, relatedness, and competence) and adjustment predict PWB among refugees and the Ugandan (host) community as well. In some instances, the host community tends to be overwhelmed as social service accessibility is threatened by the refugees, yet in other areas, the host community views

refugee hosting as a positive aspect that gives a sense of pride because solidarity is being practised (Hellmann et al., 2021)

Overall study objectives

- To find out the factors that contribute to the basic psychological well-being or frustration of both refugees and the host community.
- To examine the relationship between the psychological basic needs satisfaction (autonomy, relatedness, and competence) and psychological well-being of refugees and Ugandan nationals (host community).
- To determine whether social-cultural integration is a significant predictor of psychological well-being among refugees.

Autonomy

Refugees mostly rely on aid provided by humanitarian agencies, which are, in most cases, funded by the UNHCR. Most decisions regarding refugee settlements are made by OPM, UNHCR, and other agencies (Nabuguzi, 1993). This complicates refugee participation in decision-making, and decisions are sometimes made against their will, including decisions about food distribution, land allocation, employment, and travel permits, among others. This might be the case for many refugees in Rhino Camp in Uganda, where most decisions are made by UNHCR and OPM. This procedure may negatively affect refugees' autonomy and consequently affect their psychological well-being negatively. Most humanitarian critics are in favour of self-settlement and self-governance in order to overcome dependence (Morrison & Crosland, 2001).

Competence

A major issue is that most school-aged refugee children do not attend school even when there are no fees charged at schools set up in refugee settlements. This, in the long run, may make it hard for them to obtain relevant skills, hence reducing their employment possibilities in Uganda, and they might be repatriated while still unskilled and inexperienced. Even though some refugee children face frequent disruptions and limited access to schooling, there are those with no such excuse who simply choose not to study (Bryant & Ahearn, 1999). Some refugees may fail to attend important meetings within their location to discuss their concerns/issues, although these meetings could contribute to their decision- and choice-making. Some refugees might be

reluctant to apply for jobs like working as a translator or even to complete assigned tasks; this is likely to affect refugees. Therefore, in this dissertation, the author assesses the relevancy of competence so as to advocate for it to be prioritised if found to be relevant to the study population.

Relatedness

In terms of relatedness, the failure to fit in and collaborate well in the community remains a challenge among refugees globally. Discrimination against refugees by host communities/nations similarly remains a problem (Lindsay et al., 2010). A study conducted by Betancourt (2015) asserts that challenges such as discrimination and language barriers negatively affect the psychological well-being of refugees. Staying in an unfamiliar environment also makes it difficult for refugees to take part in daily activities, communicate, seek employment, and get used to the new culture (Salo & Birman, 2015).

The situation is unpredictable since host communities are sometimes hostile. In the case of Rhino Camp, on one occasion, the host community rioted, claiming that they were not benefiting from resources from UNHCR and other agencies' services, which they say mostly go to refugees. This is common in nearby populations which offered land to the government to host refugees; their perception is that refugees push the government harder towards unnecessary planning and expenditures as well as threaten the security of the country because some refugees belong to anti-government fighting forces in their home countries. Some refugees belong to rebel or faction groups who are highly skilled in the use of artillery, hence threatening the aspect of relatedness (Holloway et al., 2019). When the established local community is hostile towards refugees immigrating as newcomers, it hinders the chances of successful integration processes and rather promotes possibilities of discrimination and hostility.

Other studies have found that integration helps refugees to open up, lobby for their rights, associate freely with people in society, and also take advantage of mental health services. A recent study by Hellmann et al. (2021) asserted that Ugandans were hospitable and had good perspectives towards the refugees; to some, it was a sign of peaceful co-existence, a privilege, and they had no concerns about having refugees stay in the country. However, this study targeted university students who have had the opportunity of interacting with urban refugees.

Investigating relatedness among refugees in rural areas will give a clearer picture since a majority of the refugees stay in rural camps.

Caring for one another is vital as far as the issue of relatedness is concerned. This has not been the case where the human rights of refugees, mainly their mental health rights, have been neglected (Persky & Zukhurova, 2000). Their human rights treatment largely determines how refugees are likely to respond to or treat the host community members in the countries in which they reside. It is challenging to achieve relatedness when refugees are unable to access mental health services, which makes them feel a sense of separation and discrimination.

Psychological well-being

In their quantitative study, Morrison & Crosland (2001) found that psychological well-being among refugees is important even when they may feel a sense of low self-image, which mostly occurs due to limited social networks and an overdependency on others. However, the study further noted that some refugees may feel well and capable, with a sense of belonging and achievement. Based on this study, it could be possible that refugees in Rhino Camp may also find a sense of purpose in encouraging independence and social networks because psychological well-being is important to them too. In this dissertation (particularly in the first study), the author explores what current aspects contribute to the satisfaction of refugees' psychological well-being/frustration and how this can be used to promote or implement what works well for the refugees in the region and potentially applied in other settlements. When PWB is fully achieved, it may boost aspects of togetherness, individual satisfaction, and peaceful co-existence with the host community and with fellow refugees from different nationalities or different ethnic backgrounds.

Social-cultural integration

Social-cultural integration in this study has been used in reference to previous studies, where it was used to explore migrants' early adaptation, including language acquisition, the role of religiosity in finding a job, group differences in identification and acculturation, and the experience of discrimination across contexts (Diehl et al., 2016). Berry's model distinguishes four outcomes or acculturation strategies; the optimal outcome is called social-cultural integration, also referred to as biculturalism (Schwartz et al., 2010) and is defined as a situation where people who have moved to a new environment or country preserve their own culture and

in addition they acquire and get accustomed to the culture of the host society, country or environment. Marginalisation, on the other hand, occurs when people distance themselves from their own cultures and that of the host society to the extent that they feel like strangers in the host society (Fox et al., 2013; Lee & Green, 2010). Separation, as another form of acculturation, is a situation when people get estranged from the host culture and separate fully from the host society (Berry, 2011; Lee & Green, 2010). Assimilation occurs when people isolate themselves from their own culture and instead familiarise themselves more with the culture of the host society (Fox et al., 2013; Lee & Green, 2010). Numerous studies have shown that psychologically speaking, integration is most beneficial in terms of subjective well-being, health, and professional success. Uganda has refugees who have been integrated into various parts of the country, who do not necessarily stay in the refugee settlements as some have moved into host communities, whereas some have opted to have dual homes (both in settlements and the host community). Some places have even been named after a tribe; for example, Kinyarwanda, which refers to people originating from Rwanda having fled the country during the 1990–1995 Rwandan genocide. Studies have shown that having related language dialects, cultural practices, or intermarriages also may foster successful prospects of integration (Mamdani, 2002). However, in this study, the role of psychological basic needs satisfaction is to be investigated to determine whether it may act as a motivation towards integration into Ugandan communities by refugees.

The fulfilment of some aspects of the Psychological Basic Needs Satisfaction Scale, like relatedness, may even raise one's interest in learning new languages spoken in the host community, intermarrying with the host community, and taking part in related traditional or cultural practices. These are key ingredients to foster social-cultural integration. There is a possibility of smooth integration where related traditional practices are found among different societies (Tumwine, 2015). This may explain the rationale for social-cultural integration in the region.

Further research has shown that refugees who move within their local region are more likely to integrate compared to those who move further abroad (Hynie, 2018). An example is that refugees in Uganda who have come from countries in the region (Rwanda, Burundi, Ethiopia, Eritrea, South-Sudan Democratic Republic of Congo and other areas) are more likely to adjust to social and cultural aspects compared to those who seek refuge in Canada, the USA, Europe and

other non-African countries. Those who move far from their regional contexts are likely to find it far more challenging to adjust to things like different food, weather, and language, among others. Strang & Ager (2010) argue that integration is a two-way process, where one has to be ready to make changes to one's lifestyle while the host community also make adaptations. Key aspects pointed out here include participating in social activities and perception of acceptance in the host community because social-cultural integration is multi-dimensional.

When there is smooth social-cultural integration, refugees may strive to become self-reliant and cooperate well with the relevant authorities because they feel a sense of belonging to the community, and it is likely that mistreatment from the host community will reduce; hence refugees and the host community will treat each other as fellow community members with whom they share values. Exploring this among refugees in Uganda is therefore crucial and will yield information that can be relied on for future research, interventions and planning.

General research questions

1. What factors influence the basic psychological needs satisfaction or frustration for refugees and Ugandans, and how?
2. Does basic psychological needs satisfaction predict psychological well-being among refugees and Ugandans?
3. Is there a significant relationship between social-cultural integration and psychological well-being among refugees?

The aspect of basic psychological needs satisfaction has been studied in various contexts; for instance, in Chile, a study was conducted investigating the role of basic psychological needs satisfaction and its influence on academic performance among high school students. It was later found that students whose BPNS were met were more likely to have better academic performance (Carmona-Halty et al., 2019).

Holzer et al. (2021) conducted a study among university students in Austria and Finland, which looked at higher education in times of COVID-19 with a particular focus on students' well-being. In this case, COVID-19 was a key factor that affected the well-being of Austrian high school students. Since this study also includes the same age group, it is important to investigate if the same factors contribute to Ugandans' and refugees' psychological well-being.

Holzer et al. (2021) investigated the relationship between basic psychological needs satisfaction and positive emotion and intrinsic learning motivation. The study results indicated that psychological basic needs satisfaction (in particular competence and autonomy) had the main positive effects on students' intrinsic learning motivation in both countries and mostly by relatedness in Finland. Doing a related study among refugees may be of great importance to discover how BPNS may be related to their PWB among refugees in Uganda. This can later be extended to other contexts and countries in Africa.

A related study was conducted in Rhino Camp by Morrison & Crosland (2001). The study extensively explored refugees' self-image as well as their well-being and found a positive correlation between the two. This can be related to this study in the sense that self-image can be viewed as competence which then may be assumed to affect psychological well-being. The end result or output variable in Morrison & Crosland's (2001) study was well-being which is not dissimilar from this study in which the output variable is psychological well-being. Whereas the covered aspect has more in common with psychological well-being as planned, the aspect of basic psychological needs satisfaction among refugees in Africa has been under-examined. Therefore, this study intends to pay attention to that, and the main research question this study will address is how basic psychological need satisfaction matters for the psychological well-being and social-cultural integration of refugees in sub-Saharan Africa. The question will be addressed to refugees in the Rhino refugee camp in Uganda, and their responses will be compared to those in the host community, with the exception of the integration aspect/variable, which will only be addressed to the refugees. By answering the question, the study intends to contribute to the development of psychological services/interventions for populations in refugee/humanitarian settings in Uganda and beyond.

According to the reviewed literature, PBNS, specifically the three components outlined in detail in the self-determination theory (Ryan & Deci, 2017), autonomy, competence, and relatedness, is desired by every individual. When achieved, the reviewed literature asserts that it greatly contributes to improved psychological well-being. This implies that exploring the relevancy of PBNS among refugees in Rhino Camp and the host community is paramount, as well as the interplay between BPNS and PWB towards SCI, specifically among refugees.

Hypotheses

1. There are factors that contribute to the psychological well-being or frustration of refugees in Rhino Camp and Ugandans (host community).
2. Basic psychological needs satisfaction (autonomy, competence and relatedness) are significant predictors/moderators of psychological well-being among refugees and Ugandans.
3. Social-cultural integration is a significant predictor of psychological well-being among refugees in Rhino Camp.

Chapter 2

General methods

In this chapter, the methods used are presented in detail for each of the three studies which are discussed in this dissertation. The chapter elaborates on the study designs, study population, sample sizes and selections, research instruments and guided interview questions used, procedure and ethical considerations, and data analysis strategies.

Study design

For the first study (qualitative study), qualitative data was collected through focus group discussions (FGDs) to understand what factors contribute to the psychological well-being or frustration of refugees and the host community (Ugandans). The rationale for conducting FGDs was to allow respondents to share in detail the factors that contribute to their psychological well-being or frustration; this differed from person to person among different groups. FGDs facilitated the free expression of the participants' views and also provided the researcher with an opportunity to listen to participants' responses and seek clarifications where it was necessary. After this qualitative study, the results were used to re-shape questionnaires where necessary prior to collecting quantitative data for the second study, which applied both qualitative and quantitative research method designs. A mixed-method approach is key as it helps to use results from one method to inform the next method, which can aid in the reframing of questions (Johnson & Onwuegbuzie, 2007).

In the second study, quantitative data were collected with the use of structured questionnaires; the data was analysed, and findings were obtained. Starting with the qualitative study helped the researcher to know what factors, according to participants, contributed to their psychological well-being or frustration; the researcher could then go to the field with specific questions as determined by the theoretical approach under self-determination theory (SDT). The findings from the qualitative study did not only help to construct a new questionnaire but also assisted in fine-tuning the structured questionnaires to achieve what the study intended to measure.

The data that was collected with the use of structured questionnaires included psychological basic needs satisfaction, psychological well-being, adjustment, and social-cultural

integration (this was only administered to refugees). The results were later used to understand further how a combination of both basic psychological needs satisfaction and adjustment predict psychological well-being among refugees and Ugandans. Furthermore, the association between PWB and the social-cultural integration of refugees was analysed. For the Ugandans (host community), the results were used to know whether basic psychological needs satisfaction predicts psychological well-being since they have not moved away from their host communities/country of origin.

In the first study (Chapter 3), thematic analysis was used to understand the factors that influenced the psychological well-being or frustration of both refugees and Ugandan nationals (host community). In the second study (Chapter 4), a structural equation modelling analysis was applied to examine whether basic psychological need satisfaction (autonomy, competence, and relatedness) and adjustment were related to psychological well-being among refugees in the Rhino Camp refugee settlement and Ugandans. In the third study (Chapter 5), linear regression analyses were used to analyse whether social-cultural integration was related to psychological well-being among refugees only. This kind of analysis gave a clear rationale for the application of exploratory sequential design and, moreover, a mixed methods approach for this dissertation.

Study population

The study included only refugees from the Rhino Camp refugee settlement and Ugandans (host community) in the Terego and Madi-Okolo districts, which were previously part of the Arua District before Arua was elevated to city status. The rationale for choosing Rhino Camp was due to its uniqueness in hosting refugees from multiple different countries like the Democratic Republic of Congo, South Sudan, Sudan, Rwanda, Burundi, Central African Republic, and Kenya, as well as a few from other countries. This sample, therefore, offered an opportunity to get perspectives from respondents of many different nationalities. This settlement has been one of the fast-growing in the region since others like Bidibidi stopped receiving refugees. At the same time, it has the longest-term refugees, who fully settled in Uganda's Odoobu zone in the early 1990s; hence, it gives a clear ground in the assessment of social-cultural integration.

Sample size and selection

The study was comprised of refugee males and females from the Rhino Camp refugee settlement, with the control group coming from the host community. Participants were 18 years and above. The qualitative study was comprised of 54 participants; they were divided into nine groups (five groups of refugees and four groups of Ugandan nationals). Each FGD consisted of six participants with equal gender distribution. The second quantitative study had 500 participants (250 refugees and 250 Ugandans); this was a reliable sample to compare among groups equitably and also to have better representation for each planned, structured assessment. This sample was arrived at following Singh, Ajay and Masuku's (2014) study, which stipulated that in a population of over 100,000 people, a sample size of 398 and above can be considered adequate. In this case, Rhino Camp has a population of above 120,000 refugees, and the study included other respondents from the host community, hence the need for 500 respondents. The third study had 250 respondents; all of these were refugees.

Gender was equally represented, with 50% of participants being male and 50% female. Purposive sampling was used to identify respondents for both qualitative and quantitative studies, as this allowed the researcher to work with the operating partners under OPM and UNHCR to identify the targeted participants for the study. This was supported by the up-to-date data kept by the OPM and UNHCR regarding refugees' statics. Upon arriving in the settlement, the researcher worked with the implementing partners on the ground, refugee leaders, the UNHCR, and government officials to inform the population of his availability and the rationale for the data collection. This was also addressed further in the consent forms.

Research instruments and measures.

Demographics: The first part of the questionnaire asked for social demographics like age, sex, religion, occupation, marital status, nationality, and level of education.

Study One: Qualitative study

For the qualitative study, the interview guide asked about things that contributed to respondents' psychological well-being or frustrations and the way(s) they would describe their current psychological well-being. See Appendix One.

Studies Two and Three: Quantitative study

The Basic Needs Satisfaction in General Scale (BNSG-S) questionnaire was used to measure the basic psychological needs satisfaction (relatedness, competence, and autonomy). The questionnaire has 21 questions measured on a seven-point Likert scale. Participants rated themselves how much they thought each question applied to their life and responded on a scale of one (not true at all) to seven (very true) (Chen et al., 2015). The BGNSG-S is widely used; it has been reported to have internal consistency associated with a total needs satisfaction score ranging from 0.84 to 0.90. The three subscales from the BNSG-S score various studies revealed that the values for internal consistency ranged from 0.61 to 0.81 for the autonomy subscale, 0.60 to 0.89 for the competence subscale, and 0.61 to 0.90 for the relatedness subscale. This tool is regarded as highly valid and reliable for measuring basic needs satisfaction (Johnston & Finney, 2010).

Ryff's Psychological Well-Being (PWB) Scale was used to assess psychological well-being. The PWB scale is a multi-dimensional measure with 42 items which are measured on a 7-point Likert-type scale from a scale of one (strongly agree) to six (strongly disagree). This is one of the most used tools for assessing psychological well-being and happiness; it was developed by psychologist Carol D. Ryff (Mechanic & Bradburn, 2006). Previous studies indicate that internal consistencies for Ryff's PWB scale varied between 0.87 and 0.96, and test-retest reliability coefficients ranged between 0.78 and 0.97 for six subscales. Current studies show that the scale is a valid and reliable instrument (Bayani & Bayani, 2008).

The Sociocultural Adaptation Scale (SCAS) was used to measure social-cultural integration only among refugees. It is a 21-item tool in which responses are measured on a five-point Likert scale (one = not competent at all to five = extremely competent).

A self-generated tool (adjustment questionnaire) was used to measure adjustment. This was comprised of nine questions (Food supply is often insufficient in this area. Accessing employment is possible for me in this area. I have been actively engaged in income-generating activities or projects. We have sufficient health services in this area) measured on a 7-point Likert scale (1 = completely disagree to 7 = completely agree). Based on the findings of Study One, participants expressed their needs in a way that would not be well reflected in the basic

psychological needs questionnaire; hence the rationale for designing a tool that captured their responses to their actual context.

Procedure and ethical considerations

The researcher first developed the theoretical rationale for the study, as well as the research design, in collaboration with the Bremen International Graduate Institute of Social Sciences (BIGSSS) at Constructor University, formerly Jacobs University Bremen. Upon approval of the proposed study and clearance by the Research Ethics Committee of Constructor/BIGSSS and the Research Ethics Committee (REC) of Uganda Christian University-REC, the Office of the Prime Minister (OPM), the Department of Refugees in Uganda, and the Uganda National Council for Science at Technology (UNCST), the researcher commenced with data collection in the proposed location.

It was a great advantage that the researcher had previously conducted psychological interventions and worked in the same refugee settlement for over three years before beginning doctoral studies; in addition, the researcher held a Master of Sciences in Clinical Psychology, which provided the researcher with the necessary contacts and credentials to obtain the required permissions from both the authorities and the research participants.

The researcher always read out the consent form to the respondents, and it was interpreted into local languages to enable those who could not read or write to understand and either agree or disagree with taking part in the study. The researcher worked with a team of local research assistants or interpreters who conducted interviews in local languages under the researcher's support, supervision, and guidance. They were trained first in both quantitative and qualitative data collection methods, entry and research ethics. Thereafter, data were collected with the help of hard copies and electronic equipment for both recordings and assessments. The data was securely stored on lockable shelves at BIGSSS, and soft copies on computers and other electronic devices were protected with passwords. The data is now stored at Constructor University as guided by the policy and will be kept for ten years in case there is a future need to reference original sources. The clients' names were not included in the questionnaires; all biodata was separated from the questionnaire and kept separately. No personal identifying information was included in the analyses. During the face-to-face interviews as well as

quantitative data collection, a field tent was used so as to maintain the confidentiality of the participants from the non-participants.

Data analyses

Thematic analysis was used to analyse qualitative data from the respondents' FGDs. On the other hand, quantitative data were entered into IBM Statistical Package for Social Sciences (SPSS) version 29, analysed, and an interpretation made (Armonk, NY; IBM Corp., 2016) with AMOS version 29. AMOS moderation analyses were used to test whether psychological need satisfaction (autonomy, competence, and relatedness) and adjustment were related to psychological well-being among refugees in Rhino Camp and Ugandans in the host community. A linear regression analysis was used to assess whether social-cultural integration predicted psychological well-being among refugees.

Chapter 3

Contributing Factors to the Psychological Wellbeing of Refugees in Africa¹

Abstract

Using a qualitative approach, this study sought to identify the factors that influence the psychological well-being or frustration of refugees to Uganda (mainly from South Sudan, Democratic Republic of Congo [DRC], Rwanda and other nearby countries) and Ugandan nationals (as host community). Data were collected through nine focus group discussions with 54 participants. The interview guide asked questions about issues that frustrated or encouraged their psychological well-being and the ways they would describe their current psychological well-being. After conducting thematic analysis, 10 themes emerged that contribute to refugee and host community psychological well-being or frustration: food availability, family separation and death, good security in the refugee camp, provision of health services, access to free education, the role of mental health and psychosocial support, unfavourable farmland, availability of employment and income-generating activities, collaboration and peer support, and delayed resettlement within or outside Uganda. Based on participant responses, several recommendations emerge to guide community-based psychological interventions, which may increase the psychological well-being of refugees and host community members. Conclusions show the negative and positive factors that contribute to the psychological well-being or frustration of both refugees and Ugandans.

Keywords: mental health and psychosocial support, psychological well-being, basic psychological needs satisfaction, social-cultural integration, host community, autonomy, competence, relatedness

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Contributing Factors to the Psychological Wellbeing of Refugees in Africa

Forced migration has increased worldwide, resulting in detrimental consequences for physical and mental health. In Africa, the major reasons for forced migration are war and poverty. Many refugees are hosted in special settlements, often with living conditions that are insufficient in many regards. This study aimed to examine factors that contribute to the psychological well-being (PWB) or frustration of refugees in a refugee settlement in Uganda (Rhino Camp) and people from the surrounding host community (Ugandan nationals). The Rhino Camp refugee settlement is located in northwestern Uganda, in Arua District, and is divided into the Madi-Okollo and Terego districts. Refugees were first settled in Rhino Camp when it opened in 1980 due to the civil war in South Sudan. The refugee settlement currently hosts 8.5 percent of refugees in Uganda, more than 120,000 refugees (UNHCR, 2019c). The majority of the refugees in this settlement are from South Sudan, with others from Rwanda, the DRC, Burundi, and Eritrea. Rhino Camp is comprised of seven zones (Ofua, Omugo, Ocea, Eden, Tika, Odobu and Siripi). Although each zone currently has infrastructure, such as schools and health centres, it is apparent that the available services are quite limited relative to the demand for services. Even with such complicating and complex factors, as well as the significant attention paid to the refugee crisis globally, little is known about the well-being of refugees in Rhino Camp. This study tried to address this gap and to ask initial questions concerning the factors that contribute positively or negatively to refugee and host-community well-being, as well as the ways refugees cope with the misery they may experience.

Furthermore, as refugees encounter the host community, members of the host community may also experience positive and negative well-being. For some, frustration from learning about the refugees' trauma through hearing their stories numerous times has a negative effect on the host community (Gebrehiwet et al., 2020). At the same time, in Uganda, hosting refugees is sometimes perceived as a privilege (Hellmann et al., 2021). Therefore, living in close vicinity to Rhino Camp may have both positive and negative consequences for the host community. Research on host-community psychological well-being is insufficient, and little is known from previous studies.

Perhaps most importantly, the study aimed to provide suggestions for interventions to increase the subjective well-being of refugees and host community members. Because it is very

likely that such interventions would have to be tailored to these two target groups, the study was conducted utilizing a qualitative approach to identify factors contributing to the subjective well-being of each: the refugees in Rhino Camp and the members of the surrounding host community. A qualitative approach was chosen for this study because previous studies have been conducted effectively using the same approach with refugees outside Africa. The current study aims to fill this gap and, ultimately, to provide the first recommendations for specific interventions to improve the psychological well-being of the two target groups. Findings may be relevant to and could inform a needs assessment survey of a targeted population, which would be required before any intervention (Papageorgiou et al., 2021).

The theoretical framework applied was basic psychological need theory, a subtheory of Ryan and Deci's (Ryan & Deci, 2000) self-determination theory, stating that although human motivations are diverse and manifold, the entirety of psychological needs can still be broken down into three basic categories of need: relatedness, competence, and autonomy. Relatedness, competence, and autonomy are vital to the well-being of people across cultural and ecological contexts. These needs are defined as the psychological nutrients that are at the basis of motivational processes and well-being for all human beings. *Autonomy* concentrates on one's ability to have a choice and will, being a causal agent, and knowing how to control oneself. The same study affirms that this does not mean being independent but rather having a sense of free will in doing any activity from one's interests and values. A need for *competence* refers to one's familiarity and experience with the environment in which one lives. It also refers to the ways individuals deal with the outcome of any activity they have engaged in and how they associate with the people with whom they live. *Relatedness* looks at the ways individuals interact and relate freely with one another, feel connected with people around them, and the care one extends to a colleague in as far as daily activities and actions are concerned (Ryan & Deci, 2000).

Previous studies that relate to my study conducted in Africa (e.g., Horn's (Horn, 2009) study set in the Kakuma refugee settlement in Kenya) have focused on the emotional and PWB of refugees. Concerns such as overstaying in refugee settlements with no hope of resettlement, physical abuse, and unsupportive family, among others, were found to affect their personal well-being negatively. Other studies have focused on exploring posttraumatic stress disorder, depression, and other mental illnesses, as well as the design of interventions (Logie et al., 2020). Studies have focused on aspects such as refugee integration and globalization Wamara and

colleagues (Wamara et al., 2021). Refugee policies have also been another area of interest, and this research has led to significant policy revisions regarding refugee management (Zhou et al., 2022). Studies related to this topic include work by Balyejussa (Balyejjusa, 2017), who also researched the well-being of refugees from Somalia who are based in Kampala City. Yet, none of these previous studies looked at basic psychological needs satisfaction as a predictor of PWB. In addition, none applied a comparative approach by including both refugees and host community members. Finally, the current study is exceptional in assessing well-being among refugees who are based in a remote area of Rhino Camp and come from various nationalities, including South Sudan, DRC, Rwanda, Burundi, and Eritrea.

Method

Introduction

Qualitative interview data were initially collected through focus group discussions (FGDs) to understand the factors that contribute to the PWB or frustration of both refugees and the host community. The rationale for having a sequential design was to allow the researcher and the respondents to understand the factors that contribute to their PWB, which may differ from person to person and from group to group. The qualitative interview guide had the following questions: What frustrates or encourages your PWB (*subjective feelings of happiness, satisfaction, or dissatisfaction with life*)? How would you describe your current PWB? Are there things that you have experienced as frustrations of your PWB (*subjective feelings of happiness or dissatisfaction with life*)?

Setting

The study took place in the Rhino camp refugee settlement in Arua District. The refugee settlement is more than 72 km away from Arua City and approximately 449 km from the capital city, Kampala. Participants were recruited from the seven zones that make up Rhino Camp (Omugo, Ofua, Tika, Eden, Ocea, Odobu, and Siripi) and the host community neighbouring the refugee settlement. Fully registered refugees and Ugandan nationals were recruited from these locations for the study. To promote safety, security, and confidentiality, FGDs were conducted in quiet and private tents and, in some cases in classroom blocks for the youths. For the host community, the FGDs took place in homes, compounds, and for Arua town, outside the dwelling.

Participants

To ensure all groups were well represented, the study involved refugees with five focus groups and the host community had four focus groups; each focus group was comprised of six people, totalling 54 participants. Among the 54 participants were 27 females and 27 males; 17 participants were aged 18–24 years, 29 were between 25–40 years old, and eight participants were 41–58 years old. Only eight participants were employed, 12 were in school at secondary level, and two had finished secondary school. The refugees in Rhino Camp represented various ethnic backgrounds and came from different nationalities (Southern Sudanese, Burundians, Congolese, Rwandans, and others). The host community participants included only Ugandans, both adults and youths.

Procedure and Ethical Considerations

The Bremen International Graduate Institute of Social Sciences and Uganda Christian University's research ethics committees approved this study. In addition, the Uganda National Council for Science and Technology and the Office of the Prime Minister's Department of Refugees in Uganda, as representatives of the Ugandan government, authorized the study as well.

For this study, local research assistants or interpreters were recruited, and they were trained on relevant aspects to consider, as well as on the ethical guidelines that included but were not limited to confidentiality and empathy. Before they could begin the interpretation work, during which I relied on them for translation, key terms were translated into local languages and researcher, assistant, and participant roles were explained for the entire process of data collection. Written consent was obtained from all the participants who took part in the study, and the respondents had the opportunity to understand the consent form that was interpreted and translated into local languages represented in each focus group. Only participants aged 18 years and older took part in this study. To ensure confidentiality, no identifying information such as the participants' names was recorded; instead, initials and signatures were used. During the FGDs, a field tent was used to promote the confidentiality of the participants. Because weather conditions can be intense, the tent also shielded participants from the harsh sunshine and eventual rain during the discussions. Each of the participants was compensated with UGX 28,000 (\$0.78) to cater for meals and refreshments as well as transportation expenses. The rationale for providing the stipend was to ensure that the long return-trip distances were

sufficiently supported; some had to cover more than 20 km one way within the bounds of the camp. Respondents were informed that the compensation did not mean that they had to provide information they do not have, but rather it was to cater for the expenses and time spent, as explained above.

The members of Uganda Christian University's research ethics committee visited Rhino Camp to follow up with ethical compliance. They interacted with several participants and confirmed that all procedures were followed and participants' welfare was assured. The committee has a mandate to conduct such a review, and the participants were aware of the review as explained in the consent form.

Data Analysis

Thematic analysis was used according to procedures outlined by Braun and Clarke (Braun & Clarke, 2006) to understand participants' perspectives in response to the research question. Data processing and analysis began by verbatim transcription of qualitative data, followed by initial coding, and then coding to identify similar or related codes and ideas that were then grouped. Finally, themes from the data were created and discussed with the interpreters who helped to ensure consistency. The narrative was prepared by addressing each theme and including participants' quotes verbatim to support themes.

Results

The focus groups from both the refugee settlement and host community reported on several factors that contribute to their PWB or frustration. The results present the entire focus of the study outcome because the study sought to understand which factors influence the personal well-being or frustration of refugees and host society members. The factors that were frequently discussed are presented below. Each theme is supported and has additional context from the literature, and in the following, each theme will be further connected to the literature on basic psychological needs satisfaction.

Availability of Food

In all FGDs, food was the main factor that contributed significantly to participants' PWB or frustration. For example, refugees reported feeling happy when food is always available, but they reported frustration when food is finished before the next distribution, leaving them with nothing to eat. For those with children, this was even more problematic. In the host community, a food concern was never presented. The host community appreciated the arrival of refugees

whom they reported served as a market for their garden produce. Although food is categorized as a physical basic need, the issue of having limited influence on decisions about food can be related to the need for autonomy because major decisions are made by World Food Program (WFP). According to one participant, food reduction is a problem. “Some people are sleeping hungry. The little food given you cannot last the two months. It has really stressed people much” (Rhino Camp refugee, Omugo Zone, 27-year-old female from Southern Sudan).

Another participant said,

I also want to add, food was reduced and the advice they give to the refugees is that they should be tilling their land. It has now become a challenge. Some of the refugees, most of them, are finding their way back to South Sudan in the country. The place is not yet okay, war is still there. Unfortunately, others go and they are shot dead. (Rhino Camp refugee, Ofua Zone, 34-year-old male from Southern Sudan)

Yet another said,

I think when food is scarce, food at home is very scarce and that shortage makes me feel unhappy. Because of that shortage of food, sometimes my children cry for food, but I could not even provide for them. I myself, I cannot even sustain myself. (Rhino Camp refugee, Ocea Zone, 44-year-old male from Sudan)

Family Separation and Deaths

Across the majority of focus groups from the refugee settlements, it emerged that separation from their family members negatively affected their PWB on a daily basis. This was coupled with the inability to attend burial ceremonies when a beloved one died in a location far from the camp. Refugee participants stressed that they cannot travel to their respective countries due to fear for their lives, and instead they live with their grief in the refugee camp. Some were unhappy with burying deceased loved ones in the camp, noting that when they may eventually be able to return to their countries, they will leave their past loved ones buried in a foreign land. Frustration resulting from a lack of relatedness to family and burial practices is a prominent theme in this discussion of basic psychological needs satisfaction. “You know, at this point, when we are in the settlement, some other things were not in place as usual, as we had them before,” said one refugee. “And since we came here, you know, we lost a lot of things, lost families” (Rhino Camp refugee, Tika Zone, 38-year-old male from Southern Sudan). Another said, “One of the things that made me unhappy is sickness; also, if you lose a loved one, those

are the things which make them unhappy” (Rhino Camp refugee, Ofua Zone, 22-year-old female from Southern Sudan). Another said, “Losing my family, my friends, people who died when I was here and not able to bury them, things like those cause frustration” (Rhino Camp refugee, 19-year-old female from Rwanda).

Good Security in the Refugee Camp

Security emerged as a positive factor for all the refugees and for Ugandans in the host community. In contrast to their country of origin, the environment of the refugee camp does not typically include exposure to gunshots or rebel attacks, and thus refugees reported the absence of such worries contributed to feeling happy and comfortable. They reported that this contributes positively to their PWB. The focus group participants viewed the Rhino Camp as a peaceful environment compared to their previous countries where they experienced daily attacks by rebels. Participants reported that children born in the Rhino Camp have not heard of or experienced war and that they wanted to spare them of this experience. Credit was given to the Ugandan government for ensuring good and reliable security beginning with border entry and in the refugee camp. Security, as a theme of PWB, relates to the need for competence. In this case, competence is needed at a societal and governmental level to promote safety. One refugee said,

To me, what makes me happy in this settlement, I am just free, not as I used to be in South Sudan; you don't hear the sounds of bombs or people shooting at other people, so I feel that I'm just safe here in the settlement” (Rhino Camp refugee, Omugo Zone, 45-year-old female from Southern Sudan)

Another said,

I think I have an idea, what I've seen, what makes me happy is my security, because here in the settlement, I cannot see armed men carrying guns for killing people. But the arms they carry are just for protection, for security, and I can also see people carrying guns in the food distribution centre, just for protecting my food from someone going to take it from me, and I cannot see someone dying because of insecurity. So, that's what makes me happy in this settlement. (Rhino Camp refugee, Odobu Zone, 35-yearold female from Southern Sudan)

In addition, a refugee said,

When I wake up from here, of course I feel glad because I'm alive and I am safe, and I have to be first of all happy for life. In summary, I can say I feel secure because I wake

up and I'm safe. Nothing has happened to me here, at least I have some reason to be happy. (Rhino Camp refugee, 20-year-old male from Southern Sudan)

Health Services

Refugee participants described free access to medical health facilities as a relief. The focus groups from the refugee camp mentioned health care as another basic need that has been addressed living in the camp. Addressing health concerns can also be attributed to the need for competence. To some extent, refugee participants reported feeling frustrated in circumstances when certain drugs were not at health centres and they were advised that they had either to wait or to buy from clinics, which are not within their reach.

Let me talk on behalf of health. As refugees, when we were brought here, we saw that they provided us with health facilities where there are services of treatment. When you're feeling sick, you come to the facility. They test you when you have malaria. They give you drugs instead of you using the small amount of money from casual work and going to the clinic and buying drugs, but here, since there is a free facility, you just come freely. They test for malaria, they give you drugs, you go home, and you become fine. I am very happy myself because I've come as a refugee and I've seen that in this facility people are not dying because of malaria and other diseases. If at all you are sick, you just come to the facility straight away. Then you are worked on. They give you drugs then you become fine. (Rhino Camp refugee, Omugo Zone, 33-year-old female from DRC)

Another refugee said,

They might tell me these drugs are not there. You go home, maybe come and check for these drugs after some days or one week or two weeks, but if you come back and find they're not there and that they're out of stock, then that's another challenge. Well, we also see that it is also challenging and sometimes it is risky. You might end up dying because you do not have the direct drug for your treatment. (Rhino Camp refugee, Ocea Zone, 24-year-old female from Southern Sudan)

Education

FGDs involving the refugee and host community groups indicated the need for quality education at all levels was an important benefit for both groups' children on the side of parents. However, parents in the refugee camps became frustrated when asked to pay school fees for children in secondary schools because they have no source of income. The youths who took part

in this study said continuing with education made their future seem bright, yet this was not the case with youth refugees, who noted that they see no future ahead because they cannot advance their level of education to university. Higher education would provide an opportunity to work towards the future and would positively affect their PWB. The host community praised the support and empowerment of girls, who are afforded free education at the primary level from Universal Primary Education (provided by the Ugandan government) and who overall show outcomes such as reduced school dropouts, fewer early marriages, and fewer teenage pregnancies. Prior to Universal Primary Education's introduction, these outcomes for girls were higher. Registration for the education benefit is complicated by the demanding scholarship criteria that make it difficult for many refugee students to receive free tertiary sponsorship; as such, refugee participants reported frustration related to competence in this area of basic psychological needs satisfaction:

Most, at first, our children would go to school and at that moment, they learn for free, but to some extent, what I have seen as a challenge is that we have been told to pay money mostly for secondary school, so it is a challenge for some parents. It has made children go into the street to be exposed to drug abuse, and this causes rampant cases of criminality in the community, teenage pregnancies. This is because they are unable to afford what they are supposed to do, because of the conditions that we are facing here. (Rhino Camp refugee, 21-year-old male from Burundi)

Another refugee said,

In addition to what frustrated me much since I came into this settlement, like most, when the scholarship or sponsorship comes, the qualification for it will not match the youths who we have on the ground. That's why it limits the youths from continuing with an education. That is the main thing that affects us too much! (Rhino Camp refugee, 21-year-old male from Burundi)

Another refugee added,

Being in school makes me happy. It also prevents one from being spoilt and from falling into an early marriage because one thinks so much about it when they are not in school. Even the girls cannot have a teenage pregnancy. (19-year-old Ugandan male student from the host community, Arua District)

A refugee parent at Rhino Camp said in an FGD, “My children cannot go to school; this is so frustrating for me.”

The Role of Psychosocial Support

Refugees appreciated the initial and continuous support offered to them in the form of psychosocial support. In some FGDs, they said this helped them to avoid delaying treatment for the traumatic and stressful events that they experienced. Others looked at psychosocial support as an ongoing activity to which they always resort whenever feeling overwhelmed by the difficult living conditions in the refugee camp. However, stigma was highlighted as a concern among those who seek psychosocial support, because they are termed as *mentally ill*. The concern of being stigmatized has hindered many from utilizing the service. Although the services are offered by international nongovernmental organizations and they are seen as a factor reflecting competence in support of basic psychological needs, the stigma can outweigh the inclination to take advantage of the services provided. A female refugee said, “When I came here to the camp, the first thing I received that helped me was the psychosocial support. It helped me much” (Rhino Camp refugee, Ofua Zone, 29-year-old from South Sudan, female). Another refugee said, “Concerning psychosocial support, I know the well-being of the person requires counselling. Me, I know I am now okay. When I came, I had stress that made me unhappy in the camp” (Rhino Camp refugee, Eden Zone, 48-year-old male from South Sudan).

Refugees became frustrated when they were unable to access psychosocial support services in their respective places at any time they were needed. They have always relied on the mental health and psychosocial service providers at all times for the management of mental illnesses such as acute stress disorder, posttraumatic stress disorder, depression, and separation anxiety disorder, among others. One refugee said, “Nowadays, unfortunately, the psychosocial support services are meagre. People are traumatized” (Rhino Camp refugee, Tika Zone, 32-year-old female from South Sudan). Another refugee said,

She first of all appreciates that when she was coming up to the border side, she had a mental illness. She was happy. They told her if she reached at Omugo. She will come up at the health centre. She will get somebody called Juma who works with TPO on mental health issues. She will be helped. Actually, she came and she found your mental assistance helped her, but also, what makes her unhappy sometimes is that the TPO was

not always there in the settlement. That is what made her unhappy. (FGD, Rhino Camp refugee, Omugo Zone, 28-year-old from South Sudan)

Unfavourable Farmland

The FGDs from the refugee camp reported frustration due to poor land topography and the dryness of the area, neither of which is favourable for crop growing. Having no opportunity to cultivate food and supplement aid they are provided by the WFP, many refugees are vulnerable because of their single dependency on food aid. Regardless, many attempt to cultivate the land, just like refugees in other camps. Frustrations related to food and farming insecurity cannot be separated from the basic psychological need for autonomy, whereby refugees have limited choice in sustaining access to a diverse diet, but the host community has full control of options to choose from and access to various sources of food. “We are trying to set up farms, but the pattern of the rain here cannot really allow us to produce what we want to produce,” said a 26-year-old male refugee from Rhino Camp, Ofua Zone. “It has really stressed me much.”

Another refugee said, “The topography of the place is not okay, where you can start a livelihood project that can sustain your life; that is the main challenge” (31-year-old female Rhino Camp refugee, Omugo Zone, from South Sudan). Another added, “We are in this place where one is not able to cultivate, and it’s actually making us just remain poor from time to time, so that is also why I am not happy being here” (Rhino Camp refugee, Ofua Zone, 28-year-old male from South Sudan).

In addition, they talked about difficulties with host communities pertaining to sharing land or farming resources and products. Stories were shared describing a desire to use additional land to grow vegetables and other fast-growing crops but they are prohibited or discouraged. Additionally, in some cases, the host community is accused of harvesting the refugees’ food without permission, which leaves the refugees feeling disgruntled and frustrated:

On the native side, they would be friendly with the nationals, but sometimes we have issues of land, and then after cultivating, some of them turn negative at harvesting. You find your things are harvested, which is causing most of the problems for people.” (Rhino Camp refugee, Omugo Zone, 43-year-old male from South Sudan)

Employment and Income-Generating Activities

Participants in FGDs in both settings were happy when engaged in income-generating activities or employment. Income and productivity created more avenues for self-reliance and

thus sufficient family support, and in turn reducing aspects of dependency upon nongovernmental organizations. Yet, most refugees reported being unable to obtain jobs that correspond with their educational qualifications and they were unhappy with being given volunteer jobs or lower-paying jobs. This was not the case with focus groups in the host community, who viewed the presence of the camp as a means of reliable job opportunities for the host community. When individuals strive for financial freedom in the form of employment and involvement in income-generating activities, it reflects a fulfilled basic psychological need of both feeling competent and autonomous (i.e. able to support oneself and one's family, as well as free from the dependency upon nongovernmental organization resources). One refugee said,

I feel okay because I've gained stability. By the time I arrived, I was just stranded. But later, when I found a job, I could manage the children with whom I came, so, I was like a father, and I was like a mother behind the children." (Rhino Camp refugee, Omugo Zone, 29-year-old male from South Sudan)

Another refugee said, "I can also add on what makes me unhappy. In most cases, we lack opportunities, things like employment opportunities, which are very scarce in the settlement" (Rhino Camp refugee, 33-year-old female from DRC). A 28-year-old male refugee said,

If there is no work to do, it makes you feel stressed in the community, even if there is electricity. For you to benefit, you have to have a job, to have something to do so that you can get a little money to enjoy whatever you want to do. That's where the happiness will come. You have some petty jobs to do like Boda Boda riding, then one can be happy." (Rhino Camp refugee, Ofua Zone, from South Sudan)

Collaboration and Peer Support

In almost all youth FGDs, a common theme was that they enjoy interacting with peers from other countries, especially in the case of refugee youths regarding host community youths. Both Ugandan and refugee youths reported positive moments when they experienced peaceful interactions between each other. It was later pointed out that aspects such as sports, sharing of cultural practices, sharing experiences, and, in one case, dealing with painful or distressing situations are some of the key things the youths enjoyed sharing with one another. These types of interactions have promoted peaceful coexistence among youths in both settings, and they are eager to learn from each other and offer peer support. Ugandan youths hope to be treated well if they happen to go to Sudan, and thus they treated their peers in good fashion while in the refugee

camp. Collaboration and peer support is a clear example of the need for relatedness and applies to both refugees and the host community, with examples provided by each group:

Another thing I can say that is positive about this place is that people come expecting to meet others, especially here, we are three nationalities. Even though they have another nationality, you find that you meet new people and share ideas in common with them, where they come from, and learn about their culture. That is one advantage.” (FGD protection home)

Another participant said,

Having a good friend, like we have neighbours around us refugees, specifically a good friend from them, you can at least share some things that you are not even aware of, which will help. You never know, you may reach Sudan, which will guide you to stay confident in public like that, like how to stay with people in the communities, you know. Each country has its own rules and the way to stay with some cultures is different. Like here being a Lugbara by tribe, we have our behaviours. But when you reach that side, people also have their different ways of behaving. You find it easier to relate. (20-year-old Ugandan male from host community)

Youths also say it is easier for them to mobilize towards advocating for peace; they view themselves as agents of peace in their respective countries, where tribal disputes have resulted in war. Good relations among them have made it easier for them to talk to each other as they create greater awareness and advocate for peace. Both groups of youths hope they can practice peace in the same way when they return to their respective countries, in the event repatriation occurs.

So, I am like, “What should I do by the way?” My own country is misbehaving. They certainly misunderstand themselves; they don’t want to talk about things in common. So, with all that, I met one of the peacemakers. They call themselves “peacemakers.” We formed a group, they were counselling people how to have at least that . . . that heart where you can be patient any time and the country can be fine. They told me today the country might not be fine, but you never know, tomorrow the country will be okay. So, that word has encouraged me, I am at least happy. So I hope that tomorrow, the country will announce that there's already peace, people have to go back.” (Rhino Camp refugee, Ofua Zone, 23-year-old male from South Sudan)

Delayed Resettlement

Specific focus group discussions pointed out the idea of delayed resettlement, characterized by concerns of staying in one place for longer than was initially anticipated. Many refugees reported that they had hoped to stay for less time in Rhino Camp before being resettled to other parts of the country or even outside Uganda. They felt fed up with staying in one place and held a primary interest in leaving Rhino Camp. Delayed resettlement was one aspect causing distress to those who did not view Rhino Camp as a second safe and happy home and who were in favour of living outside the camp. One participant said,

I personally am living with my parents. Most of what makes me sad is the time I had some expectation but cannot get in this place. One expectation is an issue related to.... The first was security, and the second was resettlement. But the expectation which I had was maybe too short a time as they promised that maybe after six months to one year the issue would be solved. But there are people who have stayed here for five years now, going on six years. These have affected me in many ways. It has affected me psychologically as I'm thinking about the future. Now I am 26 years old. (Rhino Camp refugee, 26-year-old male from Burundi)

Discussion

Before the discussion, it should be noted that the objective of this study was to identify what factors contribute to the PWB of refugees and Ugandans. From the FGDs, themes were identified and later merged into larger themes which were related to BPNT. In this section, I discuss the current findings as well as those from previous investigations.

Food security remains a key concern among refugees in Rhino Camp as they mainly rely on aid from the WFP. There is no doubt that any delay or reduction in food rations will place them in a vulnerable situation because they have no other access to food. The larger family sizes of respective refugee homes further exacerbates this situation, and the same was observed in schools due to the increased number of learners (Papageorgiou et al., 2021). Surviving on little food may result in having to skip some meals in a day or even going without food for a day. Cases of food theft have also increased inside and outside refugee settlements, as found in a recent study in Kyaka II refugee settlement. This is also seen as a risk factor for conflicts between refugees and Ugandan nationals, as reported by the UNHCR (UNHCR, 2018b). The UNHCR has always prioritized this aspect of food distribution to refugees through implementing

partners such as AFI and World Vision. This food distribution has enabled refugees to meet their immediate nutritional needs (UNHCR, 2020). However, the question remains, is the food supply sufficient for refugees to survive until the next distribution? Moreover, are the refugees engaged in discussions before food rations are increased or reduced? This appears to be one of the key concerns for the refugees, for whom the distributors have already made decisions. The refugees only have to obey. It should be noted that in some cases even those who received cash for food complained that it was not sufficient, according to the results of the assessment report by (UNHCR, 2018b). This report found that the Ugandan Shs 31,000 (0.86\$) given to individuals was inadequate to sustain them for an entire month.

In the FGDs, students and their parents raised concerns about access to education. Specifically, youth feel more hopeful when they are receiving education or acquiring specific skills. Education is a key tool with which they can start to live and survive when they return to their respective countries. Schools are constructed in the refugee settlement, but this study documented that most of them concentrate on lower grades with very few secondary or technical schools. As a result, some youth miss out on school, joining peer groups that sometimes have negative consequences. Very few refugee students manage to go to university with scholarships, and this leaves the majority with no continuation after secondary school. This not only limits career opportunities for learners but also their PWB. Poor performance also affects PWB (Horn, 2009). The provision of education to refugees remains a major service from the UNHCR through its implementing partners. Several schools have been established in various refugee settings, and this has not only benefited individual refugees but also the host community where learners are not charged fees to access these free services (MoES, 2018). In most cases, the long distances that learners must cover to reach school is a primary concern. Schools tend to be far from home, and sometimes there is only one secondary school in an entire sub-county. Thus, there is concern about poor educational infrastructure with increased demand in refugee-hosting communities. Sometimes the number of students in refugees' schools is high compared to the target number or expected number in a particular class. Education remains a key concern in all refugee settlements, as other refugee service providers have researched with the aim of improving service delivery (Papageorgiou et al., 2021).

Health services in refugee settlements are in place and can easily be accessed. Implementing partners also offer mobile clinics to reach out to refugees and host community

areas far from health centres. These clinics provide timely detection and treatment of illnesses. The provision of mobile clinics also supports persons with special needs (PSN), who are sometimes unable to walk long distances. Making these services readily available and free of charge has built more trust in health-implementing partners, and more host community members enter refugee camps to set up health centres. This act has also created good relations between refugees and their host communities, who see the arrival of refugees as a great benefit. Some refugees have found jobs working in the same health centres as medics or language interpreters or in other casual jobs offered to both refugees and Ugandan nationals, enabling them to earn a living in addition to health improvement. These health centres are often overwhelmed with patients whose numbers outweigh the staff or even the facilities available. This is in agreement with a study by Amegovu (Andrew, 2016), who found that the number of refugees seeking health services often overwhelms the service providers in the Nakivale Refugee Settlement in Uganda. In addition, refugees are more likely to miss out on timely referrals to regional hospitals, which are often more than 40 km away from a refugee settlement. This is also in agreement with a study that found that restricted access to health care negatively affects the PWB of refugees (Ronald, 2021). In addition, transport can be unreliable due to the high demand for the few hospital ambulances available.

In this study I also found from the respondents that amidst the hard living conditions in the refugee camp as well as in the host community, there were key coping strategies in which they would later engage. These included but were not limited to setting up home gardens to grow simple vegetables. The host community benefited through the sale of their food to the refugees. In addition, refugees offered to counsel each other in times of sorrow. Some opted for marriage to find companionship with someone they could always talk to. Some refugee groups started village savings and loan associations to support themselves financially. Refugee youth initiated peace-talk clubs and engaged the host community through sports activities as a means of creating peaceful coexistence. Also key among coping strategies, respondents sought psychosocial support from agencies in the camp or attended prayer services. The aspect of hoping for better times to come amidst tough times—buffering against adversity—was clearly visible in this study. Both refugees and host community members expressed hope that things would turn out for the best. They would also point out the agencies that would encourage them to remain hopeful

and stay united. All of these accounted for why large numbers of refugees acknowledged that they were happy. Similarly, this applies to the host community.

It was evident from the FGDs that refugees considered themselves to be vulnerable and that they needed more attention ranging from non-food items to food items, education to security, and psychosocial support. They considered these things to have a great impact on their PWB. This was contrary to the host community, who reported limited factors contributing to their PWB; however, they demanded better delivery of services as they provided land to the refugees. Both the hosts and refugees were mostly concerned about unemployment, education for the youth, and peaceful coexistence. Otherwise, the two groups had different needs and coping strategies. This can also imply that any mechanism providing help to the two groups will need to approach each group in a unique way. For example, the host community does not need an intervention related to food distribution or decisions related to food increase or reduction, but they rather need guidance regarding which foods to grow as the majority grow tobacco, sim-sim or cassava, which require a long time to grow. Some, such as tobacco, can only be sold, not eaten, thus contributing to hunger in the region. This may be why some host community members have registered themselves as refugees, in order to get food.

The inability to conduct home gardening and farming has contributed to a shortage in food supplementary supply among refugees in the Rhino Camp refugee settlement. A study conducted by Njenga et al. (Njenga, M., Solomie Gebrezgabher, R. Mendum, A. Adam-Bradford, D. Woldetsadik, 2020) also observed the same problem and advocated irrigation and the use of compost and biochar for soil improvement. As they had no other assured sources for accessing food, refugees felt frustrated when they delayed or failed to get food on time and in desired quantities. This study also found that the refugees were not concerned about the variety of food given to them but rather the quantity they received per month. In refugee camps where land is fertile with a favourable climate, refugees have fully participated in serious commercial farming, sold food to WFP, and then kept the rest for home consumption. This has left them happy with earning and with a peace of mind that resulted in balanced PWB. It is also impossible for all refugees to be hosted in fertile places within the country. The Rhino Camp is different from other settlements as it is located in the West Nile region, which is mostly dry and cannot be compared to Kiryandogo and Kyangwali refugee settlements in the western region. These settlements are more fertile with good rain patterns that favour farming among the refugees.

Some have also gone out of the camp to rent land for farming. This has greatly improved their engagement in income-generating activities and led to good relations with the host community and most importantly reduced dependence on food aid.

The provision of psychosocial support by refugees has seen more positive results between them and their host communities. This has had a positive impact on their PWB. Whereas the services of psychosocial support are vital, it is still a challenge that not all those who need this service utilize it as much as it is available (McCann et al., 2016). In instances where psychosocial support is offered and utilized, few problems are a result of the psychological distress of substantiation as opposed to situations where this service is not offered. According to Williams and Thompson (Williams & Thompson, 2011), community-based interventions are emphasized where non-specialized individuals are trained to offer psychosocial support to fellow refugees or host community members, as this is more efficient and sustainable due to the high demand for mental health support.

Refugees with the capacity to obtain employment in better positions or even compete for jobs commensurate with their level of education, skills or even work experience often tend to accept low-paying jobs for which they are over-qualified, as observed in this study. This leaves these individuals unsatisfied and earning less than what they could get. This is also in agreement with the findings of Loiacono and Vargas (Loiacono & Vargas, 2019) who also add that, on the whole, refugee women were less likely to look for jobs than refugee men were. My study also revealed that some refugees simply become reluctant to work because they have adequate access to food and non-food items (NFIs) in the refugee camp. On the other hand, though some refugees seeking work have neither academic qualifications nor work experience, they demand employment, especially in jobs within the refugee settlement. As recruiting agencies, organizations follow a set of standard procedures that overlook certain refugee applicants, leaving them unhappy and unemployed. Since the policies permit these refugees to work, those who meet the criteria and receive work are grateful for the opportunities to apply their skills and receive a reward in the form of a salary. Uganda has given refugees the freedom to work in the areas next to their refugee camps or in the refugee settlements themselves, permitting refugees to exercise their right to work as long as they meet the job requirements and provided that there are job opportunities. It should also be noted that Ugandans are battling the issue of unemployment; many cases in which refugee applicants receive no job offers are tied to the large number of

qualifying applicants competing for the same positions. Ugandan nationals' greater stability enables them to stay longer at their jobs; some refugees habitually self-relocate from one refugee settlement to the other, which may reduce their chances of being employed before Ugandans.

Besides paid employment, the ongoing empowerment of refugee projects generates income both at the individual and group levels. Several such initiatives have trained refugees in various potentially lucrative skills such as baking, weaving, winemaking and other trades resulting in goods the refugees can prepare and market within the refugee settlement. The refugees have also been trained in financial management skills. All these developments have extended opportunities to the host community as well, due to the government policy that requires all activities conducted within the refugee settlements should be carried out in the host community, refugee to host community share (60% for refugees and 40% for host community). This has promoted the development of host communities alongside that of the refugee community, letting the host community appreciate the refugees' presence in their respective places. International labour organizations also empower refugees through the use of key aspects of the Ugandan model, permitting refugees to work, utilize land through cultivation, and move freely within the country, and access health services and education. Refugee settlements in Uganda, particularly in the southwest, usually host large markets where refugees sell products harvested from their gardens.

Another positive finding of this study centred on the adept collaboration strategies exhibited by young people who frequently interacted with refugees of different nationalities or ethnic backgrounds in various domains like sports or cultural activities. This study also found that, in the host community, young people related well to the refugees in the refugee camp. Most importantly, refugee youths acknowledged the need to learn new skills (such as a language) and how to offer peer support since most of them rely on each other for support. Peer support, on the other hand, seems to play a key role in helping refugees access support before any other help comes in; these are new and vital milestones that should not be taken for granted since they bring healing to those who need help. In refugee settlements in Uganda where there has been productive collaboration among refugees themselves or even between host communities and refugees, there have been no conflicts, in contrast to environments in which misunderstandings, in most cases tribal, amongst refugees are more common. These incidents have cost some

refugees their lives in the West Nile region (Bidi Bidi and Rhino Camp refugee settlements) and in the northern region of the country.

All refugees fleeing their countries hope to find a safe and peaceful environment. However, this study has found that while there were groups of refugees who felt safe and were happy to stay in Rhino Camp (citing good security, alongside other positive aspects), other members in this study indicated through the FGDs that they were to stay in Rhino Camp for a few months but hoped to be resettled in other places within the country or even be taken outside Uganda. To their frustration, months have turned into years: some said they had been in Rhino Camp for six years, with no hope or clear plan for their resettlement in desired locations. Several interactions with the refugees clearly demonstrated that some would be safer if settled away from the refugee camp. This can be ascribed to the promises of resettlement, made by the authorities in charge that provoked refugees' anxiety as they hoped for their next homes and accepted Rhino Camp only as a transit camp. Globally resettling refugees remains a major challenging task as each country has specific laws and policies towards refugee support and acceptance. Amidst these logistical delays, the UNHCR has always provided the required protection to these refugees who may be at high security risk if not fully protected, something which has provided them some contentment even as they sustain resettlement expectations. Some refugees have countries of preference, which, in most cases, has been seen as a driver of self-relocation; however, this does not apply to all refugees. As to whether some may expect greater economic gain than they do peace remains another concern, as this affects families of refugees where one family member (e.g., the head of the family) may flee and leave the rest of the family behind.

Uganda has received praise for ensuring peace within the country, but even more so for its extension of this peace to neighbouring countries facing insecurity, such as the Democratic Republic of the Congo, South Sudan, and Somalia, among others. This is the same support that has been extended to the refugees within Uganda, who are given security upon entry at the border and in the refugee settlement. Through its protection section, UNHCR prioritizes security, because it cannot conduct activities in refugee settlements where there is insecurity. It is notable that in Ugandan refugee camps, refugee commandant heads are very attentive to security, as some refugees are army deserters who must be handled by people who are well-trained in security-related aspects. In some refugee camps, rebel groups have been reunited, requiring the government to ensure full-time security in these settlements. There is no refugee camp in Uganda

that one can enter without the permission of security. This has surely given refugees a sense of peace: in the FGDs, they reported that they saw armed security in Uganda as promoting peace, not as threatening attack. Prioritizing security can be associated with good PWB among refugees and in host communities around refugee settlements (Krause & Gato, 2019).

Culturally appropriate burials have taken place within the refugee settlements. UNHCR protection partners in Rhino Camp (for instance, IRC) work with refugees who lose their loved ones to ensure that they can bury their deceased family members in a well-arranged and culturally acceptable manner. Though the concern that these people are not buried in Southern Sudan remains, some refugees are content to bury their dead in this way rather than losing them in war, which they say makes it impossible for them to bury them at all. At burial ceremonies, refugees are joined by fellow refugees to send off their deceased loved ones. This has created additional collaboration and emotional support among refugees, not only among those in Rhino Camp, but also among those in other refugee settlements in Uganda and in the East African region. It is also possible that, having stayed in the country for more than 15 years, some refugees call Uganda their home; hence, having appropriate and culturally acceptable burials in certain places continues to provide them a sense of stability in such places by creating ties to the graveyards of their loved ones, which is taken seriously in most African cultures.

The general theoretical framework for the current investigation was basic psychological need theory (BPNT), derived from the self-determination theory of Ryan and Deci (2000). Accordingly, a threefold structure underlies the complexity of human motivation across domains: autonomy, relatedness and competence. The current study's findings indicated various forms of how BPNT is exemplified by refugees and the host community in aspects of relatedness such as collaboration and peer support, family separation and deaths. There was a great need for and valuing of collaboration and peer support between the two communities (refugees and the host community). This spread further across different ethnic boundaries in the refugee community; refugees viewed collaboration as something able to unite them, on which they hoped to rely for peace building when it is safe to return to their respective countries and they are repatriated back home. Similarly, the issue of family separation and anxiety was more pressing in the refugee community than it was in the host community. This can be attributed to the existing family support in host communities, often absent among refugees. However, in both host and refugee

communities, members joined to say goodbye to deceased loved ones, which brought unity to the area.

Furthermore, competence functioned differently in the two communities' contexts of needing employment, income-generating activities, education and farmland. Education contributed to the PWB of both refugees and Ugandans, however, this was expressed differently. The struggle to attain education or complete tertiary schooling meant little to refugees, as each refugee zone has schools set up. By contrast, the host community was grateful for these schools' creation, which reduced the long distances Ugandan students had to travel to access the few schools that existed before the refugee camps. Now, the host community reports that many girls have benefited from this access to education services; in the past, girls often entered into early marriages, so this development is good news for the host community.

Income-generating activities, as well as employment, were a uniform concern across the refugee and Ugandan communities. However, Ugandans were open to a wide range of opportunities because they could attain higher positions than the refugees could. In fact, refugees often applied for low-paying jobs significantly below their academic qualifications, something that can be related to their under-evaluation of their own potential.

The final basic psychological need, according to BPNT, is autonomy. This was primarily expressed through refugees' need for farmland favourable to providing supplementary food, food availability, and their demand that their suggestions be heard on decisions related to food matters, since they were not always consulted in circumstances of deciding on food increases or decreases. However, land brought with it additional concerns, as it had the potential to create disputes or harmony, depending on the way it was handled in each zone. The host community was willing to rent out land to the refugees at a low cost of about 80,000 Ugandan shillings per acre for a whole year. This was welcomed by those who could afford it and opposed by those who were unable to afford it. In general, the host and refugee communities share land at the moment as refugees' access to the host community is not restricted. All this contributes to PWB in either way. Thus, BPNT proved to be an appropriate framework for clustering the emerging themes into meaningful basic categories.

Study Limitations and Future Considerations

The majority of the participants in this study were refugees from Southern Sudan. This could have limited opportunities to explore the concerns of refugees who came from other

countries such as Somalia and the Democratic Republic of the Congo who mostly reside in Kampala basically the Somali refugees and also majority of Congolese refugees live in western Uganda (in the Kyangwali refugee settlement). Future studies should, therefore, consider engaging these groups. Another limitation was the study's focus only on participants aged 18 years and above. Since most refugees are women and children, the study may have excluded the opportunity to discern which factors contribute to children's PWB or frustration. Feedback from these age groups could also guide current and future interventions for children. Therefore, future studies should consider the possibility of including children in the sample.

Conclusions

According to the study's findings, food distribution, security in the camp, family separation or death, and physical healthcare were found to be the major sources of PWB or frustration. Furthermore, provision of mental health and psychosocial support did not draw as much attention as did other services provided to refugees, like WASH, protection, food and others. Therefore, this study recommends emphasizing empowering refugees to grow their own food, strengthening family systems and social support, enhancing the provision of health services by increasing the number of service providers who implement mental health and psychosocial support services, and training refugees and host communities in brief MHPSS interventions such as self-help, which will empower these groups to support themselves in the absence of support staff and to use the same strategies upon returning to their respective countries. These short-term interventions are sustainable and inexpensive to teach.

This study uncovered an interesting aspect of young refugees' relations, which were strong not only among refugees but also with young people in the host community. This indicates productive co-existence between these communities that aspire to collaborate and work with each other. Therefore, this study recommends boosting youth interaction-related activities to bring them together. These activities include but are not limited to sports activities, inter-school co-curricular activities (such as debates) inviting schools to visit each other for competitions, youth dialogues (which could focus on youth-related concerns like career development or life skills) and sharing ideas amongst themselves, complementing the aspect of relating to each other peacefully.

As many refugees continue to have frustrations due to their delayed resettlement, the lack of concrete information on the progress of that process worsens their anxiety even when they are

provided with other services like WASH, protection, and education. The findings point to the need to provide clear and forthright information about the dynamics that underlie resettlement, not only information about general resettlement progress. With such information, refugees will be more prepared for any eventualities (for example, delayed resettlement or even the failure to be resettled). The parties in charge may need to assess the factors that lead to successful resettlement and speed up this process, as some refugees may only feel safe when they are relocated to other, safer places.

The study can conclude that almost all the participating refugees, as well as the majority of the host communities in Uganda, live without employment or any income-generating activity. This has forced some Ugandan nationals to register themselves as refugees so that they can benefit from the free services given to refugees; in other circumstances, some have participated in violent riots near and within the refugees' settlements while demanding access to free services (such as food, among others) because they offered land to the refugees. This study recommends more activities be set up to empower both communities to provide for themselves rather than relying on aid from organisations. In this case, training in income-generating activities could emphasize, first, teaching beneficiaries how to handle and manage finances, as some lack this skill of financial management, leaving them to recklessly spend their hard-earned money and struggle for money thereafter. Employment, too, can be boosted by encouraging refugees with relevant skills to apply for jobs in those specific areas rather than applying for low-paying jobs while having specialized skills. More skills training and education would benefit those who early in their careers. Access to technical and higher education should extend throughout both communities; though lower-level education (e.g., primary) is widely available, scholarships that match refugees' standards and encourage learners to stay in school are still necessary, as this study found that not all those of school age in the refugee and host communities went to school when schools were in place. Once these resources are provided and educational opportunities expand, so too might skilled refugees and Ugandans increasingly be in a position to apply learnt skills in earning a living or to apply for relevant jobs and earn money for services they offer. All this will increase the chances of self-reliance and promote competence among refugees and Ugandans.

This study contributes to the literature on the factors contributing to the PWB or frustration of refugees in the Rhino Camp refugee settlement as well as in the host community in

the Arua district. The findings can serve to represent potential concern(s) of other refugee settings in Uganda and across the region. The documented findings have implications for the organizations implementing various services in refugee settings, not only in Uganda but also in other refugee settlements. These findings also provide direction for future research on the development of interventions for these populations.

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Chapter 4

Psychological Basic Needs Satisfaction, Adjustment, and Psychological Well-Being Among Refugees and Ugandans

Abstract

This study explores whether basic psychological needs satisfaction, as conceptualised by self-determination theory, is related to psychological well-being among refugees and host country nationals in Uganda. The study was conducted in and around the Rhino Camp refugee settlement, one of the major refugee camps in the region. Whereas a preliminary qualitative study found that the physical needs of refugees in this context are not assured, the current study examines to what extent the fulfilment of the basic psychological needs of relatedness, competence, autonomy, and adjustment (a newly developed tool) relate to psychological well-being. A sample of host country nationals was included in order to test the relationship between basic psychological needs satisfaction and psychological well-being among a non-refugee sample in the same environmental context. Altogether, 500 respondents (250 refugees and 250 Ugandans) participated in this study, with gender being equally distributed. For refugees, the satisfaction of the basic psychological need for autonomy showed a significant relationship with psychological well-being. For host country nationals, both the satisfaction of needs for autonomy and for relatedness showed significant independent relationships with psychological well-being. The findings indicate that basic psychological need satisfaction is an important factor for psychological well-being both for refugees and for host country nationals in Uganda. Interestingly, autonomy, relatedness, and adjustment were found to matter for the psychological well-being of both groups, whereas competence mattered for neither group. The theoretical as well as applied implications of these findings, in light of the cultural and environmental conditions to which these groups are exposed, are discussed.

Keywords: psychological basic needs satisfaction, psychological well-being, refugees, host country nationals

Psychological Basic Needs Satisfaction, Adjustment, and Psychological Well-Being Among Refugees and Ugandans

The fulfilment of basic psychological needs and psychological well-being are desirable for essentially everyone in any setting. Achieving well-being and its preconditions is particularly challenging in a context of structural instability, as is the case for refugee communities who live in situations that do not guarantee the satisfaction of basic physical needs, such as access to food, social support, income, or health services. Yet, previous research in sub-Saharan Africa has found that psychological need satisfaction does indeed also matter for the well-being (e.g., self-esteem) of participants in circumstances that can be characterised as ‘resource scarce’ (e.g., van Egmond et al., 2020).

Basic Psychological Needs Theory (BPNT) and its relevance in underprivileged contexts

Previous research has studied basic psychological needs satisfaction and psychological well-being in different settings. A related study has been conducted in 27 European countries. They found that basic psychological needs satisfaction (autonomy, relatedness, and competence) were fundamental across cultures. Martela et al. (2022) examined each of the three elements separately. They showed that each was a key indicator of psychological well-being. There seems to be a gap in the literature in the sense that no studies exist that support previous findings as being generalisable also to refugees in Africa. It can also be argued that African samples, as such, are underrepresented in many spheres of the academic literature currently accessible. Samples from other continents may not represent African society well. Little research has been published by African researchers, and among those who managed to publish, the majority came from South Africa (Quayle & Greer, 2014). This problem can well be solved by conducting research in various parts of Africa so that underrepresented African populations get a representation. The current study was conducted in Uganda and encompassed refugee participants from various countries (the majority from South Sudan, with others from Rwanda, Burundi, Eritrea, Ethiopia, the Democratic Republic of the Congo, and other countries). It contributes to the academic literature on African samples hence reducing the underrepresentation of African samples in general and in refugee studies in particular. The current research explores whether basic psychological needs satisfaction and sociocultural adjustment relate to psychological well-being among refugees in Rhino Camp and among Ugandans (from the refugee hosting community).

Basic psychological needs satisfaction (BPNS) has three key components as defined by self-determination theory (SDT): (a) autonomy, (b) relatedness, and (c) competence. *Autonomy* refers to the assumption that to achieve self-determination, individuals must have the ability to make choices and the chance to engage in decision-making. *Relatedness* refers to the freedom of individuals to interact and relate with each other in the society where they live. *Competence* refers to individuals' ability to freely exercise their potential when opportunities become available. All these elements are regarded as important to humans according to self-determination theory, from where the concept of basic psychological needs satisfaction is derived (Ryan & Deci, 2000). Linking them to the participants of the current study, it is likely the case—in light of Study One—that the need for *relatedness* is in jeopardy because the previous study found that people lack social support and are confronted with the loss of friends and family members, and with hostility towards refugees by some members from the hosting community, among others. The need for *autonomy* is in jeopardy because people have no control over decision-making with regard to food. Students have no choice in which institutions of education they join, the decisions being made mostly by the UNHCR and the Government of Uganda. It is also unlikely that people are able to fulfil their need for *competence* because they lack the opportunity to engage in income-generating activities or to attend schooling.

Relevance of BPNS for refugees in Uganda and for host country nationals

During the COVID-19 pandemic, a study showed that by fulfilment of basic psychological needs, psychological well-being could be attained among participants from Serbia (Šakan et al., 2020). That study demonstrates the relevance of BPNS towards PWB, a result the current study sets out to replicate in a different context, namely among refugees on the African continent.

Weinstein et al. (2016) were able to establish a link between needs satisfaction and psychological well-being in a study among Syrian refugees (Weinstein et al., 2016). Certain interventions were recommended to enhance need satisfaction. Before one can determine the correct interventions to improve psychological well-being, it is worth exploring whether basic needs satisfaction is indeed related to PWB in an African sample. To our knowledge, the current study is the first to be conducted among refugees outside the so-called WEIRD world (western, educated, industrialised, rich, and democratic). In addition to the experience of frustrations

brought about by involuntary migration, participants' autonomy, relatedness, and competence are likely at risk of being negatively affected by having to stay in a refugee camp.

The current study encompasses a refugee subsample and a host country subsample. Such a design allows certain inferences that would not be possible were one to study refugees only. Host communities tend to be overwhelmed by large numbers of refugees entering their immediate life context. Often they feel threatened by the social service accessibility granted to refugees, yet in other areas, host communities view refugee hosting as a positive aspect that gives a sense of pride because solidarity is being practised (Hellmann et al., 2021). To fully understand the importance of BPNS for the well-being of refugees in Africa, it seems important to contrast findings for refugees with findings for people from the surrounding host country, noting that both groups essentially draw on the same resources.

Therefore, the current study's core research question is: Does basic psychological needs satisfaction (autonomy, relatedness, and competence) predict psychological well-being among refugees and Ugandan nationals (host community)?

Psychological well-being includes, e.g., self-acceptance, positivity, mastery of the environment, a feeling of purpose in life, and personal growth, referred to in the literature as eudaimonic well-being (Carruthers & Hood, 2004). The other aspect of PWB is hedonic well-being, which refers to subjective feelings of happiness. This is split into an affective component (comprised of high positive affect and low negative affect) and a cognitive component (satisfaction with life) (Carruthers & Hood, 2004). These variables can be used to study how people experience positive emotions and feelings of happiness. Psychological well-being is also sometimes referred to as subjective well-being (Diener, 2000). Emotional problems (anger, fear, hopelessness, sadness, and worry) so far have been linked to PWB among refugees in the Kakuma refugee camp, the biggest camp in Africa (Horn, 2009). Additionally, Syrian refugees had improved PWB when PBNS improved (Weinstein et al., 2016). All studies speak for the significance of the current study in focusing on an African sample so as to understand more about refugees from Africa and in Africa as far as the aspect of BPNS and PWB is concerned.

Method

A total of 500 (250 refugees and 250 Ugandan) respondents participated in this study. Refugee participants were recruited from seven zones that make up the Rhino Camp refugee settlement (Omugo, Tika, Eden, Odobu, Siripi, Ofua, and Ocea). The Ugandan participants were recruited from the surrounding areas in Terego District, formerly part of Arua District. A sample size of 500 participants was determined before data collection and analysis; this was decided on the basis of Singh, Ajay & Masuku's (2014) study, which stipulates that in a population of over 100,000 people, a sample size of 398 and above can be considered adequate. Rhino Camp had a population of 121,547 refugees at the time of data collection. Since the study included respondents from the host community, the total population to be sampled was far greater than that of Rhino Camp alone, as the host community population was bigger than that of the refugees; hence the justification for a sample size of 500 respondents.

Gender participation was balanced, with 251 (50.2%) men and 249 (49.8%) women. As for age, 16% were between 18 and 24, and the majority (82%) were aged 25–64; the remaining 2% were 65 and older. For marital status, the majority (80%) of the participants were married, 13% were single, and the remainder were either widowed or divorced. As for employment status, 94% of the participants were unemployed. As for educational attainment, 29.8% were illiterate, 37.8% had completed primary education, 27.4% had completed secondary education, 3.8% had acquired diplomas, and 1.2% had a bachelor's degree.

Table 1. Participants' Characteristics

Characteristics	Frequency N =500 (250 Ugandans, 250 refugees)	Per cent
Gender		
Male	251	50.2
Female	249	49.8
Age		
Above 65 years	10	2
18–24 years	80	16
25–64 years	410	82.0
Religion		
Christian	311	62.2
Muslim	181	36.2
Others	7	1.4
Non-religious	1	0.2
Occupation		
Not employed	470	94
Employed	30	6.0
Marital status		
Single	68	13.6
Married	403	80.6
Divorced	26	5.2
Widowed	3	0.6
Level of Education		
Never studied	149	29.8
Primary school	189	37.8
Secondary school	137	27.4
Diploma	19	3.8
University degree	6	1.2

Measures

Pen-and-paper questionnaires were administered by research assistants in Lugbara (the local host language) and Kakwa (the language spoken and understood by the majority of refugees from South Sudan in Rhino Camp). Both questionnaires were translated and back-translated by research assistants who were highly fluent in both local languages and English. One of the research assistants was fluent in Kakwa, Lugbara, and English. He compared the translated and back-translated versions and made any necessary corrections in accordance with the first author.

Materials

The Basic Needs Satisfaction in General Scale (BNSG-S) questionnaire was used to measure basic psychological needs satisfaction (Johnston & Finney, 2010; Chen et al., 2015). The questionnaire has 21 items which are assessed on a seven-point Likert scale. Participants rate to what extent they feel that each of the statements applies to their lives. The scale ranges from 1 (not true at all) to 7 (very true). Sample questions are: 'I feel like I am free to decide for myself how to live my life,' 'I really like the people I interact with, and the security around me is good,' 'People I know tell me I am good at what I do,' 'People I interact with on a daily basis tend to take my feelings into consideration.'

Ryff's Psychological Well-Being (PWB) Scale was used to assess psychological well-being (Mechanic & Bradburn, 2006). It has 42 items measured with a six-point Likert scale with labels ranging from 1 (strongly agree) to 6 (strongly disagree). Sample items are: 'I am not afraid to voice my opinions, even when they are in opposition to the opinions of most people,' 'For me, life has been a continuous process of learning, changing, and growth,' 'I enjoy making plans for the future and working to make them a reality,' 'Most people see me as loving and affectionate.' Ryff's Psychological Well-Being (PWB) Scale is one of the most used tools for assessing psychological well-being and happiness. It was originally developed by psychologist Carol D. Ryff (Mechanic & Bradburn, 2006).

A self-generated tool (provisionally labelled as adjustment questionnaire) was used to assess participants' adjustment to the opportunities of their current lives. It was comprised of nine questions. Sample items read: 'Food supply is often insufficient in this area,' 'Accessing employment is possible for me in this area,' 'I have been actively engaged in income-generating

activities or projects,' and 'We have sufficient health services in this area.' Participants responded on a 7-point Likert scale (1 = completely disagree to 7 = completely agree). Based on the findings of Study One, participants expressed their needs in a way that would not be well-reflected in the basic psychological needs questionnaire, hence the rationale of designing a tool that captured their responses to their actual context. This assessment tool is not derived from any specific theory but contextualises needs and their fulfilment.

Procedure

Prior to data collection, ethical approval was obtained from the Institutional Review Board of the Bremen International Graduate School of Social Sciences (BIGSSS) at Constructor University (then: Jacobs University Bremen). Furthermore, the study also received official approval from the Uganda National Council for Science at Technology (UNCST). Lastly, approval was obtained from the Research Ethics Committee (REC) at Uganda Christian University in Uganda. Permission to enter the refuge settlement was granted by the Office of the Prime Minister (OPM) and the Department of Refugees in Uganda. All study participants were 18 years and above. Verbal consent was obtained from illiterate respondents before data collection.

Analysis

Analyses were conducted using the IBM Statistical Package for Social Sciences (SPSS), version 29, as well as IBM AMOS, version 29. Structural equation modelling was used to test whether basic psychological need satisfaction is a significant predictor of psychological well-being among refugees in Rhino Camp and Ugandans (host community). The three classical components of BPNS, namely autonomy, relatedness, and competence, were modelled as indicators of a latent variable, 'need satisfaction.' The item responses of the three components were first averaged and then included in the equation as manifest variables. The goodness-of-fit of the classical model was tested first, separately for Ugandans and for refugees, and in the collapsed grand sample. Subsequently, the provisional adjustment scale was included in the model as a fourth component of 'need satisfaction' after also averaging its item responses. PWB was modelled as a manifest variable, meaning that its item responses were also averaged and then included in the equation.

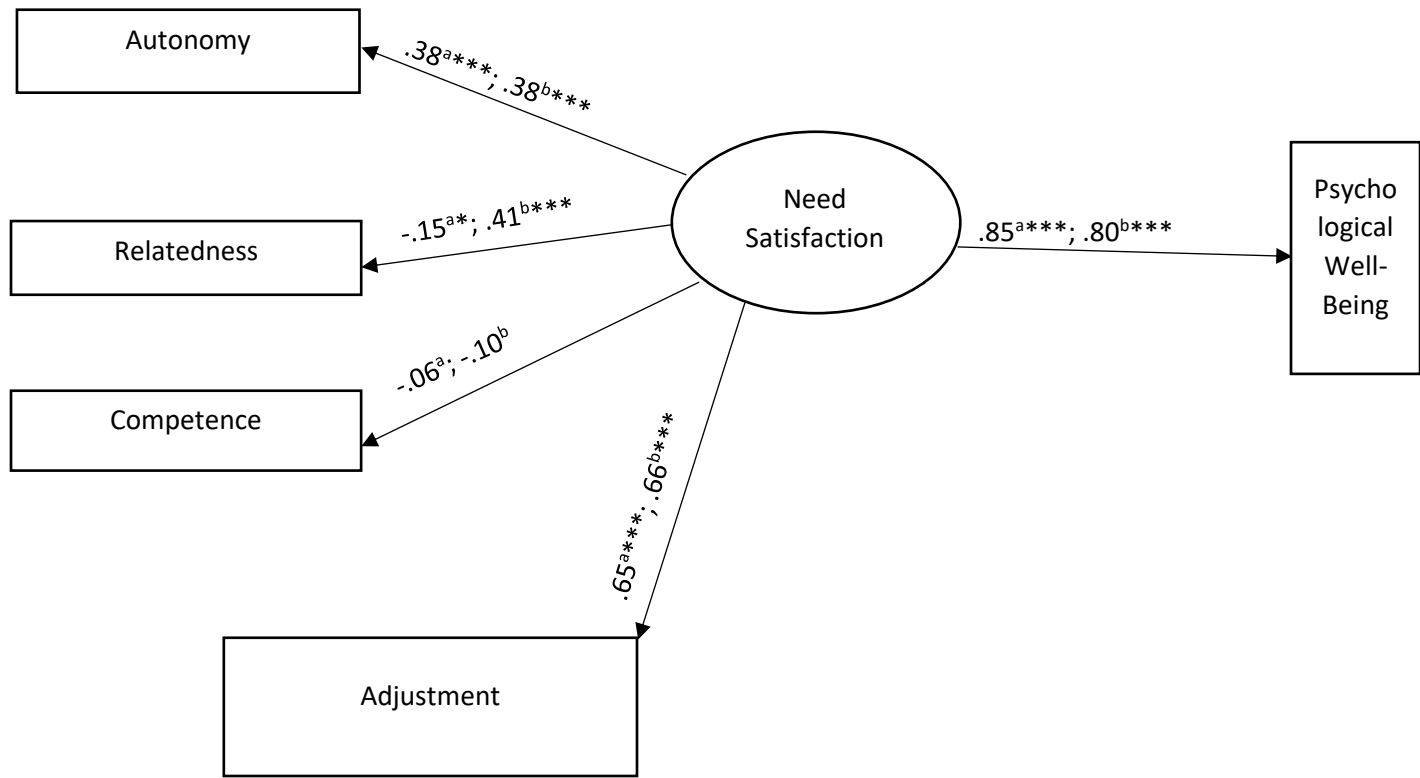
It was hypothesised that basic psychological need satisfaction (autonomy, relatedness, and competence) would form one latent variable, plus what we provisionally call ‘adjustment’ would also load significantly on the latent variable ‘need satisfaction,’ thereby adding a fourth—local—component to it. Need satisfaction, in turn, is assumed to predict psychological well-being among both refugees and Ugandans (host community). The addition of the ‘local’ fourth component is expected to increase the amount of variance need satisfaction explained in psychological well-being.

Results

Initial analyses yielded revealing but, in a way, disappointing results. The classical model of BPNS yielded admissible solutions neither for refugees nor for Ugandans. For refugees, both relatedness and competence did not significantly load on the latent BPNS variable, whereas for autonomy, a loading far above 1 was incurred. For Ugandans, assuming that the three classical components of ‘Basic Psychological Need Satisfaction’ form a latent variable, neither found support. Modelling the three BPNS components as independent predictors of PWB in a 3-predictor regression model yielded an $R^2=.14$ for refugees and an $R^2=.15$ for Ugandans.

In the next step, the adjustment scale score was added to the model as a further manifest variable assumed to load on BPNS. The model was tested as a so-called stacked model, simultaneously testing the fit of the model among refugees and among Ugandans.

Refugees and Ugandans in Comparison



Note. ^a represents refugees, and ^b represents Ugandans. The model fits the data well: $\chi^2/df = 2.433$, $p = .007$, RMSEA = .054, CFI = .947. Error terms are omitted from the figure.

Figure 1. Need Satisfaction Predicting Psychological Well-Being Among Refugees and Ugandans

Among refugees, ‘need satisfaction’ was strongly linked to psychological well-being ($\beta = .86$, $p < .001$). It is worth noting, however, that the three classical components of BPNS did *not* load to a similar degree on the latent variable ‘need satisfaction.’ The competence component did not load significantly at all ($\beta = -.06$, n.s), whereas relatedness loaded negatively on the latent ‘need satisfaction’ variable ($\beta = -.15$, $p = .046$). We will return to this finding later. Autonomy loaded significantly but only modestly on the latent need satisfaction variable ($\beta = .038$, $p < .001$). The decisive component was what we provisionally called adjustment, meaning that the refugee is able to adequately cope with reality in the camp context ($\beta = 0.65$, $p < .001$).

Among Ugandans, ‘need satisfaction’ was also strongly linked to psychological well-being ($\beta = .80$, $p < .001$). It is worth noting once again that the three classical components of

BPNS did not load to a similar degree on the latent variable ‘need satisfaction,’ and, once again, the competence component did not load significantly at all ($\beta = -.10$, n.s). In this case, relatedness did load significantly and positively on the latent ‘need satisfaction’ variable ($\beta = .41$, $p < .001$). Autonomy also loaded significantly on the need satisfaction variable ($\beta = .38$, $p < .001$). For Ugandans also, the decisive component was once again adjustment, namely their ability to cope with the given reality ($\beta = 0.66$, $p < .001$). We refrained from engaging in model modification by introducing error covariation. Overall fit indicators were admissible with $\chi^2/df = 2.433$, $p = .007$, RMSEA = .054, and CFI = .947.

In part, these results are striking. A unique study finding concerns the need for relatedness. Among Ugandans, relatedness is a genuine component of BPNS. Numerically, it even exhibits the highest loading on the latent BPNS variable. Among refugees, however, relatedness loads moderately negatively on the latent BPNS variable. If one takes this finding at face value, it suggests that for refugees, low scores in relatedness contribute *positively* to their basic psychological need satisfaction. This may explain why refugees in Rhino Camp feel more comfortable staying in their respective zones, which are made up of specific tribes or ethnic backgrounds, as previously discussed.

The fact that competence is not a genuine component of BPNS in the chosen African context for either of the two groups leaves room for speculation. It could be seen as suggesting that the classical competence items do not have a sufficient emic meaning for the included study participants. Less likely is the explanation that the subscale was inadequately translated because it was translated into two different local languages, and both translations yielded the result that the aggregated competence score does not show the expected loading on the latent BPNS variable. As translations were provided by different individuals, it is unlikely that the inappropriateness of the translations caused the unexpected result.

As opposed to exclusively using the classical three components as measures of BPNS, which could not be fitted to the current data, adding the adjustment component as a fourth component of BPNS does allow modelling BPNS as a latent variable with four scale scores as manifest variables. The emergent latent variable proved to be a strong predictor of PWB. This implies that autonomy and relatedness, together with the adjustment component (constructed based on participants’ responses in Study One), are a locally valid operationalisation of BPNS,

which is highly relevant for the well-being of both refugees and Ugandans. Competence, however, does not have any significance and is not a good measure of BPNS among the two groups based on the results above. It was retained, however, as a component of BPNS in order to preserve the connection to the original conceptual considerations. Loading sizes differed between the two groups, most sizably for the component of relatedness, suggesting that the relevance of the fulfilment of the need for relatedness differs between people who had to flee their homeland and people who have not been subject to that emergency.

In conclusion, one can say the hypothesis that basic psychological need satisfaction (autonomy, relatedness and competence) plus the locally valid adjustment component would predict the psychological well-being of Ugandans and refugees has been confirmed.

Discussion

This study examined the relationship between the basic psychological needs of relatedness, autonomy, and competence and an emic component provisionally labelled as adjustment in two samples of refugees and Ugandans. The results indicate that overall, basic psychological needs satisfaction matter to the well-being of both refugees and host country nationals in this country. Upon closer inspection, however, only the needs of autonomy, relatedness, and adjustment related to the psychological well-being of refugees, and also, only relatedness, autonomy, and adjustment related to the psychological well-being of the host country nationals. Competence, not being a genuine component of BPNS in the two African samples, did not contribute to psychological well-being in either group.

For refugees, any intervention to improve their psychological well-being might assist in overcoming their psychological distress. Not all refugees suffer from mental illnesses, but they are likely to experience low levels of psychological well-being (Ventevogel et al., 2015). In this case, it will be noted that autonomy, which is a component of basic BPNS, fully contributes to psychological well-being for both refugees and Ugandans. The findings of the current study refute the claims of previous studies that autonomy does not matter in collectivistic cultures (Hui et al., 1989). This study rather finds autonomy significantly and positively related to PWB both for refugees and also for the hosting nationals.

Furthermore, the results of this study are interesting from a theoretical point of view, and they contribute to the ongoing academic debate that satisfaction of three BPNS (autonomy, relatedness, and competence) would each contribute uniquely to psychological well-being or frustration. The current study results support this position, largely concurring with the work of Chen et al. (2015) and Van et al. (2012).

Looking at both the findings from Study One and the current study, it appears that refugees have a high need for autonomy to stabilise their PWB. They seek it in various life domains (related to food matters, leadership, resource allocation for non-food items, etc.). The same autonomy is desired by the people in the hosting areas or communities; autonomy as a subcomponent of BPNS is a key factor for their PWB as well. The findings of the current study allow the speculation that refugees feel more empowered and respected when they are engaged in processes that have to do with decision-making and allow them to come up with realistic and possible actions that can improve their way of life. It is true that in the past, humanitarian workers or government officials would make decisions for the refugees as well as the host community. This study has not found this to be beneficial. Rather, engaging the concerned parties (refugees and Ugandans) is a key aspect towards promoting autonomy. The study results support a participatory approach to intervention, as has also been found in studies such as the one by Jagosh et al. (2012).

Due to the fact that refugees in Uganda, in Rhino Camp in particular, have had conflicts amongst themselves (International Refugee Rights Initiative, 2019) and also with the hosting community, this may further explain why relatedness has a different meaning for them. Seemingly, the more they are separated from other tribes or refugees of different ethnic backgrounds, the better for them. If refugees have issues relating with each other (basically those of unrelated tribes or ethnic backgrounds) and also with the Ugandans, this impedes their psychological well-being. For Ugandans, having good relations with refugees—as reported in a study by Hellmann et al. (2021)—fosters their PWB. This further confirms that for BPNS to strongly contribute to PWB in the case of refugees, the relations of refugees with fellow refugees must be closely attended to since Study One found that refugees did, in principle, value social support. If this is improved just like that of Ugandans, this will later promote PWB.

The remaining riddle of the current study is that competence (for both refugees and Ugandans) did not emerge as a genuine component of BPNS. Reporting high vs low levels of

competence emerged as largely irrelevant for people's PWB. This was also reported in Study One, where participants reported not feeling capable, some not even taking up initiatives where they would seem perfectly competent. Others found no sense of accomplishment from the things that they do on a daily basis, and, additionally, most refugees would not take the initiative to learn new skills within the refugee camp, even though these services were provided free of charge by various humanitarian agencies. These skills included livelihood skills, entrepreneurship, and literacy skills, among others. Competence also emerged as irrelevant for BPNS among the host community members. Just like refugees, they show a limited motivation to engage in the above-reported initiatives but rather wait to fully benefit from the government and from humanitarian aid, which, at most times, is hard to receive. This mindset seems to be one of the reasons why this component does not positively contribute towards the psychological well-being of either refugees or Ugandans in the vicinity of Rhino Camp.

Future research could examine if these results hold for younger age groups of refugees and host country nationals as well. Children were not involved in this study; therefore, the obtained results are limited to adults aged 18 years and above. In this study, the factors contributing to the psychological well-being of children remain unknown, but it would be valuable to have a study that can comprehensively look at all ages for a better understanding of what services are needed to improve PWB. For example, it could be hypothesised that relatedness is a more important factor for younger age groups (Laporte et al., 2021).

The findings can be summarised to indicate that BPNS, including the emic adjustment component, are key contributing factors towards psychological well-being for both refugees and Ugandans in the hosting community. However, only autonomy (and what has been labelled adjustment) have an identical meaning across groups and a positive impact on PWB.

Study limitations and future directions

Needless to say, the study findings are limited to those in the refugee camp and those neighbouring the refugee settlement. This does therefore mean that one cannot claim that these findings represent Ugandans who are many miles away from the camp. In future considerations, it would be worthwhile to study people who have no link or proximity to the refugee settlement.

Conclusion

The current findings indicate that basic psychological needs theory and its importance for psychological well-being cannot be employed without modification among refugees and Ugandans. An emically modified conceptualisation of BPNS did, however, emerge as playing a significant role in the prediction of psychological well-being in the two groups. Finding locally adequate ways and means to secure BPNS in a difficult life context can pave the way towards improving psychological well-being among both displaced and otherwise challenged Africans.

Chapter 5

The Impact of Social-Cultural Integration on the Psychological Well-being of Refugees in Africa

Abstract

Previous research has shown that sociocultural integration is an important factor for the well-being of refugees and has been recommended to be included in intervention strategies to promote mental health among refugees (World Health Organisation, 2018). However, the majority of research has been conducted with refugees who have arrived in WEIRD (Western, educated, industrialised, rich, and democratic) countries, often originating from the Middle East or African countries. Little research has been done on the integration experience of inner-African refugees who reside in refugee camps. The current study, therefore, explored whether social-cultural integration is significantly related to psychological well-being among refugees in the Rhino Camp refugee settlement in the Arua district of Uganda. In addition to social-cultural integration, we measured the extent to which the refugees feel adjusted to the opportunity structure of their current life context (called adjustment). The study had 250 respondents, with an equal distribution between men and women. Using linear regression analysis, we found the expected significant relationship between social-cultural integration and psychological well-being. In addition, adding the adjustment measure as another predictor variable increased the explained variance of psychological well-being substantially. The study contributes to the literature on understanding how SCI relates to PWB among refugees in Africa. We discuss the practical implications as well as the limitations of our findings.

Keywords: social-cultural integration, psychological well-being, refugees, sub-Saharan Africa, Uganda

The Impact of Social-Cultural Integration on the Psychological Well-being of Refugees in Africa

The term acculturation refers to the psychological processes that take place when individuals adopt and adjust to a new cultural environment, for instance, in the case of migration (Fox et al., 2013). Most prominently, Berry (1997) categorised different individual acculturation strategies along two dimensions. The first dimension refers to the person's culture of origin. People need to subjectively answer the question of whether it is worthwhile to maintain (parts of) that native culture. The second dimension pertains to the new—often called 'host'—culture. Is it considered to be of value to establish relationships with that larger society? Depending on the answers to these two questions, Berry distinguishes outcomes or acculturation strategies.

The optimal outcome is called social-cultural integration, also referred to as biculturalism (Schwartz et al., 2010) and is defined as a situation where people who have moved to a new environment or country preserve their own culture and, in addition, they become accustomed to the culture of the host society, country, or environment. Marginalisation, on the other hand, occurs when people distance themselves from their own cultures and that of the host society to the extent they feel like strangers in the host society (Fox et al., 2013; Lee & Green, 2010). Separation, as another form of acculturation, is a situation when people get estranged from the host culture and separate fully from the host society (Berry, 2011; Lee & Green, 2010). Assimilation occurs when people isolate themselves from their own culture and instead familiarise themselves more with the culture of the host society (Fox et al., 2013; Lee & Green, 2010). Numerous studies affirm that psychologically speaking, integration is most beneficial in terms of subjective well-being, health, and professional success.

Yet, while the available evidence seems to be generalisable to migrants from various different backgrounds, the majority of studies on acculturation have been conducted in WEIRD host cultures—Western, educated, industrialised, rich, and democratic societies. In particular, very little is known about acculturation processes in sub-Saharan African societies. Therefore, the current study extended the existing literature by looking at the relationship between social-cultural integration and psychological well-being in the context of refugees and immigrants in a sub-Saharan African country, Uganda.

Refugees have been found to want to integrate positively into host countries (Walther et al., 2020). The same may apply to internally displaced people who would be resettled within the same country but in different social-cultural settings (Norwegian Refugee Council, 2006). The current study explored the relationship between social-cultural integration and the psychological well-being of refugees in the Rhino Camp refugee settlement in Uganda. Rhino Camp is found in north-western Uganda in the districts of Terego and Madi-Okollo, which were initially part of the Arua District. It has a population of over 12,000 registered refugees (UNHCR, 2022), making it one of the major camps in the region. The settlement has an area of approximately 225 square kilometres of land and is subdivided into seven zones (which go by the names of Omugo, Ocea, Siripi, Eden, Tika, Ofua, and Odoibu).

Previous studies have found a positive link between the social-cultural integration of immigrants and their psychological well-being (Dalgard & Thapa, 2007; Nambuya et al., 2018). Rhino Camp first settled refugees in the early 1980s when the civil war occurred in South Sudan, and there was an influx of refugees into Uganda through Northern Uganda (UNHCR, 2019b). Rhino Camp continues to exist today because many of the refugees were not able to repatriate even when peace returned. For example, an exercise that was conducted in West Nile in Uganda to repatriate Southern Sudan refugees resulted in a number of refugees returning, but some 10,000 refugees refused to go back and instead opted to stay in Uganda. Some chose to stay in the refugee camp, and the rest resettled in various rural areas in the West Nile region. Non-returnees were worried about limited social services and also still not sure of the security situation in South Sudan (Komakech & Orach, 2022). As a consequence, many families were split between South Sudan and Uganda. Since the refugees had lived in Rhino Camp for a long time, they had started to build more and more interconnections with the host community. These interconnections included, for instance, several social-cultural activities adopted by both groups, intermarriages, language acquisition, and people participating in each other's traditional ceremonies. Uganda, in general, has been characterised as an example of positive social-cultural integration, and this includes the area around Rhino Camp (Bohnet & Schmitz-Pranghe, 2019). This may explain why refugees from South Sudan have preferred to settle in this area.

Some refugees currently have homes in Uganda—even when they returned to South Sudan, they never fully left. This indicates that the refugees were well socioculturally integrated,

with positive implications for their psychological well-being. A study by Nambuya et al. (2018) carried out in Kiryandogo, which is linked to Rhino Camp, discovered that even when all of the services which refugees require were not adequately provided, the refugees integrated well, learned local languages, such as Lugbara and Madi, and lived happily while conducting various activities for self-sustainability.

The interactions between refugees and the host community in Rhino Camp can be characterised by positive co-existence whereby the two have generally lived peacefully and shared the available resources and services. A study conducted by la Caixa (2018) found that participation in various leisure events, communal activities, cultural activities, and similar interactions boosts social-cultural integration. This may later foster the improved psychological well-being of refugees. The Ugandan government also has ensured that refugee settlement has been included in the planning processes as the beneficiary of various services like health, education, security, and economic activities, among others (The Refugees Act, 2006). This law has reduced the gap between refugees and the local community. It has made refugees feel more connected to the Ugandan community (Holloway et al., 2019), fostering their social-cultural integration with presumably positive consequences for their psychological well-being. Furthermore, the Ugandan government instructed all service providers to provide their services equally to refugees and hosting districts, including the provision of social services like health centres, etc. (UNHCR, 2018a). This has meant that the hosting districts also benefit from the plan. For instance, schools, health centres, and other infrastructure have been built or upgraded to cater to the increased demand. These changes have positively impacted the host communities' view of refugees in the sense that they are not competitors for already scarce resources but good fellow people to live with. Study One of the current thesis found that Ugandans were open to helping and working with refugees because they expect that they themselves might become refugees and would hope to be treated the way they treated the refugees on Ugandan soil. Another study by Hellmann et al. (2021) also reported the good hospitality and welcoming approach for refugees in Uganda. Based on this, it can be assumed that social-cultural integration may have a positive impact on the psychological well-being of refugees.

At the same time, one needs to pay attention to conflicts between refugee groups in Rhino Camp itself. Conflicts regarding social-cultural aspects have occurred multiple times in the past

(Jerry, 2020). Accordingly, in the first study of the current thesis, refugees reported that there is a great deal of segregation, whereby refugees in positions of services delivery favour those who come from their tribe and neglect the rest. This is accompanied by structural unfairness; for example, food can be harvested without permission by Ugandans, but not refugees, something which frustrates the refugees and hinders a positive co-existence. Sometimes, this has led to conflict. Lives have been lost in fights at water wells as the two groups are opposed to sharing such an important resource; fighting has taken place over firewood (UNHCR, 2019a). Such inter-tribal conflicts exist amongst the refugees themselves (for instance, Nuels and Dinkas cannot live together in the same zone in Rhino Camp) and may later extend to conflicts between refugees and Ugandans. In their study, Adaku et al. (2016) found that ethnic conflict was hindering the achievement of mental health and psychosocial support in Rhino Camp. Other challenges discovered were overthinking, child abuse, family separation, drug abuse, poverty, unaccompanied minors, and others. All the above, as elaborated, may be an aspect of negative social cultural-integration, which may impact psychological well-being negatively.

In this chapter, in order to understand whether social-cultural integration significantly relates to the psychological well-being of refugees in Rhino Camp, a quantitative study approach was used among 250 refugees across the various zones of this settlement.

Social-cultural integration

Social-cultural integration in previous studies has been measured and found to be related to migrants' early adaption, including language acquisition, the role of religiosity in finding a job, aspects of people from different ethnic backgrounds or nationalities identifying with each other, and experiences of discrimination across contexts (Diehl et al., 2016). Uganda has refugees who have been integrated into various parts of the country, not necessarily staying in the refugee settlements. Some refugees have moved away from the refugee camp to stay in host communities, whereas others have opted to have dual homes (both in settlements and the host community). Studies have shown that having related language dialects, cultural practices, or intermarriages with the host community also may foster successful prospects of integration (Mamdani, 2002). However, in the current study, the role of psychological basic needs satisfaction is to be investigated as to whether it may act as a motivation towards integration into Ugandan communities by refugees.

The fulfilment of some aspects of psychological basic needs satisfaction, like relatedness, may raise refugee interest in learning new languages spoken in the host community, intermarrying, or taking part in related traditional or cultural practices. All of these are key ingredients to foster social-cultural integration. There is a possibility of smooth integration where related traditional practices are found among different societies (Tumwine, 2015). This may explain the rationale for social-cultural integration in the region.

Further research has shown that refugees who move within their local regions are more likely to integrate compared to those who move overseas (Hynie, 2018). For example, refugees in Uganda from neighbouring and nearby counties (Rwanda, Burundi, Ethiopia, Eritrea, South Sudan, the Democratic Republic of the Congo, and other areas) are more likely to adjust to social and cultural aspects compared to those who seek refuge in Western countries like Canada, the USA, and Europe. Those who move far from their regional contexts are likely to find everything more challenging to adjust to, unfamiliar food, weather, and language all being discouraging factors. Strang and Ager (2010) argued that integration is a two-way process, where refugees have to be ready to make changes to their lifestyles as well as the host community making accommodations. Key aspects pointed out here included refugees' participation in societal activities and perception of acceptance in the host community because social-cultural integration is multi-dimensional.

When there is smooth social-cultural integration, refugees may strive to become self-reliant and cooperate well with the relevant authorities because they feel a sense of belonging to the community. Exploring this among refugees in Uganda is, therefore, crucial and will generate more information that can be relied on for future research, interventions, and planning.

As reported in Chapter 4, a self-generated short scale, which we provisionally labelled as 'adjustment questionnaire,' was used to measure the extent to which the refugees feel adjusted to the opportunity structure of their current life context. The questionnaire was comprised of nine questions and was constructed based on the findings of Study One. As mentioned in the previous chapter, this questionnaire was not embedded in any specific theoretical context but was tailored to the specific life situation of refugees in Rhino Camp.

Psychological well-being

The author has already introduced the concept of psychological well-being (PWB) in a previous chapter. Broadly speaking, the concept consists of both eudaimonic and hedonic well-being. Eudaimonic well-being includes self-acceptance, positivity, mastery of the environment, a feeling of purpose in life, and personal growth (Carruthers & Hood, 2004). Hedonic well-being refers to subjective feelings of happiness. This feeling, in turn, is split into an affective and a cognitive component. The affective component comprises high positive affect and low negative affect. The cognitive component refers to one's satisfaction with life (Carruthers & Hood, 2004).

In their study, Morrison and Crosland (2001) pointed out that psychological well-being among refugees is important even when they may feel a sense of low self-image, which mostly occurs due to limited social networks and overdependency, among other factors. However, the study further noted that some, but not all, refugees may feel positive and capable, with a sense of belonging and achievement. In this dissertation (particularly in the first study), the author explores what current aspects contribute to the psychological well-being/frustration of refugees, and this can be used to determine what works well for the refugees in the region, which could also be applied in other settlements. When PWB is fully achieved, it may boost aspects of togetherness, individual satisfaction, and peaceful co-existence with the host community and with fellow refugees from different nationalities or different ethnic backgrounds.

Based on the above-reported literature, the central prediction of the current study was that social-cultural integration would positively predict the participants' PWB. Furthermore, we expected that our self-generated adjustment questionnaire would also positively predict PWB.

Methods

Quantitative data were collected with paper-and-pencil questionnaires. Data were collected from 250 fully registered refugees from the Rhino Camp refugee settlement. Both men ($n = 129$) and women ($n = 121$) took part in the study. This study largely benefited from Study One, for example, by reframing the questionnaires to suit the respondents' context and by determining which languages to translate the questionnaires into. Later, it was realised that most refugees, even those who spoke other languages like Juba Arabic, Kuku, and others, spoke and understood the Kakwa language better. The questionnaires were translated and back-translated by research assistants who were highly fluent in both local languages and English. One of the

research assistants was fluent in Kakwa, Lugbara and English. He compared the translated and back-translated versions and made any necessary changes in collaboration with the first author.

Materials

Ryff's Psychological well-being (PWB) scale was used to assess psychological well-being (Ryff et al., 2007). It consists of 42 items and is measured on a 6-point Likert scale with labels ranging from 1 (strongly agree) to 6 (strongly disagree). This is one of the most frequently used tools for assessing psychological well-being and happiness. It was developed by psychologist Carol D. Ryff (Ryff et al., 2007). The Sociocultural Adaptation Scale (SCAS) (Ryff et al., 2007) was used to measure social-cultural integration only among refugees. It is comprised of 21 items (examples: 'I am not afraid to voice my opinions, even when they are in opposition to the opinions of most people.' 'For me, life has been a continuous process of learning, changing, and growth.' 'In general, I feel I am in charge of the situation in which I live.' 'People would describe me as a giving person, willing to share my time with others.' The full list of questions is given in the appendices) which were measured on a five-point Likert scale (1 = 'not at all' to 5 = 'extremely competent'). Finally, our self-generated adjustment questionnaire, consisting of nine questions, was used. One sample item read: 'Food supply is often insufficient in this area.' Respondents are asked to indicate their level of agreement on a 7-point Likert scale (1 = completely disagree to 7 = completely agree).

Setting

Study participants were fully registered refugees residing in any of the seven zones that make up the Rhino Camp refugee settlement (Omugo, Ocea, Siripi, Eden, Tika, Ofua, and Odobu). The refugees come from countries like South Sudan, the Democratic Republic of the Congo, Eritrea, Rwanda, Burundi, and Somalia, among others. In this study, refugees were treated as one group, not segregated by their respective nationalities. However, it is noted that refugees from Southern Sudan are the majority, followed by those from the Democratic Republic of the Congo. All respondents were aged 18 years and above.

Procedure and ethical considerations

Both the research ethics committees of Bremen International Graduate School of Social Sciences in Germany and Ugandan Christian University approved the study. Furthermore, the government of Uganda, through the Uganda National Council for Science and Technology—a

government body that regulates research—authorised the study. Access to the refugee settlement was sought and granted by the Office of the Prime Minister and the Department of Refugees. Research assistants were recruited and trained; they helped with interpretations and translations during data collection. They were trained for two days on ethical and practical aspects including, but not limited to, confidentiality, how to manage data collection, and the meaning of specific rating scales. Their roles and expectations were also stipulated during this period.

Data analysis

Quantitative data were collected using structured questionnaires, which were entered into SPSS version 29 for analysis. Frequency analyses were performed to get further details of the study characteristics, such as gender balance. A linear regression analysis was conducted where sociocultural integration was the independent variable while psychological well-being was a dependent variable. This helped to analyse whether social-cultural integration is significantly related to psychological well-being among refugees.

Results

Table 2. Social-Demographic Characteristics of the Respondents

Characteristics	Frequency (N =250)	Per cent
Gender		
Male	129	51.6
Female	121	48.4
Age		
Above 65 years	5	2
18-24 years	44	17.6
25-64 years	201	80.4
Religion		
Christian	160	64
Muslim	83	33.2
Others	6	2.4
Non-religious	1	0.4
Occupation		

Not employed	234	93.6
Employed	16	6.4
Marital status		
Single	36	14.4
Married	198	79.2
Divorced	13	5.2
Widowed	3	1.2
Level of education		
Never studied	69	27.6
Primary school	114	45.6
Secondary school	49	19.6
Diploma	13	5.2
University degree	5	2

There was equal gender representation, with 129 (51.5%) males and 121 (48.4%) females. Regarding age, the majority of participants (80.4 %) were aged 25–64 years. The distribution was slightly skewed in that a relatively large number of participants (17.6%) were rather young (18–24 years), while only 2% were 65 years of age and above. Reporting on marital status, the majority, 79.2%, were married, 14.4 % were single, 5.2% were divorced, and 1.2 % were either widows or widowers. For religion, 64% were Christians, 33.2% were Muslims, and 0.4 % belonged to other religions or were unreligious. The overwhelming majority of refugees (93.6%) were unemployed or had no income-generating activity but rather relied on aid from refugee agencies. Rather few (6.4%) were employed or had income-generating activities. For education, 28% were illiterate, 46% had attained primary education, 20% had attained secondary education, 5% had diplomas, and only 2% had acquired a bachelor’s degree.

Social-cultural integration and psychological well-being among refugees

Results of regression analysis for psychological well-being

Psychological well-being								
predictors	β	R square	AR square	df1	df2	F	Mean square	Sig
Step 1 (control variables)		.077		6	243	3.384	.232	.003
Step 2 (social-cultural integration)	.26***	.167	.089***	1	242	6.907	.210	.001
Step 3 (adjustment)	.29***	.358	.192***	1	241	16.830	.163	.001

N = 250, Predictors: (Constant), level of education, sex, age, occupation, religion, marital status, social-cultural integration. $p < .001$

Linear regression was used to test if social-cultural integration significantly predicted psychological well-being among refugees. Control variables (level of education, gender, age, occupation, religion, and marital status) were introduced in model one; they were tested against the dependent variable (psychological well-being). The results of the regression indicated the R square for model one (control variables) was .077 and that the model was significant ($F(6,243) = 3.38, p(0.003) < .05$). In the second model, social-cultural integration was introduced as the independent variable after controlling for the control variables, and the results of the regression indicated that model two improved and that it explained 17% of the variance and that the model was significant (standardised coefficient $\beta = .26, F(1,242) = 6.91, p < .001$). In the third model, adjustment was introduced as the independent variable after controlling for the control variables, and the results of the regression further indicated that model three was an improvement; it explained 36% of the variance, and the model was significant (standardised coefficient $\beta = .29, F(1,241) = 17, p < .001$). The results indicated that, as expected, social-cultural integration is significantly and positively related to the psychological well-being of refugees in Rhino Camp. The results further indicate that adjustment is significantly related to the psychological well-being of refugees as well. Furthermore, the results showed that religion is significantly related to psychological well-being ($\beta = .21, p = .003$). Gender, occupation, level of education, and age

were not significantly related to psychological well-being across all groups. The results support the hypothesis that earlier on stated that social-cultural integration was related to psychological well-being among refugees.

Discussion

The results indicated that, as expected, SCI is significantly related to PWB. The more the refugees feel social-culturally integrated, the higher their subjective well-being. Furthermore, the amount of explained variance of PWB clearly increased when the self-generated adjustment questionnaire was used as a predictor.

The results suggest that when refugees in Rhino Camp are successful in being socially integrated into the community, their psychological well-being also improves. Social-cultural integration and psychological well-being are desired by this vulnerable community (refugees) and also by humanitarian workers and the government, both of which plan and implement activities to contribute to refugees' PWB. A number of programs and activities that aim at bringing the two communities (refugees and the host community) together have been put in place and implemented by Ugandans, refugees, and international experts in respective fields like peace and conflict resolution (Basemera & Lwanga, 2021). For example, it was found in the first study of this thesis that specific activities like football matches are organised between the refugee and host community, interschool debates take place, and dialogues are held that focus on peace-building among the refugees themselves. All of these are key ingredients towards social-cultural integration and psychological well-being for the refugee community. The results of the current study are also in agreement with a study conducted by Dalgard & Thapa (2007), who found a great link between social-cultural integration and psychological well-being among immigrants.

The exact psychological reasons why social-cultural integration predicts PWB can, of course, not be directly identified by the current investigation. However, borrowing from the findings of the first study, some speculations about factors that contribute to social-cultural integration in Rhino Camp can be made. For example, some refugees have learned new languages spoken by hosts and fellow refugees from different backgrounds, and there is intermarriage between refugees and hosts and also among refugees of different ethnic backgrounds. Through these good ties, families get hope and raise children happily with much collaboration. All of these contribute to SCI and PWB in the refugee setting. Many refugees in

Rhino Camp have had opportunities to marry not only among Ugandans but also among fellow refugees who hail from other nationalities, they have acquired new languages and adopted new cultural practices, and all these are key elements of both social-cultural integration and psychological well-being. The study findings are in agreement with a study conducted by Mamdani (2002), where it was found that learning other languages was a key aspect towards integration. More so, new names were given to specific places naming them against the people occupying them, like 'Kinyarwanda,' meaning the place is occupied by people from Rwanda. All these are key aspects of social-cultural integration which then contributes to psychological well-being.

Refugees in Rhino Camp not only carry with them their cultural practices in the refugee camp, but some have been open to learning new cultural practices from other refugees and the host community. This as well is key towards positive social-cultural integration in this community. Each year around December, there are cultural dances and other activities performed in social-cultural gala events, and virtually every refugee nationality or ethnic tribe is represented. These activities have always brought the refugees together, and the host community also takes part, hence strengthening social-cultural integration as well as psychological well-being. These findings are in agreement with a study done by Bienvenido (2009), who acknowledged that active participation and interest in other people's cultural practices symbolises social-cultural integration, which in this study is seen to predict psychological well-being among refugees.

The study's findings imply that social-cultural integration plays an important role in the refugee community. This, therefore, signifies the positive effect of any activities that aim at restoring and maintaining SCI in this community. The partners providing various services to the refugees should attempt to strengthen this much more and also extend it to all refuge zones in Rhino Camp. There are various options for strengthening social-cultural integration. According to Parekh (2005), examples include avoiding segregation and isolation by familiarising immigrants with the normal values, practices, and customs of the host society as a way of promoting unity. Most importantly, immigrants should have allegiance to the host community, be fully committed to it, and have undivided loyalty. When this is strengthened, it also

contributes to stability and unity among various groups, and this will be the same for the refugee community in Rhino Camp.

On the other hand, not all refugees have been able to integrate fully. In the first study of this thesis, for example, it was found that some refugees did not see Rhino Camp as a desirable place to stay (second home). Some escaped from the settlement to return to their home countries, and others fled to unknown places. Some who are still staying in Rhino Camp have hope that they will be relocated; they even stated that staying there for a long time without relocating affects their psychological well-being. The reasons they want to leave Rhino Camp might range from personal security reasons to not having positive attachments with fellow refugees since tribal disputes still exist in the refugee camp (although not as violent as in their countries of origin). This confirms that not all refugees will integrate fully into the community they are currently staying in, with detrimental consequences for their psychological well-being. Probably, this reasoning can also be expanded to other refugee settlements in and outside Uganda since refugees mostly share related concerns, from the reasons why they flee their homes to the daily challenges they face and the support required for their psychological well-being, alongside other basic needs.

In Rhino Camp, communal markets are held weekly in different places within the refugee camp. This brings both refugees and the host community together who jointly engage in business. In most cases, there is an exchange of items for items or food (a form of barter trade). There are other forms of congregation, such as in prayer places like mosques and churches. During these gatherings, unity and togetherness are the topics mostly encouraged. It is, therefore, true that during these forms of events, more windows are opened for social-cultural integration. Various rival families reconcile, visit, and support each other. From the first study of this thesis, it was noted that when one family, for instance, has lost a loved one, all families around join to offer social support irrespective of the tribal disputes. All these greatly strengthen the social-cultural integration ties, which are key to psychological well-being. The study results also align with la Caixa (2018), who noted that participation in various leisure events, communal activities, cultural activities, and similar interactions boosts social-cultural integration.

The study agrees with a model by Berry (1997), which holds that individuals are likely to adapt to a new cultural environment and adjust accordingly as far as acculturation is concerned.

This is evident as refugees in Rhino Camp have shown positive progress in this area, as was seen in Chapter 3. The study findings indicated that there are certain aspects of the home of origin that individuals who move to a new environment are more likely to keep. This can be the language; the refugees who give birth while in Rhino Camp still teach their children the mother tongue of their home country. Similarly, with food, the refugees maintain the same dishes encountered in their traditional or local cuisine. It is evident that individuals are always confronted with two scenarios each time that they move to a new environment (Schwartz et al., 2010). Maintaining some items from their native culture and learning others from the host culture is key to integration and is considered to be of great value in forging relationships linked to the larger society. This was the same for refugees in Rhino Camp, who learnt new things from the host culture but still kept most of their cultural practices alive.

As previously discussed, most studies on acculturation have been conducted in WEIRD host countries. This study has now made a contribution in the area of sub-Saharan African societies for one to understand how the process of acculturation occurs among Africans within the African continent (Thomas & Markus, 2023). Furthermore, this study has found that positive social-cultural integration is linked to better psychological well-being. In this regard, any step to promote or encourage positive social-cultural integration must be supported for effective PWB.

In the same study, adjustment was found to be positively related to psychological well-being, as was seen in the previous Study 3. This, too, influences social-cultural integration since individuals may adjust differently to different things, which may include language, collaborating with the host society, looking for income-generating activities, and taking up and utilising the available social services in the host environment. These were covered in the adjustment questionnaire. When refugees fully attain positive adjustment, this influences their integration and improved psychological well-being. It should, however, be noted that it is important to find out from every society what contributes to their psychological well-being. This may invite revision of standard instruments to accommodate the responses of the societies being studied, as was the case for this study, which resulted in the development of the adjustment questionnaire, which was well understood by the refugees and members of the host society.

Study limitations, future directions and conclusion

The current study focused on refugees integrating into the host society and how they cope with the new environment. There might have been a limitation in understanding how the host community integrates socially by accommodating refugees and then understanding how that may subsequently impact the psychological well-being of Ugandans. This is because new people come in with different cultural backgrounds, practices and preferences. This may be challenging for host community members. It is therefore recommended for future research to explore Ugandans' social-cultural relations in refugee hosting communities and how this might influence their psychological well-being.

Furthermore, the current sample may not be relied on to generalise to all refugees in Uganda since not all will have the same experience as far as social-cultural integration and psychological well-being are concerned. Because the majority of participants are refugees from South Sudan, the current study cannot claim that the observed relationships are the same for refugees from other countries. A study that has balanced nationality inclusion is recommended to understand how other nationalities score. It may be particularly easy for refugees from Sudan to socially integrate since they share borders with Uganda in the southern part of South Sudan, but the situation is not known about refugees from Somalia who do not share any traditions or languages with Ugandans. South Sudan has some common languages with Uganda, such as Kakwa, and related traditions; this may make social-cultural integration smoother for South Sudan refugees in Uganda.

Moreover, future research needs to focus on how children socially and culturally integrate. This is because the current study focused only on adults aged 18 years and above. This makes it hard to generalise the study results since children were not part of the study.

Consideration should be put into activities that promote social-cultural integration. One can rely on these study results from planning to integration to understand how social-cultural integration is vital. Including this in planning, or promoting it if it already exists, will lead to more harmonious living among refugees and also a positive coexistence between refugees and Ugandans, hence improving the psychological well-being of refugees.

In conclusion, this study provides data on how social-cultural integration relates to the psychological well-being of refugees in Africa, which researchers can build upon in related

studies. The study emphasises that any intervention in promoting and maintaining social-cultural integration will lead to the improved psychological well-being of refugees.

Chapter 6

General discussion

Before the discussion, it should be noted that the first objective of this study, specified in Chapter 3, was to identify the factors that contributed to the psychological well-being or frustration of refugees and Ugandans (in the hosting community). From the FGDs, sub-themes were identified and later merged into larger themes which were related to BPNT. In this section, the findings from the first study are discussed and compared to those of previous researchers.

Food security remains a key concern among refugees in Rhino Camp, as they mainly rely on aid from the WFP. There is no doubt that any delay or reduction in food rations will place them in a vulnerable situation because they have no other access to food. The larger family sizes of refugee homes further exacerbate this situation. Large refugee families have also led to issues in schools due to the increased number of learners (Papageorgiou et al., 2021). An inadequate food supply may result in refugees having to skip some meals or even go without food for a day. Cases of food theft have also increased inside and outside refugee settlements, as found in a recent study in the Kyaka II refugee settlement. This is also seen as a risk factor for conflicts between refugees and Ugandan nationals, as reported by the UNHCR (UNHCR, 2018b). The UNHCR has always prioritised food distribution to refugees through implementing partners such as AFI and World Vision. This food distribution has enabled refugees to meet their immediate nutritional needs (UNHCR, 2020). However, the question remains, is the food supply sufficient for refugees to survive until the next distribution? Moreover, are the refugees engaged in discussion before food rations are increased or reduced? This appears to be one of the key concerns for the refugees, for whom the distributors have already made decisions. The refugees can only obey. It should be noted that in some cases, those who received cash to buy food complained that it was not sufficient, according to the results of an assessment report by the UNHCR (2018b). This report found that the 31,000 Ugandan Shillings (\$0.86) given to individuals were inadequate to sustain them for an entire month.

In the FGDs, students and their parents raised concerns about access to education. Specifically, youth feel more hopeful when they are receiving education or acquiring specific skills. Education is a key tool with which they can survive when they return to their respective countries. There are schools in the refugee settlement, but this study documented that most of

them concentrate on lower grades with very few secondary or technical schools. As a result, some youth miss out on school, joining peer groups that sometimes have negative consequences. Very few refugee students manage to go to university with scholarships, and this leaves the majority with no education after secondary school. This not only limits career opportunities for learners but also their PWB. Poor school performance also affects PWB (Horn, 2009). The provision of education to refugees is a major service provided by the UNHCR through its implementing partners. Several schools have been established in various refugee settings, and this has benefited not only refugees but also the host community, as learners are not charged fees to access these services (MoES, 2018). In most cases, the long distances that learners must cover to reach school is a primary concern. Schools tend to be far from home, and sometimes there is only one secondary school in an entire sub-county. Thus, there is concern about poor educational infrastructure with increased demand in refugee-hosting communities. Sometimes the number of students in refugee schools is high compared to the target or expected number in a particular class. Research by other refugee service providers, conducted with the aim of improving service delivery, indicates that education remains a key concern in all refugee settlements (Papageorgiou et al., 2021).

Health services in refugee settlements are in place and can easily be accessed. Implementing partners also offer mobile clinics to reach out to refugees and host community areas far from health centres. These clinics provide timely detection and treatment of illnesses. The provision of mobile clinics also supports persons with special needs (PSN), who are sometimes unable to walk long distances. Making these services readily available and free of charge has built more trust in health-implementing partners, and more host community members enter refugee camps to set up health centres. This act has also created good relations between refugees and their host communities, who see the arrival of refugees as a great benefit. Some refugees have found jobs working in the same health centres as medics or language interpreters or in other casual jobs offered to both refugees and Ugandan nationals, enabling them to earn a living in addition to health improvement. These health centres are often overwhelmed with patients whose numbers outweigh the staff or even the facilities available. This is in agreement with a study by Amegovu (Andrew, 2016), who found that the number of refugees seeking health services often overwhelms the service providers in the Nakivale Refugee Settlement in Uganda. In addition, refugees are more likely to miss out on timely referrals to regional

hospitals, which are often more than 40 km away from a refugee settlement. This is in agreement with a study that found that restricted access to health care negatively affects the PWB of refugees (Ronald, 2021). In addition, transport can be unreliable due to the high demand for the few hospital ambulances available.

In this study, the author found from respondents that amidst the hard living conditions in the refugee camp as well as in the host community, there were key coping strategies in which the residents would engage. These included but were not limited to setting up home gardens to grow simple vegetables. The host community benefited through the sale of their food to the refugees. In addition, refugees offered to counsel each other in times of sorrow. Some opted for marriage to find companionship. Some refugee groups started village savings and loan associations to support themselves financially. Refugee youth initiated peace-talk clubs and engaged the host community through sports activities as a means of creating peaceful coexistence. Other key coping strategies for respondents were seeking psychosocial support from agencies in the camp or attending prayer services. The aspect of hoping for better times to come amidst tough times—buffering against adversity—was clearly visible in this study. Both refugees and host community members expressed hope that things would turn out for the best. They would also point out the agencies that would encourage them to remain hopeful and stay united. These factors accounted for why large numbers of refugees acknowledged that they were happy. Similarly, this applies to the host community.

It was evident from the FGDs that refugees considered themselves vulnerable, and they needed greater access to a wide range of goods and services, including food and non-food items, education, security, and psychosocial support. They considered these things to have a great impact on their PWB. This was contrary to the host community, who reported limited factors contributing to their PWB; however, they demanded better delivery of services in return for providing land to the refugees. Both the hosts and refugees were mostly concerned about unemployment, education for the youth, and peaceful coexistence. Otherwise, the two groups had different needs and coping strategies. This can also imply that any mechanism providing help to the two groups will need to approach each group in a unique way. For example, the host community does not need an intervention related to food distribution or decisions related to food increase or reduction, but they rather need guidance regarding which foods to grow as the

majority grow tobacco, sim-sim or cassava, which require a long time to grow. Some, such as tobacco, can only be sold, not eaten, thus contributing to hunger in the region. This may be why some host community members have registered themselves as refugees to get food.

The inability to conduct home gardening and farming has contributed to a shortage of supplementary food among refugees in the Rhino Camp refugee settlement. A study conducted by Njenga et al. (2020) observed the same problem and advocated irrigation and the use of compost and biochar for soil improvement. As they had no other assured sources for accessing food, refugees felt frustrated when they failed to get food on time and in desired quantities. This study also found that the refugees were not concerned about the variety of food given to them but rather the quantity they received per month. In refugee camps where land is fertile with a favourable climate, refugees have fully participated in serious commercial farming, sold food to WFP, and kept the rest for home consumption. This has left them happy with earning and with a peace of mind that resulted in balanced PWB. It is impossible for all refugees to be hosted in fertile places within the country. Rhino Camp is different from other settlements as it is located in the West Nile region, which is mostly dry and cannot be compared to Kiryandogo and Kyangwali refugee settlements in the western region. These settlements are more fertile, with good rain patterns that favour farming among the refugees. Some have also gone out of the camp to rent land for farming. This has greatly improved their engagement in income-generating activities and led to good relations with the host community and, most importantly, reduced dependence on food aid.

The provision of psychosocial support to refugees has seen positive results in the interactions between them and their host communities. This has had a positive impact on their PWB. Whereas the services of psychosocial support are vital, it is still a challenge that not all those who need this service utilise it as much as it is available (McCann et al., 2016). In instances where psychosocial support is offered and utilised, fewer problems result from psychological distress as opposed to situations where this service is not offered. According to Williams & Thompson (2011), community-based interventions are emphasised, where non-specialised individuals are trained to offer psychosocial support to fellow refugees or host community members, as this is more efficient and sustainable due to the high demand for mental health support.

Refugees with the capacity to obtain employment in skilled positions or compete for jobs commensurate with their level of education, skills, or work experience often tend to accept low-paying jobs for which they are over-qualified, as observed in this study. This leaves these individuals unsatisfied and earning less than what they could get. This is in agreement with the findings of Loiacono and Vargas (2019), who add that refugee women were less likely to look for jobs than refugee men. The current study also revealed that some refugees simply become reluctant to work because they have adequate access to food and non-food items (NFIs) in the refugee camp. On the other hand, though some refugees seeking work have neither academic qualifications nor work experience, they demand employment, especially in jobs within the refugee settlement. Recruiting agencies follow a set of standard procedures that overlook certain refugee applicants, leaving them unhappy and unemployed. Those refugees who meet the criteria and receive work are grateful for the opportunity to apply their skills and receive a reward in the form of a salary. Uganda has given refugees the freedom to work in the areas next to their refugee camps or in the refugee settlements themselves, permitting refugees to exercise their right to work as long as they meet the job requirements and provided that there are job opportunities. It should also be noted that Ugandans are also battling the issue of unemployment; in many cases, when refugee applicants receive no job offers, it is tied to the large number of qualifying applicants competing for the same positions. Ugandan nationals' greater stability enables them to stay longer at their jobs; some refugees habitually self-relocate from one refugee settlement to the other, which may reduce their chances of being employed before Ugandans.

Besides paid employment, the ongoing empowerment of refugee projects generates income both at the individual and group levels. Such initiatives have trained refugees in various potentially lucrative skills such as baking, weaving, winemaking and other trades resulting in goods the refugees can prepare and market within the refugee settlement. The refugees have also been trained in financial management skills. These developments have extended opportunities to the host community as well due to the government policy that requires that all activities conducted within the refugee settlements should also be carried out in the host community, with a refugee-to-host community share of 60% for refugees and 40% for the host community. This has promoted the development of host communities alongside that of the refugee community, letting the host community appreciate the refugees' presence. International labour organisations also empower refugees through the use of key aspects of the Ugandan model, permitting

refugees to work, utilise land through cultivation, move freely within the country, and access health services and education. Refugee settlements in Uganda, particularly in the southwest, usually host large markets where refugees sell products harvested from their gardens.

Another positive finding of this study centred on the adept collaboration strategies exhibited by young people who frequently interacted with refugees of different nationalities or ethnic backgrounds in various domains like sports or cultural activities. This study also found that, in the host community, young people related well to the refugees in the refugee camp. Most importantly, refugee youths acknowledged the need to learn new skills (such as a language) and to offer peer support since most of them rely on each other for support. Peer support seems to play a key role in helping refugees access support before any other help comes in; it should not be taken for granted since it brings healing to those who need help. In those refugee settlements in Uganda where there has been a productive collaboration among refugees themselves or between host communities and refugees, there have been no conflicts, in contrast to environments in which misunderstandings amongst refugees, in most cases tribal, are more common. These incidents have cost some refugees their lives in the West Nile region (Bidi-Bidi and Rhino Camp refugee settlements) and in the northern region of the country.

All refugees fleeing their countries hope to find a safe and peaceful environment. However, this study has found that while there were groups of refugees who felt safe and were happy to stay in Rhino Camp (citing good security, alongside other positive aspects), other members of this study indicated through the FGDs that they were willing to stay in Rhino Camp for a few months but hoped to be resettled in other places within the country or even be taken outside Uganda. To their frustration, months have turned into years; some said they had been in Rhino Camp for six years with no hope or a clear plan for their resettlement in desired locations. Several interactions with the refugees clearly demonstrated that some would be safer if they could be settled away from the refugee camp. This can be ascribed to the promises of resettlement made by the authorities, which provoked refugees' anxiety as they hoped for their next homes and accepted Rhino Camp only as a transit camp. Globally resettling refugees remains a challenging task as each country has specific laws and policies towards refugee support and acceptance. Amidst these logistical delays, the UNHCR has always provided the required protection to those refugees who may be at high risk if not fully protected, something

which has provided them with some contentment even as they sustain resettlement expectations. Some refugees have countries of preference, which, in most cases, has been seen as a driver of self-relocation; however, this does not apply to all refugees. As well as greater economic gain, peace remains a major concern, as this affects refugee families where one family member (e.g., the head of the family) may flee and leave the rest of the family behind.

Uganda has received praise for ensuring peace within the country, but even more so for its extension of this peace to neighbouring countries facing insecurity, such as the Democratic Republic of the Congo, South Sudan, and Somalia, among others. The same support has been extended to the refugees within Uganda, who are given security upon entry at the border and in the refugee settlement. Through its protection section, UNHCR prioritises security because it cannot conduct activities in refugee settlements where there is insecurity. It is notable that in Ugandan refugee camps, refugee commandant heads are very attentive to security, as some refugees are army deserters who must be handled by people who are well-trained in security-related aspects. In some refugee camps, rebel groups have reunited, requiring the government to ensure full-time security in these settlements. There is no refugee camp in Uganda that one can enter without the permission of security. This has surely given refugees a sense of peace; in the FGDs, they reported that they saw armed security in Uganda as promoting peace, not as threatening attacks. Prioritising security can be associated with good PWB among refugees and in host communities around refugee settlements (Krause & Gato, 2019).

Culturally appropriate burials have taken place within the refugee settlements. UNHCR protection partners in Rhino Camp (for instance, IRC) work with refugees who lose their loved ones to ensure that they can bury their deceased family members in a well-arranged and culturally acceptable manner. Though the concern that these people are not buried in South Sudan remains, some refugees are content to bury their dead in this way rather than losing them in war, which they say makes it impossible for them to bury them at all. At burial ceremonies, the bereaved are joined by fellow refugees to send off their deceased loved ones. This has created additional collaboration and emotional support among refugees, not only among those in Rhino Camp but also among those in other refugee settlements in Uganda and in the East African region. It is also possible that having stayed in the country for more than 15 years, some refugees call Uganda their home; hence, having appropriate and culturally acceptable burials in Uganda

provides them with a sense of stability in the country by creating ties to the graveyards of their loved ones; the resting place of family members is a serious concern in most African cultures.

The general theoretical framework for the current investigation was basic psychological need theory (BPNT), derived from the self-determination theory of Ryan & Deci (2000). Accordingly, a threefold structure underlies the complexity of human motivation across domains: autonomy, relatedness and competence. The current study's findings indicated various ways by which BPNT is exemplified by refugees and the host community in aspects of relatedness, such as collaboration and peer support, family separation, and deaths. There was a great need for and valuing of collaboration and peer support between the two communities (refugees and the host community). This spread further across different ethnic boundaries in the refugee community; refugees viewed collaboration as something able to unite them, on which they hoped to rely for peace-building when it is safe to return to their respective countries, and they are repatriated. Similarly, the issue of family separation and anxiety was more pressing in the refugee community than it was in the host community. This can be attributed to the existing family support in host communities, which is often absent among refugees. However, in both host and refugee communities, members joined to say goodbye to deceased loved ones, which brought unity to the area.

Furthermore, competence functioned differently in the two communities' needs for employment, income-generating activities, education, and farmland. Education contributed to the PWB of both refugees and Ugandans; however, this was expressed differently. The struggle to attain education or complete tertiary schooling meant little to refugees, as each refugee zone has schools set up. By contrast, the host community was grateful for these schools' creation, which reduced the long distances Ugandan students had to travel to access the few schools that existed before the refugee camps. Now, the host community reports that many girls have benefited from this access to education services; in the past, girls often entered into early marriages, so this development is good news for the host community.

Income-generating activities, as well as employment, were a uniform concern across the refugee and Ugandan communities. However, Ugandans were open to a wide range of opportunities because they could attain higher positions than the refugees could. In fact, refugees

often apply for low-paying jobs significantly below their academic qualifications, something that can be related to their under-evaluation of their own potential.

The final basic psychological need, according to BPNT, is autonomy. This was primarily expressed through refugees' need for farmland favourable to providing supplementary food, food availability, and their demand that their suggestions be heard on decisions related to food matters since they were not always consulted when decisions were made on food increases or decreases. However, land brought with it additional concerns, as it had the potential to create disputes or harmony, depending on the way it was handled in each zone. The host community was willing to rent out land to the refugees at a low cost of about 80,000 Ugandan shillings per acre for a whole year. This was welcomed by those who could afford it and opposed by those who were unable to afford it. In general, the host and refugee communities share land at the moment, as refugees' access to the host community is not restricted. All this contributes to PWB in either way. Thus, BPNT proved to be an appropriate framework for clustering the emerging themes into meaningful basic categories.

Findings from the second study in Chapter 4 indicate that basic psychological needs satisfaction strongly contributes to the psychological well-being of both refugees and Ugandans. According to the results obtained from this second study, the three components (competence, autonomy, and relatedness) contribute towards the psychological well-being of both groups (refugees and Ugandans) differently. The different contributions by each component of BPNS can be supported by previous studies which chose to look at each of the three components separately and how each of them contributes to psychological well-being; this idea was used in this study as well.

On the side of refugees, any impact to improve their psychological well-being is seen as a relief and may help to overcome their psychological distress. Not all refugees suffer from mental illnesses, as is often reported in non-scientific works. In this case, it will be noted that autonomy, which is a component of basic BPNS, fully contributes to the psychological well-being of both refugees and Ugandans, hence helping to overcome any form of psychological distress that may exist in either group. Syrian refugees, for example, had improved PWB when PBNS was improved. This may lead to the conclusion that when autonomy is improved, refugees, as well as

the hosting community, may fully benefit and achieve relief from psychological as well as other forms of distress (Weinstein et al., 2016).

Refugees greatly demand autonomy, which has been seen as a contributing factor for their PWB; they seek this in various ways, such as wanting a greater say in decision-making. As previously discovered in Study One, refugees desire involvement in decision-making related to food matters, leadership, and resource allocation for non-food items, among others. The same autonomy is desired by the people in the hosting areas or communities. Autonomy as a subcomponent of PBNS is a key factor towards PWB for both refugees and Ugandans and must always be promoted. From this study, it can be discerned that refugees feel more empowered and respected when they are engaged in decision-making processes by coming up with realistic and possible actions that can improve their way of life. These study findings are in agreement with a related study that focused on the Global South (broadly, the Southern Hemisphere with the exception of the Westernised countries of Australia and New Zealand), which suggested that relying on individualistic approaches from the WEIRD (Western, educated, industrialised, rich and democratic) cultural societies would not be the best approach in every context, but a better plan would be to engage the local societies to come up with solutions that may be appropriate to overcome their societal problems (Thomas & Markus, 2023). It is true that in the past, some humanitarian workers or government officials would make decisions on behalf of the refugees as well as the host community, something which this study has found to be unhelpful. Engagement with and between the concerned parties (refugees and Ugandans) is a key aspect towards promoting autonomy and appropriate solutions.

The fact that refugees in Uganda, in Rhino Camp in particular, have had conflicts amongst themselves (International Refugee Rights Initiative, 2019) and also with the hosting community may further explain why they do not have a good score as far as relatedness is concerned. However, the refugees are happy, or at least reported good psychological well-being in situations where they were separated (living in separate zones or being separated according to various tribes and ethnic backgrounds). On the other hand, Ugandans have had good relations with refugees, as was reported in one study in which Ugandans have positively welcomed refugees from various countries (Hellmann et al., 2021). This further confirms that for BPNS to

strongly contribute to PWB on the side of refugees, the relations of refugees with fellow refugees should be investigated and improved just like that of Ugandans; this will further promote PWB.

Competence does not contribute much towards psychological well-being as a component of BPNS in either group (refugees or Ugandans). This was also reported in the first study, in which both groups reported feelings of not being capable, with some not taking up initiatives where they would seem fully qualified and others finding no sense of accomplishment from their daily activities. Most refugees do not take the initiative to learn new skills within the refugee camp, even though these services are provided free of charge by various humanitarian agencies. These skills include livelihood skills, entrepreneurship skills, and literacy skills, among others. The host community members also rated themselves as low in competence as, just like the refugees, they also have limited inclination to take advantage of the above-reported initiatives but rather wait to fully benefit from the government and from humanitarian aid, which at most times is hard to receive. Having this mindset explains why this competence does not positively contribute towards psychological well-being for both refugees and Ugandans in and around Rhino Camp.

The study results indicated that adjustment significantly predicted psychological well-being for both refugees and the Ugandan hosting community. This adjustment questionnaire was developed based on the first study findings from both study groups (refugees and the host community). The items asked questions about the importance of collaboration and interaction with other people in the area and the participants' feelings about the education and health services provided. Refugees were asked about their feelings after being separated from their families and friends. The Ugandans were asked about their feelings regarding new immigrants moving onto their land, security, and the food supply in the area.

It can be observed that the arrival of refugees in Rhino Camp has an impact on both Ugandans and refugees because the two groups need to adjust in order to live together; hence adjustment is a key factor in this case. A positive and easy adjustment would contribute to better psychological well-being, and the reverse is also true. Based on these study results, both groups had good adjustment, which facilitated better psychological well-being. The study is in agreement with the findings of Olasupo et al. (2018), in which it was discovered that adjustment predicted psychological well-being among University students in South Africa.

Results obtained in the second study cannot claim that PBNS and adjustment across refugees and Ugandans fully contribute to psychological well-being across all age groups for both groups. This is because children were not involved in this study; therefore, the obtained results are limited to adults aged 18 years and above. The factors contributing to the psychological well-being of children remain unknown; a study that comprehensively looked at all ages would be valuable for better understanding and planning where necessary if services to improve PWB are to be implemented.

The findings from Study Two can be summarised to indicate that BPNS and adjustment are key contributing factors towards psychological well-being for both refugees and Ugandans in the hosting community. It will be noted that the variables in PBNS that positively load PWB are both autonomy and relatedness for Ugandans but only autonomy for the refugees. Adjustment loads positively for both groups. This, therefore, confirms that strengthening both PBNS and adjustment will have a significant impact on the PWB of both the refugees and the hosting community.

Study Three focused on identifying whether social-cultural integration was related to psychological well-being among refugees. For this specific study, regression analysis was used to identify whether SCI was a significant predictor of PWB among refugees; 250 participants were included in the study. The results indicated that SCI was significantly related to PWB among refugees.

The results of Study Three demonstrate that when refugees in Rhino Camp successfully and socially integrate into the community, their psychological well-being also improves positively. Social-cultural integration and psychological well-being are desired by this vulnerable community, and humanitarian workers and the government wish to assist in this regard by planning and implementing activities to contribute to refugees' PWB. A number of programs and activities that aim at bringing the two communities (refugees and host community) together have been put in place and implemented by Ugandans, UN refugee agencies (mainly the UNHCR), and other international experts in fields like peace and conflict resolution, protection, livelihood, health, mental health, and psychosocial support among others. For example, it was found in the first study that specific activities like football matches, interschool debates, and dialogue focusing on peace-building were organised between the refugees and the host community. These

are key ingredients towards social-cultural integration and psychological well-being for the refugee community. The results of the study are in agreement with a study conducted by Dalgard & Thapa (2007), who found a great link between social-cultural integration and psychological well-being among immigrants.

Based on the findings of Study One (the qualitative study), it can be argued that aspects of social-cultural integration are present in Rhino Camp. For example, some refugees have learned new languages spoken by their Ugandan hosts and also fellow refugees from different backgrounds, and there is intermarriage between refugees and locals and also among refugees of different ethnic backgrounds. It can be agreed that this social-cultural integration is responsible for the psychological well-being of refugees in Rhino Camp. Through these good ties, families get hope and raise children happily with much collaboration. This contributes to social-cultural integration and psychological well-being in the refugee camp. The study findings are in agreement with a study conducted by Mamdani (2002), who found that learning other languages was a key aspect leading to integration.

Refugees in Rhino Camp did not only maintain their old cultural practices in the refugee camp, but rather, some have been open to learning new cultural practices from other refugees and the host community. This, as well, is key towards positive social-cultural integration in this community. Each year around December, there are cultural dances and other activities performed in social-cultural gala events, and virtually every refugee nationality or ethnic tribe is represented. These activities have always brought the refugees together, and the host community also takes part, hence strengthening social-cultural integration as well as psychological well-being. These findings are in agreement with a study done by Bienvenido (2009), who acknowledged that active participation and interest in other people's cultural practices symbolises social-cultural integration, which in this study is seen to predict psychological well-being among refugees.

Study Three (Chapter 5) presents the implications of the role that social-cultural integration plays in the refugee community. This explains the advantages of and rationale behind any activities that aim at restoring and maintaining SCI in this community. The partners providing various services to the refugees would then need to increase such activities and also extend them to all refugee zones in Rhino Camp. There are various options for strengthening

social-cultural integration, according to Parekh (2005). When it is strengthened, it contributes to stability and unity among various refugee groups; this will be the same for the refugee community in Rhino Camp.

On the other hand, not all refugees have been able to integrate fully. In the first study of this thesis, for example, it was found that some refugees did not see Rhino Camp as a desirable place to stay (second home). Some escaped from the settlement to return to their home countries, and others fled to unknown places. Some who are still staying in Rhino Camp have hope that they will be relocated; they even stated that staying there for a long time without relocating affects their psychological well-being. The reasons they want to leave Rhino Camp might range from personal security reasons to not having positive attachments with fellow refugees since tribal disputes still exist in the refugee camp (although not as violent as in their countries of origin). This confirms that not all refugees will integrate fully into the community they are currently staying in. Negative social-cultural integration will probably predict negative psychological well-being among refugees in Rhino Camp and also other refugee settlements in and outside Uganda since refugees mostly share related concerns, from the reasons why they fled their homes to the daily challenges they face and the support required for their psychological well-being, alongside other basic needs. The findings of this study may be different compared to studies of migrants who move voluntarily for 'greener pastures,' some of whom pay money for help in fleeing to targeted countries of interest. It should be noted that in some cases, migrants have died in the Mediterranean Sea while trying to enter Europe; it should be understood that not all migrants are aiming for economic advantages. The majority are indeed fleeing for their lives and safety, while a smaller number move due to personal interests (Fontana, 2022). The majority of the refugee participants in the current study moved to Uganda unwillingly because of war. They are vigilant and willing to return home as soon as peace is attained in their respective countries. Rhino Camp has seen successful repartitions in the past, although not all refugees return, which has also been linked to positive social-cultural integration.

In Rhino Camp, communal markets are held weekly in different places within the refugee camp. This brings both refugees and the host community together who jointly engage in business. In most cases, there is an exchange of items for items or food (a form of barter trade). There are other forms of congregation, such as in prayer places like mosques and churches.

During these gatherings, unity and togetherness are the topics mostly encouraged. It is, therefore, true that during these forms of events, more windows are opened for social-cultural integration. Various rival families reconcile, visit, and support each other. From the first study of this thesis, it was noted that when one family, for instance, has lost a loved one, all families around join to offer social support irrespective of the tribal disputes. All these greatly strengthen the social-cultural integration ties, which are key to psychological well-being. The study results also align with la Caixa's (2018) study, which noted that participation in various leisure events, communal activities, cultural activities and similar interactions boosts social-cultural integration.

The results also confirm that refugees view each other as related since they share common challenges and concerns. Most wish to leave the refugee camp and return to their home countries. However, in this situation, most are able to reflect that war broke out in their home countries due to inter-tribal clashes, which is especially the case for those from South Sudan and Rwanda. Upon that reflection, focus and energy have been invested in embracing positive collaboration and interacting freely with all other refugees of different nationalities and other tribal or ethnic backgrounds while in the camp; this was reported in Study One, where fellow refugees supported each other and tried to learn from refugees from different backgrounds. This, in the end, contributes to smooth social-cultural integration among this vulnerable community, hence bringing improved psychological well-being to the same group. Frödin et al. (2021) reported in their study that refugees were more like to support each other and overcome tribal disputes when in a foreign country, as well as learn different things from each other, thus promoting social interactions and building psychological well-being.

The results obtained by this study describe the current situation in Rhino Camp and its hosting community. Some refugees have acquired plots of land outside the refugee camp; others are running businesses outside the refugee settlement within and beyond Arua District. However, they still benefit from their status as refugees as they continue to get food distributions alongside other services they are entitled to. Some have limited hopes of returning to their home countries, while others have opted to have dual homes back in their respective countries and also in Uganda. Some refugees who first came to Uganda from Sudan in the 1990s still have homes in the Odoibu zone of Rhino Camp; even when they returned to South Sudan, they never went fully. This is a sign that social-cultural integration is very much alive among these refugees, which has

good implications for the refugees' psychological well-being. This study found that in Rhino Camp, even when all of the services which refugees require are not adequately provided, they integrated well, have learnt local languages like Lugbara and Madi, and live happily while conducting other activities for self-sustainability.

This entire study, therefore, makes a significant contribution to refugee researchers, those who provide various services to refugees, and refugee-hosting societies as it provides evidence of existing factors that contribute to the psychological well-being or frustrations of refugees. The methodology can be used in similar studies; the factors that influence well-being are likely to be the same in other settings beyond Rhino Camp or even beyond Uganda, although it is possible more factors responsible for the well-being of refugees will be found. The author also has to mention that it is not only the provision of psychosocial support services that are responsible for refugees' PWB, but empowering elements like autonomy, competence, and relatedness among individuals are important. Targeted treatment is not always necessary, as the promotion of existing positive behaviours is also helpful. Other researchers in related disciplines can benefit from this study after realising the advantage of positive social-cultural integration and its impact on the psychological well-being of refugees. Consequently, the author recommends activities, practices, and interventions which are designed in order to support social-cultural integration as a way of attaining positive PWB. Positive social-cultural integration in this regard is in line with Berry's model, where refugees have the chance to become bicultural as they learn new cultures in addition to their own (Berry, 2011). Conversely, positive social-cultural integration protects them from the negative outcomes also described by Berry, such as assimilation, where they may entirely lose their own culture in favour of the hosts' culture; separation, where they may remain entirely within their own culture and alienated from the host culture; or marginalisation, where they may reject both their own and the host culture to the extent that they feel like strangers in the new environment.

Study limitations and future considerations

The majority of the participants in the first study were refugees from South Sudan. This meant that there were limited opportunities to explore the concerns of refugees who came from other countries, such as Somalia and the Democratic Republic of the Congo, who mostly reside in western Uganda (in the Kyangwali refugee settlement). Future studies should, therefore,

consider engaging these groups. Another limitation was the study's focus only on participants aged 18 years and above. Since most refugees are women and children, the study may have excluded the opportunity to discern which factors contribute to children's PWB or frustration. Feedback from these age groups could also guide current and future interventions for children. Therefore, future studies should consider the possibility of including children in the sample.

Furthermore, the study findings are limited to those in the refugee camp and those neighbouring the refugee settlement. This may therefore mean that the findings do not represent Ugandans who are many miles away from the camp. In future considerations, people who have no link or proximity to the refugee settlement should be studied.

The studies focused greatly on refugees integrating into the host society and how they cope with the new environment. There might have been limitations in understanding how the host community integrates socially by accommodating refugees and understanding how this may subsequently impact the psychological well-being of Ugandans. This is because new people come in with different cultural backgrounds, practices, and preferences; these may be perceived differently among host community members. The author recommends a study that explores the social-cultural relations of Ugandans only among refugee-hosting communities and then investigates how these relations might influence their psychological well-being.

Samples from these studies may not be relied on to generalise that all refugees in Uganda have the same experience as far as both social-cultural integration and psychological well-being are concerned. This is because the majority of participants in the study were refugees from South Sudan; the study cannot claim that even refugees from other countries relate to the same issues since they were not sufficiently represented in the study sample. A study that has balanced nationality inclusion is recommended to understand how other nationalities score in the related topics. It might be easy for refugees from Sudan to socially integrate since they share borders with Uganda in the southern part of South Sudan, but the situation is unclear for refugees from Somalia who do not share any traditions or languages with Ugandans. South Sudan has some common languages with Uganda; for example, Kakwa is spoken in both countries. Having related languages and traditions may make social-cultural integration smoother for South Sudan refugees in Uganda.

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Appendices

Appendix 1: Demographics (Onita ngulupi ni) English - Lugbara.

Age:.....

Eli:.....

Sex: Male.....Female.....

Wuruwa : agupi.....oku.....

Religion: Christian.....Muslim..... Others..... Non-religious.....

Dini:engereza.....isilamu.....aziriki.....dini kokoru

Occupation (Are you Employed?) Yes.... No.....

Azisi (mi azi nga be) oo.....yo

Marital status: Single.....Married..... Divorced.....

Aje ma : a'dule.....a'dururaereru te

Nationality:

Aku ambori.....

Level of education: Never studied.....Primary..... Secondary.....Tertiary
Institution.....Diploma.....University degree.....

Onita ma omgbo:onita akoru.....puramali.....sekondari.....onita
drisiri.....dipoloma.....digiri

Appendix 2: Basic Needs Satisfaction in General Scale (BNSG-S)-Self Generated scale

English -Lugbara.

Please read each of the following items carefully, thinking about how it relates to your life, and then indicate how true it is for you. Use the following scale to respond:

ba maru mini afa ‘dii ma vutiyari lazuru kililiru, egazu eyi amaru mi idriya ngoni azini mi ece adaru eyi mini ngoni. Mi ayu o’bita vua ‘diri omvizu.

1	2	3	4	5	6	7
Completely disagree			Agree			Completely agree
Ma ati ni tuwa ku			ma ati ra			ma ati tuwa ra

<u>1</u>	It is important for me to collaborate and interact with other people in this area. Eri orodri ru man ti icizu azini a azu ‘ba pari mani a azu riya	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
<u>2</u>	The education services provided in this community make me happy Azi onita ni ‘bani fe amavu anguari eri mani ayiko fe	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
<u>3</u>	Food supply is often insufficient in this area. Nyaka feza o’du driya si ri cani pari amani a azu ri ya ku	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
<u>4</u>	I am at peace when security is firm in my surroundings. Ma asi ambiza be agayi tema kadri okporu ma agi ya ria	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
<u>5</u>	Accessing employment is very possible for me in this area Azi esuza eri esuzaru ngonde mani Amani a azu riya	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
<u>6</u>	I feel uncomfortable when I am separated from my family or unable to bury my beloved ones. Ma eriru alaru ku aka adri erezaru egazu ma aku I ika piye kadriku aka ‘ba mani leletruri ki eco sa ku riya	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
<u>7</u>	I feel I have been separated from my friends and family. Ma eri ru kile ‘ba irema ma agoyika pivi si azini ma aku I ka.			
<u>8</u>	I have been actively engaged in income generating activities or projects.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u>

	Ma ibi adru avaru fizu azi lonyi ejipini ya ra kidriku azi okutaru ri			<u>7</u>
<u>9</u>	We have sufficient health services in this area. ama oву aro ma azakoma piye capirisi Amani a azu riya			

Appendix 3: Basic Needs Satisfaction in General Scale (BNSG-S): English- Lugbara.

Please read each of the following items carefully, thinking about how it relates to your life, and then indicate how true it is for you. Use the following scale to respond:

‘ba maru mini afa ‘dii ma vutiyari lazū kililiru, egazu eyi amaru mi idriya ngoni azini mi ece adaru eyi mini ngoni. Mi ayu o’bita vua ‘diri omvizu.

1	2	3	4	5	6	7
Not at all	Somewhat			Very true		
Tuwa yoo	wereyaru			Ada adaru		

1.	I feel like I am free to decide for myself how to live my life.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u>
	Ma ama ma ‘dani e’yo lizu ma ngulupisi mani aazu ma idriya.			<u>7</u>
2.	I really like the people I interact with and the security around me is good.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u>
	Ale adaru ‘baa mani aazu eyi piyeri ra vini agayi tema mani a ariya ri eri ala			<u>7</u>
3.	Often, I do not feel very competent.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u>
	Sa driyasi, ma ama ma ombgo ako ru.			<u>7</u>
4.	I feel pressured in my life	<u>1</u>	<u>2 3 4</u>	<u>5 6</u>
	Ma ama ma rua yaza piye ma idriya			<u>7</u>
5.	People I know tell me I am good at what I do.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u>
	‘baa mani nilera ‘dii olu madri afa mani ngaleri eri onyiru			<u>7</u>
6.	I get along with people I come into contact with.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u>
				<u>7</u>

	Ma ovu tuwalu ‘baa mani dri fuzu eyipiye ra ri piye			
7.	I pretty much keep to myself and don’t have a lot of social contacts.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
	Ma tutunisi tamba masi vini ma ovuni ‘ba ti alezu tuwalu tre ku			
8.	I generally feel free to express my ideas and opinions.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
	Ma tutunisi amaru madri egata madri ri ecezu vini eyo dri ‘bazu			
9.	I consider the people I regularly interact with to be my friends.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
	Ma a i ‘baa mani e’yo njezu tuwalu ‘dii ni adrizu ma agipika ru			
10.	I have been able to learn interesting new skills recently.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
	Ma ebi onita alatararu afa edele drisi ‘dii ma dria o’di raa			
11.	In my daily life, I frequently have to do what I am told.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
	Ma edri ma alea, ma ewule afa ‘bani lu mani ri ede ra			
12.	People in my life care about me.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
	‘ba ma edri ma alea ‘diyi asi masi.			
13.	Most days I feel a sense of accomplishment from what I do.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
	O’du angiri si ma ama ma afa mani edele ‘diyi dezu te			
14.	People I interact with on a daily basis tend to take my feelings into consideration.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
	‘baa mani aazu eyipiye o’du dria siri asi o’baza be ma amata ‘duzu ngazaru			
15.	In my life I do not get much of a chance to show how capable I am.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
	Ma edri ma alea ma esuni drileba angiri ku ma ombgo e’dazu			
16.	There are not many people that I am close to.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>

	'ba ovuki angiri ku mani tezu tuwalu eyi be.			
17.	I feel like I can pretty much be myself in my daily situations.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
	Ma ama kile ma kililiru tu masi e'yo mani adrizu o'du driyasi ri si			
18.	The people I interact with regularly do not seem to like me much.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
	'baa mani adrizu tuwalu ri sa driyasi ri e'da mani leki ma tu ku			
19.	I often do not feel very capable.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
	Ma ewule ama ma ombgo adrini kililiru ku.			
20.	There is not much opportunity for me to decide for myself how to do things in my daily life in this area.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
	Drileba ki angiri ku mani e'yo lizu mani afa edele ma idriya o'du driya angu 'dii ma alea.			
21.	People are generally pretty friendly towards me.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
	'ba eyi tutunisi adaru agipika ru mavu si			

Appendix 4: Ryff's Psychology Well-Being (PWB) Scale: English- Lugbara.

Instructions:

Azita biza

Please indicate your degree of agreement (using a score ranging from 1-6 Strongly Disagree to Strongly Agree) to the following sentences.

‘ba ma mi I’dazu mi ombgo atizuri (mi ma ayu namba engazu 1-6 atizu ku okporo cazu atizu okporu) osita vule ‘dii ni.

		Strongly Disagree atizu ku okporo		Strongly Agree atizu okporu
1.	“I am not afraid to voice my opinions, even when they are in opposition to the opinions of most people.” Ma oriru ku e’yo mani otuleri a’dazu, ata ‘ba kakitro adri atita akoru otuta ‘ba tuu aziri piye ku	1	2 3 4 5	6
2.	“For me, life has been a continuous process of learning, changing, and growth.” Masiriya, edri ebi adru e’yo o’di o’drisiri nizu, ojata, vini zota ni	1	2 3 4 5	6
3.	“In general, I feel I am in charge of the situation in which I live.” Worosiriya, ma ama ma drile e’yo yi ‘yepi ma edriya si ri ru	1	2 3 4 5	6
4.	“People would describe me as a giving person, willing to share my time with others.” ‘ba ki ma ece ‘ba afa feepi ri ru, leta be sawa awazu ‘ba aziri piye mbeleru	1	2 3 4 5	6
5.	“I am not interested in activities that will expand my horizons.” Ma ovuni asisile be azi mani ma ombgo otuzu ku	1	2 3 4 5	6
6.	“I enjoy making plans for the future and working to make them a reality.” Ma ayiko zuta be ma otuta ewu driyari be vini azi ngazu eyi ‘bazu adaru	1	2 3 4 5	6

7.	<p>“Most people see me as loving and affectionate.”</p> <p>‘ba turi ki ma ne ‘ba leta beri ru vini leta eceza be ru</p>	1	2 3 4 5	6
8.	<p>“In many ways I feel disappointed about my achievements in life.”</p> <p>Geri ndu ndu si ma ama ma kore koko okuta ma edriya ria.</p>	1	2 3 4 5	6
9.	<p>“I live life one day at a time and don’t really think about the future.”</p> <p>Ma aa ma edriya o’du alu alu vusi vini ma asii adaru ewu driya ri si ku</p>	1	2 3 4 5	6
10.	<p>“I tend to worry about what other people think of me.”</p> <p>Ma azinisi yata be ‘ba ki e’yo ega ma driya ngoni ri si</p>	1	2 3 4 5	6
11.	<p>“When I look at the story of my life, I am pleased with how things have turned out.”</p> <p>Ma ka a’diko ma edriya ne, ma asi ni ri e’yo ni ojazu ala ra ri si</p>	1	2 3 4 5	6
12.	<p>“I have difficulty arranging my life in a way that is satisfying to me.”</p> <p>Ma o’biti ma edri otuzu geriko mani ega eri ma apira ri si</p>	1	2 3 4 5	6
13.	<p>“My decisions are not usually influenced by what everyone else is doing.”</p> <p>Ma e’yo liza eri ovuni ngaru e’yo ‘bazi pini edeleri si ku</p>	1	2 3 4 5	6
14.	<p>“I gave up trying to make big improvements or changes in my life a long time ago.”</p> <p>A ku ‘obita afa ambo ru ri esuzu te azini ojata ma edriya ri ni driyo ambamba</p>	1	2 3 4 5	6
15.	<p>“The demands of everyday life often get me down.”</p> <p>Afa ‘ba edri ni lele o’du driyasi ri mani okpo ako fe</p>	1	2 3 4 5	6
16.	<p>“I have not experienced many warm and trusting relationships with others.”</p> <p>Ma ovuni eceta esuza be ku icita ni azina ale ‘ba zi be ku</p>	1	2 3 4 5	6
17.	<p>“I think it is important to have new experiences that challenge how you think about yourself and the world.”</p> <p>Ma egatasi eri orodriru eceta o’di be ecopi o’bita fe egata ama ni azini wudrikuru ni ri be</p>	1	2 3 4 5	6

18.	<p>“Maintaining close relationships has been difficult and frustrating for me.”</p> <p>Ovuzu ale agi ni ri ebi adru mbazaru vini drile onjiru mani</p>	1	2 3 4 5	6
19.	<p>“My attitude about myself is probably not as positive as most people feel about themselves.”</p> <p>Ma ava ma driya ri eri adanisi alaaruu ku ‘ba aziri pivuri ni ‘ba eyi ma driya ri le ku</p>	1	2 3 4 5	6
20.	<p>“I have a sense of direction and purpose in life.”</p> <p>Ma ovu ngata geri kililiru si vini o’bata ma edri ni ri be</p>	1	2 3 4 5	6
21.	<p>“I judge myself by what I think is important, not by the values of what others think is important.”</p> <p>Ma e’yo li masi afa mani ega orodriru ri si, adrini onyi ‘bazi pini ega orodriru ri si ku.</p>	1	2 3 4 5	6
22.	<p>“In general, I feel confident and positive about myself.”</p> <p>Worosi riya, ma ama ma ngonde vini alatara ma si</p>	1	2 3 4 5	6
23.	<p>“I have been able to build a living environment and a lifestyle for myself that is much to my liking.”</p> <p>Ma ebi adru otuzaru ango kilili aazu ni zizu vini edri ma ngulupi ni adrupi leta ru ma ni si</p>	1	2 3 4 5	6
24.	<p>“I tend to be influenced by people with strong opinions.”</p> <p>Ma ovu avaru atizu ‘ba egata be okporu tu ri piye</p>	1	2 3 4 5	6
25.	<p>“I do not enjoy being in new situations that require me to change my old familiar ways of doing things.”</p> <p>Ma ovuni leta be adrizu aata o’di ni a lepi ma oja ma geri e’yo edezu okuri ri be ku</p>	1	2 3 4 5	6
26.	<p>“I do not fit very well with the people and the community around me.”</p> <p>ma fi ni kililiru ku ‘ba piye vini ma agayi pi be</p>	1	2 3 4 5	6
27.	<p>“I know that I can trust my friends, and they know they can trust me.”</p> <p>Ma nira kini ma ai ma agipii ra vini nikira eyi ai ki ma ra</p>	1	2 3 4 5	6

28.	<p>“When I think about it, I haven’t really improved much as a person over the years.”</p> <p>Ma ka ega driniya, ma ovuni adaru ku tuzu oru aga ‘ba eli agapiri be ri</p>	1	2 3 4 5	6
29.	<p>“Some people wander aimlessly through life, but I am not one of them.”</p> <p>‘ba aziriki aci badaru eyi ma edriya, te ma ovuni eyi vuri le ku</p>	1	2 3 4 5	6
30.	<p>“I often feel lonely because I have few close friends with whom to share my concerns.”</p> <p>Ma o’du dria si ama a’dule ko si asisile ni ri ma agipii ki were mani ma e’yo otuzu eyipiye ni</p>	1	2 3 4 5	6
31.	<p>“When I compare myself to friends and acquaintances, it makes me feel good about who I am.”</p> <p>Ma ka ma ngulupi ama ma agipii piye vini ma esutaa piye, eri ma ‘ba amazu alaru ma a’dii ri ma driya</p>	1	2 3 4 5	6
32.	<p>“I don’t have a good sense of what it is I’m trying to accomplish in life.”</p> <p>Ma ovuni vata alaru piye afa mani o’bi edele dezu ma edriya ri piye ku</p>	1	2 3 4 5	6
33.	<p>“I sometimes feel as if I’ve done all there is to do in life.”</p> <p>Sawa aziri ma alea ma ama kile ma ede afa woro mani eco ma edriya ri ‘bo</p>	1	2 3 4 5	6
34.	<p>“I feel like many of the people I know have gotten more out of life than I have.”</p> <p>Ma ama kile ‘ba ma ni nile ri esuki ambamba eyi ma edriya anga mai</p>	1	2 3 4 5	6
35.	<p>“I have confidence in my opinions, even if they are contrary to the general consensus.”</p> <p>Ma drile mbgoru ma otutasi, kata adri nduru atita turisi</p>	1	2 3 4 5	6
36.	<p>“I am quite good at managing the many responsibilities of my daily life.”</p>	1	2 3 4 5	6

	Ma were mukeru o'bizu ma e'yo 'duza ma edriya o'du driya si.			
37.	“I have the sense that I have developed a lot as a person over time.” Ma ovu vata piye kini ma zota be amboru ma ngulupiya sawa woro si	1	2 3 4 5	6
38.	“I enjoy personal and mutual conversations with family members and friends.” Ma ayiko zu ma ngulupisi vini ma anjejeya ma aku'ba piye vini agipii piye	1	2 3 4 5	6
39.	“My daily activities often seem trivial and unimportant to me.” Ma azi o'du driyasi ri e'da mani onyiru ku vini orodruru ku mani	1	2 3 4 5	6
40.	“I like most parts of my personality.” Ma le esele ndundu ma edrini ri ra	1	2 3 4 5	6
41.	“It's difficult for me to voice my own opinions on controversial matters.” Eri mbazaru mani ma o'dko oyuzu ma otuta e'yo lelekuri ni	1	2 3 4 5	6
42.	“I often feel overwhelmed by my responsibilities.” Ma o'du driyasi njiza ama ma e'yo 'duza ma alea.	1	2 3 4 5	6

Appendix 5: Basic Needs Satisfaction in General Scale (BNSG-S): English - Kakwa.

Please read each of the following items carefully, thinking about how it relates to your life, and then indicate how true it is for you. Use the following scale to respond:

Yi ma'yu do kene gele ko gele kilo wenya la kak de soso, yeyene kugbo ko mora ku gbilinget lolulo adidinyo, i'do kpene ko tandi a nyo ku do. Yakine temesi laga kilode i nyokundo:

1	2	3	4	5	6	7
Not at all	Somewhat			Very true		
Bayi tro	Ku'dit			agbak		

22.	I feel like I am free to decide for myself how to live my life. Na yinga mugu a gbonga I konakindra mugu kuseni I saka kuwe ruu	<u>1</u>	<u>2 3 4</u>	<u>5 6</u>
23.	I really like the people I interact with and the security around me is good. <u>Nan nyanyari jambu ku ngutulu laga laga kunan ku tiye na 'bori na kuwe ni a na'bu</u>	<u>1</u>	<u>2 3 4</u>	<u>5 6</u>
24.	Often, I do not feel very competent. Dingit ku'de nan nginga bori a narot	<u>1</u>	<u>2 3 4</u>	<u>5 6</u>
25.	I feel pressured in my life. Dingit ku'de nan yinga mugu ku romgbo pari kuwe ruu.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u>
26.	People I know tell me I am good at what I do. Ngutulu laga nan adeni takindra nan adi nan a lo'bo in ngo laga nan kon	<u>1</u>	<u>2 3 4</u>	<u>5 6</u>
27.	I get along with people I come into contact with. Nan tomorija 'bori ku ngutulu laga nan ririwoju kilo	<u>1</u>	<u>2 3 4</u>	<u>5 6</u>
28.	I pretty much keep to myself and don't have a lot of social contacts. Nan 'bura de'ya kuwe mugun I'do nan 'bakan riwoju ngutulu jore I saka	<u>1</u>	<u>2 3 4</u>	<u>5 6</u>
29.	I generally feel free to express my ideas and opinions. Nan giri yinga mugu gbonga I kpeja na metesi kiye ku ramesi	<u>1</u>	<u>2 3 4</u>	<u>5 6</u>
30.	I consider the people I regularly interact with to be my friends. Nan yubo ngutulu laga nan kekendra kugele pero ling I gbe'da a worisi kiye	<u>1</u>	<u>2 3 4</u>	<u>5 6</u>
31.	I have been able to learn interesting new skills recently. Nan a gbo'da ku totore I denunda na konesi loluduko petepete.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u>
32.	In my daily life, I frequently have to do what I am told. Kuwe ruu naga pero ling, nan wule I kondra na ngo laga a trukoki nan	<u>1</u>	<u>2 3 4</u>	<u>5 6</u>
33.	People in my life care about me.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u>

	Ngutulu laga kiye ruu katani kilo a tiju nan.			<u>7</u>
34.	Most days I feel a sense of accomplishment from what I do. Pero jore kilo nan agbo'da ku yeye lo lengani 'bura ngo lagan a kokon	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
35.	People I interact with on a daily basis tend to take my feelings into consideration. Ngutulu lagan an tujambu kugele pero ling kilo 'dekakin 'dumadru gbilinget liyo lo I petesi	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
36.	In my life I do not get much of a chance to show how capable I am. Kiye ruu katani naka rumbi jore pirit I kpeja nan kokon nyok	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
37.	There are not many people that I am close to. Na 'bakan ngutulu jore laga nan nyoga ku ko.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
38.	I feel like I can pretty much be myself in my daily situations. Nan yinga 'bori beti nan 'bura juki gbo'da ku 'bori kiye losakaye ni pero ling	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
39.	The people I interact with regularly do not seem to like me much. Ngutulu laga yi sakani kugele 'duu kilo puru a nyari nan 'bura	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
40.	I often do not feel very capable e.g decision making, and engagement in employment. Nan woji 'bayi yinga 'bori logo.	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
41.	There is not much opportunity for me to decide for myself how to do things in my daily life in this area. Na 'baka kiko laga nan ngerijini kuliya kuwe I kondra na kitesi kiye ruu I pirit naga na sakani	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
42.	People are generally pretty friendly towards me. Ngutulu kilo woji a lo'bu I tunyarkinda na nan	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>

Appendix 6: Basic Needs Satisfaction in General Scale (BNSG-S): English-Kakwa.

Please read each of the following items carefully, thinking about how it relates to your life, and then indicate how true it is for you. Use the following scale to respond:

Yi ma'yu do kene gele ko gele kilo wenya la kak de soso, yeyene kugbo ko mora ku gbilinget

1	2	3	4	5	6	7
Completely disagree		Agree			Completely agree	
Na aku yup tro		na a yup			na a yup parik	

lolulo adidinyo, i'do kpene ko tandi a nyo ku do. Yakine temesi laga kilode i nyokundo:

<u>1</u>	It is important for me to collaborate and interact with other people in this area. A na'but ku nan I mora i'do I kekendra ku ngutulu laga kaya piri ni	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
<u>2</u>	The education services provided in this community make me happy Todinet naga na tiki yi kaya kotimi kine tikindra nan I liyongo	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
<u>3</u>	Food supply is often insufficient in this area. Nyosu na koraki yi 'guu kine 'baya romoki yi kakya piri ni	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
<u>4</u>	I am at peace when security is firm in my surroundings. Na gboku tali ku ritesi naga kiye nyona ni kine a ringi	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
<u>5</u>	Accessing employment is very possible for me in this area Riyaju na kita kaya pirini 'ba babangesi kiye piri ni	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
<u>6</u>	I feel uncomfortable when I am separated from my family or unable to bury my beloved ones. Na yingi 'beri po'di'di ku nan a teriya ku ngutu ti 'bang kiye kugbo nan 'baya kega nuga na ngutu la na a nyari kilo	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
<u>7</u>	I feel I have been separated from my friends and family. Na yinga 'bori nan a teriya ku worito kiye I'do ku ngutu ti 'bang.			
<u>8</u>	I have been actively engaged in income generating activities or projects. Nan a gbeda ku tupa'de I lubo I kitise na jowundra riye kugbo lotomore lo kitesi	<u>1</u>	<u>2 3 4</u>	<u>5 6</u> <u>7</u>
<u>9</u>	We have sufficient health services in this area.			

	Yi gboku lokesi ti kelan naga rorooki yi kaya piri ni			
--	---	--	--	--

Appendix 7: Demographics (Denesi konu ki): English- Kakwa

Age:.....

kingajin

Sex: Male.....Female.....

Tokeret na yungelet: lolale.....nunakpa

Religion: Christian.....Muslim..... Others..... Non-religious.....

Kpakpadru ya: kuristayo.....isilamu.....ku'det.....bayi kpakpadru

Occupation (Are you Employed?) Yes.... No.....

Kiteyisi (do kikita) na kikita’bayi

Marital status: Single.....Married..... Divorced.....

Gelet na yemba: aku yemba.....a yembaa reki.....

Nationality:

Kiji druma

Level of education: Never studied.....Primary..... Secondary.....Tertiary

Institution.....Diploma.....University degree.....

Kii na todinet: aku todino.....kilasi naga kak.....seniya.....kone ku keni.....

Dipoloma.....digiri...

Appendix 8: Ryff’s Psychology Well-Being (PWB) Scale: English- Kakwa.

Instructions: denesi

Please indicate your degree of agreement (using a score ranging from 1-6 Strongly Disagree to Strongly Agree) to the following sentences.

Toot ‘delaki rukesi konu suluja I sukundo na galiet lakadi bukiet (1-6) parik do aka ruk ama do a ruk parik I wuresi naga kunede kini

		Strongly Disagree Parik aku yup		Strongly Agree Ayubo parik
43.	“I am not afraid to voice my opinions, even when they are in opposition to the opinions of most people.” nan ‘bakana kujet ikpeja na rorot kiye kulungat ki madi kuwo kulu I payi laga lo rerenye katayu I rorot ku ngutulu rodri kini	1	2 3 4 5	6
44.	“For me, life has been a continuous process of learning, changing, and growth.” Ka naa ruut agbo’daki a tesimbu na denda, tagayiresi ku I’do ‘durujo	1	2 3 4 5	6
45.	“In general, I feel I am in charge of the situation in which I live.” Girina na a rambu nan ilo I sugu’yo na konesi ama gbo’daki I pirina nan sisi’dani na	1	2 3 4 5	6
46.	“People would describe me as a giving person, willing to share my time with others.” Ngutukilo tomosa nan adi na ngolo ngutu laga ka’doke, kekik nyariju na sa ku ku’de	1	2 3 4 5	6
47.	“I am not interested in activities that will expand my horizons.” na ‘bakana kuret I ngo laga lo to’durujo na gbogbo	1	2 3 4 5	6
48.	“I enjoy making plans for the future and working to make them a reality.” Nan ‘busaki kukunda petesi naga ku ngerot yala kitakindra I bonga naga a gbak	1	2 3 4 5	6

49.	<p>“Most people see me as loving and affectionate.”</p> <p>Redini ku ngutulu gbonga na gboso ngutu laga lo nyariju do lo kunyariju</p>	1	2 3 4 5	6
50.	<p>“In many ways I feel disappointed about my achievements in life.”</p> <p>I kikoli rodin na a rambu na tuyongot I bubusi naga nan rumbuni I ruu katanina</p>	1	2 3 4 5	6
51.	<p>“I live life one day at a time and don’t really think about the future.”</p> <p>Nan a si’daki ruut I lunga gelet ku sa gele nan aku ru rambu na kuliya ti ngerot</p>	1	2 3 4 5	6
52.	<p>“I tend to worry about what other people think of me.”</p> <p>Nan a gbo’daki ku kujet I kiina ngutulu laga lo rambu kulia kiye kik kilo</p>	1	2 3 4 5	6
53.	<p>“When I look at the story of my life, I am pleased with how things have turned out.”</p> <p>Ku na meda likikiri liyo lo ruu, nan a gbo’da ku liyongo I kii nan go lagan a wusu kango</p>	1	2 3 4 5	6
54.	<p>“I have difficulty arranging my life in a way that is satisfying to me.”</p> <p>Nan a gbo’da ku togolesi I pedra na ruu I kiko laga nan a yimoni</p>	1	2 3 4 5	6
55.	<p>“My decisions are not usually influenced by what everyone else is doing.”</p> <p>Wusesi kiye kine ani gbo’da kokoreyi I gberi laga ngutulu kilo konda lo</p>	1	2 3 4 5	6
56.	<p>“I gave up trying to make big improvements or changes in my life a long time ago.”</p> <p>Nan a reda moruju na gayiresi I ruu katani ‘berot</p>	1	2 3 4 5	6
57.	<p>“The demands of everyday life often get me down.”</p> <p>Mindi na lunga gelegele na ruu na tikinda nan kak</p>	1	2 3 4 5	6
58.	<p>“I have not experienced many warm and trusting relationships with others.”</p> <p>Nan aku rumba yeyesi ‘berot redin ku tomesi I’do yupesi na</p>	1	2 3 4 5	6

	didingita ku ku'de ngultulu			
59.	<p>"I think it is important to have new experiences that challenge how you think about yourself and the world."</p> <p>Nan rambu adi a na'but I gbo na rumba na kyinyi na ngangariju adidinyo do rambu ku 'beri ku I kujokini</p>	1	2 3 4 5	6
60.	<p>"Maintaining close relationships has been difficult and frustrating for me."</p> <p>Ririda lagan a tomoret I na agbo'daki nagot ku tomiyesi kiyeni</p>	1	2 3 4 5	6
61.	<p>"My attitude about myself is probably not as positive as most people feel about themselves."</p> <p>Gbiyeri laga kiye kini lo ku metet liyo aku gbo'da a lo'but I kiina ngutulu ka'de ka'da rambi 'beri na</p>	1	2 3 4 5	6
62.	<p>"I have a sense of direction and purpose in life."</p> <p>Nan gbo'da ku kyinyi na kpeza pirit ku mindo ngani I ruu kata</p>	1	2 3 4 5	6
63.	<p>"I judge myself by what I think is important, not by the values of what others think is important."</p> <p>Nan ngerija makatat liyo ku ngolaga nan a rambu alo'bu ani gbo'da ku metet na'bu na ku'de kilo rambu a nabut na.</p>	1	2 3 4 5	6
64.	<p>"In general, I feel confident and positive about myself."</p> <p>Girina, gbilinget liyo lo a lgo I'do a lo'ba ku mugu</p>	1	2 3 4 5	6
65.	<p>"I have been able to build a living environment and a lifestyle for myself that is much to my liking."</p> <p>Nan a gbo'da so I 'dugo na losakaye lo'but ku ruu na gberi liyo lo laga nan a tunyariju kik</p>	1	2 3 4 5	6
66.	<p>"I tend to be influenced by people with strong opinions."</p> <p>Nan moruju I kebu na ngutulu laga ku yeyesi nago</p>	1	2 3 4 5	6
67.	<p>"I do not enjoy being in new situations that require me to change my old familiar ways of doing things."</p> <p>Nan ani nyola I sakak na ludu kuju naga mimindo tugeru na gberi liyo laga n kondrini kapa 'bero na</p>	1	2 3 4 5	6
68.	<p>"I do not fit very well with the people and the community around</p>	1	2 3 4	6

	me.” Na aku juki ‘bura ku ngutulu ku lotomore laga kuyo nyona ni		5	
69.	“I know that I can trust my friends, and they know they can trust me.” Nan a deni na I’do yuyup werisi kiye kilo I’do kara yuyup na	1	2 3 4 5	6
70.	“When I think about it, I haven’t really improved much as a person over the years.” Ku nan yeyeju kuliya ngani, na aku gayireju ‘burat gboso a ngutu laga lo kingajin bo yu	1	2 3 4 5	6
71.	“Some people wander aimlessly through life, but I am not one of them.” Ngutulu ku’de woro ‘bakana yolesi kisi ko I ruu, ‘bo na gbo’da beti gele lasi ko	1	2 3 4 5	6
72.	“I often feel lonely because I have few close friends with whom to share my concerns.” Na dingita jore bonga ‘bori ka’delo kujunaga nan gbo’da ku werisi ‘baji laga nyona laga nan ngariju tomoni.	1	2 3 4 5	6
73.	“When I compare myself to friends and acquaintances, it makes me feel good about who I am.” Ku na tujodru ‘bori ku werisi kiye I’do ku laga yi tungariju kilo, tikinda nan bonga a lo’bu kuwe kik	1	2 3 4 5	6
74.	“I don’t have a good sense of what it is I’m trying to accomplish in life.” Nan aku gbo’daki ku kpinyi I ngo lagan a moruju lenga kuwe ruu	1	2 3 4 5	6
75.	“I sometimes feel as if I’ve done all there is to do in life.” Nan dingit ku’de bonga beti na a kon ling ngo laga na mindro kunda	1	2 3 4 5	6
76.	“I feel like many of the people I know have gotten more out of life than I have.” Na bonga beti ngutulu jore laga nan a deni kilo a riwoju a tiga kese ruu longu nan	1	2 3 4 5	6
77.	“I have confidence in my opinions, even if they are contrary to the	1	2 3 4	6

	general consensus.” Nan gbo ku ringgit kiye ramesi, kugbo naga ka’de ku na wuleni jore		5	
78.	“I am quite good at managing the many responsibilities of my daily life.” Nan a lobut I riridra na kitesi rodin i perot kiye ruu ni	1	2 3 4 5	6
79.	“I have the sense that I have developed a lot as a person over time.” Nan a gbo’da ku kpinyi naga adi na to’durujo ‘beri a tiga be ngutu I lunga jore	1	2 3 4 5	6
80.	“I enjoy personal and mutual conversations with family members and friends.” Nan liliyongo I jamesi naga ‘bura ko ngutu i’do ku naga gbonga ko marateji kiye I ‘bang I’do ku werisi	1	2 3 4 5	6
81.	“My daily activities often seem trivial and unimportant to me.” Kitesi kiye pero ling puru beti ‘baji saa I’do ‘ba ‘bu’busi kuweni	1	2 3 4 5	6
82.	“I like most parts of my personality.” Nan a nyari gongeta redin kiye losakaye	1	2 3 4 5	6
83.	“It’s difficult for me to voice my own opinions on controversial matters.” Na bonga a nagot niyo I kpeza na roro lo yeyesi kiye I kuliya naga ‘baya mora	1	2 3 4 5	6
84.	“I often feel overwhelmed by my responsibilities.” Nan I dingitat ku’de kine yinga mugu a po’di’di I ngo laga na tizu kilo	1	2 3 4 5	6

Appendix 9: Social –Cultural Adaption Scale (SCAS-R): English-Kakwa.

Building and maintaining relationships.

Ndugo ko ririda na tumarate

		1 Not at all Competent 'baka ringit				5 Extremely competent Ku ringgit pari
1.	Managing my daily routines/ responsibilities. Ririda na kitesi mulunga/ ku nepesi	1	2	3	4	5
2.	Interacting at social events. Jambu I pirit na losakaye lo sosopo	1	2	3	4	5
3.	Maintaining my hobbies and interests. Ririda na ngo laga na nyari kondra ku nyaresi kiye	1	2	3	4	5
4.	Adapting to the noise level in my neighborhood. Rugo I gbeda I wongosi jore kuwe dingoro	1	2	3	4	5
5.	Accurately interpreting and responding to other people's gestures and facial expressions. Na temba sona I timindra ku teyitokindo na ku'de kilo ngutulu kpiyesi ku metesi ti komong	1	2	3	4	5
6.	Working effectively with other people Kitakindra 'burat ku ngutulu ku'de kilo	1	2	3	4	5
7.	Obtaining community services, I require. Rumbini na lokesi to lotomore, nan mamak	1	2	3	4	5
8.	Adapting to the population density. Totojumukindra I ngutulu lo sakak I kak ni	1	2	3	4	5
9.	Understanding and speaking [Lugbara]. Yenunda I'do kukuliya kulia (kakwa)	1	2	3	4	5
10.	Varying the rate of my speaking in a culturally appropriate manner. Tuka'det na ringgit niyo na kuliya na nyara I keru	1	2	3	4	5

11.	Gaining feedback from other people to help improve my performance. Momorani nan yoke ku ku'de kilo ngutulu logu I tokija na ringgit na kita niyo	1	2	3	4	5
12.	Accurately interpreting and responding to other people's emotions. 'burat nyonyogu ku teyitokindo na ngutulu ku'de kilo gbilinget	1	2	3	4	5
13.	Attending or participating in community activities. Si'daki I'do lipokindo I kitesi ti tomore	1	2	3	4	5
14.	Finding my way around. Rumbini na kiko liyo kiye nyoga	1	2	3	4	5
15.	Interacting with members of the opposite sex. Jambu ku ngutulu laga ka'de ku nan I yungelet	1	2	3	4	5
16.	Expressing my ideas to other people in a culturally appropriate manner. Ngariju na yeyesi ku ngutulu ku'de kilo na nyara I keru	1	2	3	4	5
17.	Dealing with the bureaucracy. Konda I na toduma de ni	1	2	3	4	5
18.	Adapting to the pace of life. Morakinda in tuka'de na ruu	1	2	3	4	5
19.	Reading and writing [Lugbara]. Kenda ku wurujo (kakuwa)	1	2	3	4	5
20.	Changing my behavior to suit social norms, rules, attitudes, beliefs, and customs. Tugeyeru lo gberii morakindra ku sopo na saka,saresi, logbiyeri, yubo ku rope	1	2	3	4	5

Appendix 10: Refugees and Ugandans SPSS-Amos Structural Equation Modelling outputs

Groups

Group number 1 (Group number 1)

Notes for Group (Group number 1)

The model is recursive.

Sample size = 250

Variable Summary (Refugees)

Your model contains the following variables (Refugees)

Observed, endogenous variables

Competence

Relatedness

Autonomy

Psychological_Wellbeing

Psychological_Basic_Needs_Satisfaction_Generated_scale

Unobserved, exogenous variables

BPNS

e3

e2

e1

e4

e5

Variable counts (Refugees)

Number of variables in your model: 11

Number of observed variables: 5

Number of unobserved variables: 6

Number of exogenous variables: 6

Number of endogenous variables: 5

Parameter Summary (Refugees)

	Weights	Covariances	Variances	Means	Intercepts	Total
Fixed	6	0	0	0	0	6
Labeled	0	0	0	0	0	0
Unlabeled	4	0	6	0	0	10
Total	10	0	6	0	0	16

Group number 2 (Group number 2)

Notes for Group (Group number 2)

The model is recursive.

Sample size = 250

Variable Summary (Ugandans)

Your model contains the following variables (Ugandans)

Observed, endogenous variables

Competence

Relatedness

Autonomy

Psychological_Wellbeing

Psychological_Basic_Needs_Satisfaction_Generated_scale

Unobserved, exogenous variables

BPNS

e3

e2

e1

e4

e5

Variable counts (Ugandans)

Number of variables in your model: 11

Number of observed variables: 5

Number of unobserved variables: 6

Number of exogenous variables: 6

Number of endogenous variables: 5

Parameter Summary (Ugandans)

	Weights	Covariances	Variances	Means	Intercepts	Total
Fixed	6	0	0	0	0	6
Labeled	0	0	0	0	0	0
Unlabeled	4	0	6	0	0	10
Total	10	0	6	0	0	16

Models

Default model (Default model)

Notes for Model (Default model)

Computation of degrees of freedom (Default model)

Number of distinct sample moments: 30

Number of distinct parameters to be estimated: 20

Degrees of freedom (30 - 20): 10

Result (Default model)

Minimum was achieved

Chi-square = 24,326

Degrees of freedom = 10

Probability level = ,007

Refugees (Refugees - Default model)

Estimates (Refugees - Default model)

Scalar Estimates (Refugees - Default model)

Maximum Likelihood Estimates

Regression Weights: (Refugees - Default model)

			Estimate	S.E.	C.R.	P	Label
Competence	<---	BPNS	-,137	,177	-,775	,438	
Relatedness	<---	BPNS	-,369	,185	-1,997	,046	
Autonomy	<---	BPNS	1,000				
Psychological_Wellbeing	<---	BPNS	1,569	,368	4,270	***	
Psychological_Basic_Needs_Satisfaction_Generated_scale	<---	BPNS	1,965	<u>,392</u>	5,009	***	

Standardized Regression Weights: (Refugees - Default model)

			Estimate
Competence	<---	BPNS	-,056
Relatedness	<---	BPNS	-,152
Autonomy	<---	BPNS	,382
Psychological_Wellbeing	<---	BPNS	,848
Psychological_Basic_Needs_Satisfaction_Generated_scale	<---	BPNS	,652

Variiances: (Refugees - Default model)

	Estimate	S.E.	C.R.	P	Label
BPNS	,071	,027	2,651	,008	
e3	,423	,038	11,148	***	

	Estimate	S.E.	C.R.	P	Label
e2	,413	,037	11,079	***	
e1	,416	,040	10,414	***	
e4	,069	,034	2,000	,045	
e5	,372	,063	5,936	***	

Ugandans (Ugandans - Default model)

Estimates (Ugandans - Default model)

Scalar Estimates (Ugandans - Default model)

Maximum Likelihood Estimates

Regression Weights: (Ugandans - Default model)

			Estimate	S.E.	C.R.	P	Label
Competence	<---	BP	-,234	,176	-	,18	4
		NS					
Relatedness	<---	BP	1,039	,254	4,089	***	
		NS					
Autonomy	<---	BP	1,000				
		NS					
Psychological_Wellbeing	<---	BP	2,281	,483	4,721	***	
		NS					
Psychological_Basic_Needs_Satisfaction_Generated_scale	<---	BP	2,149	,440	4,888	***	
		NS					

Standardized Regression Weights: (Ugandans - Default model)

			Estimate
Competence	<---	BPNS	-,100
Relatedness	<---	BPNS	,413
Autonomy	<---	BPNS	,384
Psychological_Wellbeing	<---	BPNS	,796

	Estimate
Psychological_Basic_Needs_Satisfaction_Generated_scale <--- BPNS	,657

Variances: (Ugandans - Default model)

	Estimate	S.E.	C.R.	P	Label
BPNS	,044	,016	2,680	,007	
e3	,236	,021	11,118	***	
e2	,230	,022	10,284	***	
e1	,252	,024	10,430	***	
e4	,132	,036	3,702	***	
e5	,266	,039	6,902	***	

Minimization History (Default model)

Iteration		Negative eigenvalues	Condition #	Smallest eigenvalue	Diameter	F	NTries	Ratio
0	e	7		-,069	9999,000	924,380	0	9999,000
1	e	4		-,095	1,262	430,456	20	,948
2	e	2		-,032	,862	189,547	5	,864
3	e	1		-,006	1,040	120,140	7	,741
4	e	0	143,055		,743	58,487	5	,706
5	e	0	271,079		,454	39,844	2	,000
6	e	0	815,798		,528	28,305	1	1,201
7	e	0	2059,037		,425	25,166	1	1,192
8	e	0	3917,014		,263	24,421	1	1,147
9	e	0	5174,051		,116	24,329	1	1,092
10	e	0	5302,279		,024	24,326	1	1,025
11	e	0	5249,398		,001	24,326	1	1,001

Model Fit Summary

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	20	24,326	10	,007	2,433
Saturated model	30	,000	0		
Independence model	10	292,044	20	,000	14,602

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	,020	,981	,942	,327
Saturated model	,000	1,000		
Independence model	,079	,802	,704	,535

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	,917	,833	,949	,895	,947
Saturated model	1,000		1,000		1,000
Independence model	,000	,000	,000	,000	,000

Parsimony-Adjusted Measures

Model	PRATIO	PNFI	PCFI
Default model	,500	,458	,474
Saturated model	,000	,000	,000
Independence model	1,000	,000	,000

NCP

Model	NCP	LO 90	HI 90
Default model	14,326	3,536	32,787
Saturated model	,000	,000	,000
Independence model	272,044	220,468	331,064

FMIN

Model	FMIN	F0	LO 90	HI 90
Default model	,049	,029	,007	,066
Saturated model	,000	,000	,000	,000
Independence model	,586	,546	,443	,665

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	,054	,027	,081	,372
Independence model	,165	,149	,182	,000

AIC

Model	AIC	BCC	BIC	CAIC
Default model	64,326	65,314		
Saturated model	60,000	61,481		
Independence model	312,044	312,538		

ECVI

Model	ECVI	LO 90	HI 90	MECVI
Default model	,129	,108	,166	,131
Saturated model	,120	,120	,120	,123

Model	ECVI	LO 90	HI 90	MECVI
Independence model	,627	,523	,745	,628

HOELTER

Model	HOELTER ,05	HOELTER ,01
Default model	376	477
Independence model	55	66

Execution time summary

Minimization: ,045

Miscellaneous: ,244

Bootstrap: ,000

Total: ,289

Appendix 11: Regression analysis output

Social Cultural Integration and Psychological Well-being Among Refugees

Regression

		Correlations			
		Age	Sex	Religion	Occupation
Age	Pearson Correlation	1	-,050	-,076	,052
	Sig. (2-tailed)		,430	,232	,413
	N	250	250	250	250
Sex	Pearson Correlation	-,050	1	-,150	-,122
	Sig. (2-tailed)	,430		,018	,053
	N	250	250	250	250
Religion	Pearson Correlation	-,076	-,150	1	,021

	Sig. (2-tailed)	,232	,018		,737
	N	250	250	250	250
Occupation	Pearson Correlation	,052	-,122	,021	1
	Sig. (2-tailed)	,413	,053	,737	
	N	250	250	250	250
Marital status	Pearson Correlation	,292	,036	-,078	-,064
	Sig. (2-tailed)	<,001	,566	,217	,315
	N	250	250	250	250
Level of education	Pearson Correlation	-,014	-,088	,123	,224
	Sig. (2-tailed)	,827	,165	,053	<,001
	N	250	250	250	250
Adjustment	Pearson Correlation	-,145	-,105	,307	-,028
	Sig. (2-tailed)	,022	,097	<,001	,662
	N	250	250	250	250
Social-Cultural Integration	Pearson Correlation	-,098	-,109	,163	,060
	Sig. (2-tailed)	,122	,085	,010	,347
	N	250	250	250	250
Psychological well-being	Pearson Correlation	-,064	,046	,232	-,064
	Sig. (2-tailed)	,310	,466	<,001	,317
	N	250	250	250	250

Correlations

		Marital status	Level of education	Adjustment with 9 items
Age	Pearson Correlation	,292	-,014	-,145
	Sig. (2-tailed)	<,001	,827	,022
	N	250	250	250
Sex	Pearson Correlation	,036	-,088	-,105
	Sig. (2-tailed)	,566	,165	,097
	N	250	250	250
Religion	Pearson Correlation	-,078	,123	,307
	Sig. (2-tailed)	,217	,053	<,001
	N	250	250	250
Occupation	Pearson Correlation	-,064	,224	-,028
	Sig. (2-tailed)	,315	<,001	,662
	N	250	250	250
Marital status	Pearson Correlation	1	-,129	-,198
	Sig. (2-tailed)		,042	,002

Level of education	N	250	250	250
	Pearson Correlation	-,129	1	,009
	Sig. (2-tailed)	,042		,885
Adjustment	N	250	250	250
	Pearson Correlation	-,198	,009	1
	Sig. (2-tailed)	,002	,885	
Social-Cultural Integration	N	250	250	250
	Pearson Correlation	-,158	-,004	,305
	Sig. (2-tailed)	,012	,952	<,001
Psychological well-being	N	250	250	250
	Pearson Correlation	-,122	,053	,550
	Sig. (2-tailed)	,053	,408	<,001
	N	250	250	250

Correlations

		Social-Cultural Integration	Psychological well-being
Age	Pearson Correlation	-,098	-,064
	Sig. (2-tailed)	,122	,310
	N	250	250
Sex	Pearson Correlation	-,109	,046
	Sig. (2-tailed)	,085	,466
	N	250	250
Religion	Pearson Correlation	,163	,232
	Sig. (2-tailed)	,010	<,001
	N	250	250
Occupation	Pearson Correlation	,060	-,064
	Sig. (2-tailed)	,347	,317
	N	250	250
Marital status	Pearson Correlation	-,158	-,122
	Sig. (2-tailed)	,012	,053
	N	250	250
Level of education	Pearson Correlation	-,004	,053
	Sig. (2-tailed)	,952	,408
	N	250	250
Adjustment	Pearson Correlation	,305	,550
	Sig. (2-tailed)	<,001	<,001
	N	250	250

Social-Cultural Integration	Pearson Correlation	1	,332
	Sig. (2-tailed)		<,001
	N	250	250
Psychological well-being	Pearson Correlation	,332	1
	Sig. (2-tailed)	<,001	
	N	250	250

Regression

Variables Entered/Removed^a

Model	Variables Entered	Variables Removed	Method
1	Level of education, Age, Sex, Religion, Occupation, Marital status ^b		. Enter
2	Social-Cultural Integration		. Enter
3	Adjustment ^b		. Enter

a. Dependent Variable: Psychological well-being

b. All requested variables entered.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics	
					R Square Change	F Change
1	,278 ^a	,077	,054	,482	,077	3,384
2	,408 ^b	,167	,142	,459	,089	25,963
3	,599 ^c	,358	,337	,403	,192	72,085

Model Summary

Model	Change Statistics		
	df1	df2	Sig. F Change

1	6	243	,003
2	1	242	<,001
3	1	241	<,001

a. Predictors: (Constant), Level of education, Age, Sex, Religion, Occupation, Marital status

b. Predictors: (Constant), Level of education, Age, Sex, Religion, Occupation, Marital status, Social-Cultural Integration

c. Predictors: (Constant), Level of education, Age, Sex, Religion, Occupation, Marital status, Social-Cultural Integration, Adjustment

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	4,709	6	,785	3,384	,003 ^b
	Residual	56,366	243	,232		
	Total	61,076	249			
2	Regression	10,171	7	1,453	6,907	<,001 ^c
	Residual	50,905	242	,210		
	Total	61,076	249			
3	Regression	21,891	8	2,736	16,830	<,001 ^d
	Residual	39,185	241	,163		
	Total	61,076	249			

a. Dependent Variable: Psychological well-being

b. Predictors: (Constant), Level of education, Age, Sex, Religion, Occupation, Marital status

c. Predictors: (Constant), Level of education, Age, Sex, Religion, Occupation, Marital status, Social-Cultural Integration

d. Predictors: (Constant), Level of education, Age, Sex, Religion, Occupation, Marital

status, Social-Cultural Integration, Adjustment

		Coefficients^a			
Model		Unstandardized Coefficients		Standardized	t
		B	Std. Error	Beta	
1	(Constant)	4,306	,222		19,426
	Age	-,009	,070	-,008	-,123
	Sex	,078	,062	,079	1,248
	Religion	,206	,056	,232	3,682
	Occupation	-,147	,129	-,073	-1,140
	Marital status	-,106	,066	-,105	-1,611
	Level of education	,018	,034	,034	,525
2	(Constant)	3,250	,296		10,986
	Age	,010	,067	,010	,154
	Sex	,104	,060	,105	1,740
	Religion	,167	,054	,188	3,106
	Occupation	-,180	,123	-,089	-1,469
	Marital status	-,065	,063	-,064	-1,027
	Level of education	,028	,033	,052	,846
	Social-Cultural Integration	,260	,051	,309	5,095
3	(Constant)	2,320	,282		8,221
	Age	,045	,059	,042	,765
	Sex	,127	,052	,129	2,429
	Religion	,058	,049	,066	1,191
	Occupation	-,130	,108	-,065	-1,205
	Marital status	-,002	,056	-,002	-,039
	Level of education	,036	,029	,067	1,242
	Social-Cultural Integration	,164	,046	,194	3,535
	Adjustment	,299	,035	,487	8,490

Coefficients^a

Model	Sig.
-------	------

1	(Constant)	<,001
	Age	,902
	Sex	,213
	Religion	<,001
	Occupation	,255
	Marital status	,108
	Level of education	,600
2	(Constant)	<,001
	Age	,878
	Sex	,083
	Religion	,002
	Occupation	,143
	Marital status	,305
	Level of education	,399
3	Social-Cultural Integration	<,001
	(Constant)	<,001
	Age	,445
	Sex	,016
	Religion	,235
	Occupation	,230
	Marital status	,969
	Level of education	,216
	Social-Cultural Integration	<,001
Adjustment	<,001	

a. Dependent Variable: Psychological well-being

Excluded Variables^a

Model		Beta In	t	Sig.	Partial Correlation
1	Social-Cultural Integration	,309 ^b	5,095	<,001	,311
	Adjustment	,537 ^b	9,432	<,001	,518
2	Adjustment	,487 ^c	8,490	<,001	,480

Excluded Variables^a

Model		Collinearity Statistics Tolerance
1	Social-Cultural Integration	,938
	Adjustment	,861
2	Adjustment	,810

a. Dependent Variable: Psychological well-being

b. Predictors in the Model: (Constant), Level of education, Age, Sex, Religion, Occupation, Marital status

c. Predictors in the Model: (Constant), Level of education, Age, Sex, Religion, Occupation, Marital status, Social-Cultural Integration

Participants' characteristics.

Frequencies

		Statistics						
Nationality		Age	Sex	Religion	Occupation	Marital status	Nationality	Level of education
Refugee	N	Valid	250	250	250	250	250	250
		Missing	0	0	0	0	0	0
	Mean		1.78	1.48	1.39	.06	1.93	1.00
Uganda	N	Valid	250	250	250	250	250	250
	n	Missing	0	0	0	0	0	0
	Mean		1.82	1.51	1.40	.06	1.92	2.00

Age

Nationality			Frequency	Percent	Valid Percent	Cumulative Percent
Refugee	Valid	65-100	5	2.0	2.0	2.0
		18-24 years	44	17.6	17.6	19.6
		25-64 years	201	80.4	80.4	100.0
		Total	250	100.0	100.0	
Ugandan	Valid	65-100	5	2.0	2.0	2.0
		18-24 years	36	14.4	14.4	16.4
		25-64 years	209	83.6	83.6	100.0
		Total	250	100.0	100.0	

Sex

Nationality			Frequency	Percent	Valid Percent	Cumulative Percent
Refugee	Valid	male	129	51.6	51.6	51.6
		female	121	48.4	48.4	100.0
		Total	250	100.0	100.0	
Ugandan	Valid	male	122	48.8	48.8	48.8
		female	128	51.2	51.2	100.0
		Total	250	100.0	100.0	

Religion

Nationality			Frequency	Percent	Valid Percent	Cumulative Percent
Refugee	Valid	Christian	160	64.0	64.0	64.0
		Muslim	83	33.2	33.2	97.2
		others	6	2.4	2.4	99.6
		non-religious	1	.4	.4	100.0
		Total	250	100.0	100.0	
Ugandan	Valid	Christian	151	60.4	60.4	60.4
		Muslim	98	39.2	39.2	99.6
		others	1	.4	.4	100.0
		Total	250	100.0	100.0	

Occupation

Nationality			Frequency	Percent	Valid Percent	Cumulative Percent
Refugee	Valid	not employed	234	93.6	93.6	93.6
		employed	16	6.4	6.4	100.0
		Total	250	100.0	100.0	
Ugandan	Valid	not employed	236	94.4	94.4	94.4
		employed	14	5.6	5.6	100.0
		Total	250	100.0	100.0	

Marital status

Nationality			Frequency	Percent	Valid Percent	Cumulative Percent
Refugee	Valid	single	36	14.4	14.4	14.4
		married	198	79.2	79.2	93.6
		divorced	13	5.2	5.2	98.8
		Widow/Widower	3	1.2	1.2	100.0
		Total	250	100.0	100.0	
Ugandan	Valid	single	32	12.8	12.8	12.8
		married	205	82.0	82.0	94.8
		divorced	13	5.2	5.2	100.0
		Total	250	100.0	100.0	

Level of education

Nationality			Frequency	Percent	Valid Percent	Cumulative Percent
Refugee	Valid	never studied	69	27.6	27.6	27.6
		Primary	114	45.6	45.6	73.2
		secondary	49	19.6	19.6	92.8

		diploma	13	5.2	5.2	98.0
		University degree	5	2.0	2.0	100.0
		Total	250	100.0	100.0	
Ugandan	Valid	never studied	80	32.0	32.0	32.0
		Primary	75	30.0	30.0	62.0
		secondary	88	35.2	35.2	97.2
		diploma	6	2.4	2.4	99.6
		University degree	1	.4	.4	100.0
		Total	250	100.0	100.0	

Appendix 12: Interview Guide English-Kakwa and Lugbara

Qualitative study guide:

Toke na dendrya na swot lo 'bu'busi

Interview guide for the Focus Group Discussion (FGD)

Toke na piyet ko tomoro na gurupe kaliliyak

1. What frustrates or encourages your Psychological well-being (*subjective feelings of happiness, satisfaction or dissatisfaction with life*)?

Nyo lo gwon kokorojuk kugwon tikindra ringit I yeyesi konu I saka na'but (tokoroki na gbilinget lo liyongo, jukin ko 'bajukin na sakak)?

2. How would you describe your current psychological well-being?

Do tukurikindro kpiyet ku 'busa na yeyesi konu kine tinadre?

3. Are there things that you have experienced as frustrations of your (*subjective feelings of happiness, or dissatisfaction with life*)? What have you done individually or as a group to achieve positive psychological well-being? Explain more about your response.

Kpiyesi kata tinadre na koruju bgilinget lolu lo sakak (tokoroki na gbilinget lo liyongo, jukin ko 'bajukin na sakak)? Do a kondra gwošo nyo a do lepe kugwon a gurupe I riwondri na 'bu'busi na yeyesi na togudo? Nyonyoke a naju konu tiyitokindro ni.

4. How do you comment about the actions that have been done by agencies, Non-Governmental Organizations, Government agencies to ensuring positive psychological well-being? What do you perceive as the NGOs, agencies, Government main activities?

Do gboku kuliet gwošo nyo I kiteyisi na kon munazamat kine, munazamat na 'bayeri took ku jurulo kine, ku munazamat na took ku juru lo I 'delakindra na 'bu'busi na yeyesi konu? Do yeyeju adinyo I kitesi ti munajamat na 'bayeri took ku juru lo, k una took ku jurulo kine?

5. How do you describe your current environment while you staying with people from different nationalities, tribes as well as ethnic background? What does this mean to you.

Do tukurikindro kpiyet nanat in losakaye lolu konu sakak ku ngutulu lo poo I juruwo ka'de ka'de, kotimito ku likikirit ka'de ka'de. Na'de kpeza nyo ku do lepe.



Qualitative study guide:

Otita Onita nele wuruwa siri

Interview guide for the Focus Group Discussion (FGD)

Otita zitani o'biyini e'yo ale nayazu tuwaluri

1. What frustrates or encourages your Psychological well-being (*subjective feelings of happiness, satisfaction or dissatisfaction with life*)?

A'duni mini okpo ako fe kadri ku omgbo fe mi omi ni adrizu alaru ni (esele amata ayikoniri, apita kadriku omgbo ak mi idriya)

2. How would you describe your current psychological well-being?

Mi eco ece mi ma omi ni adrizu alaruri sadisi ngoniru?

3. Are there things that you have experienced as frustrations of your (*subjective feelings of happiness, or dissatisfaction with life*)? *What have you* done individually or as a group to achieve positive psychological well-being? Explain more about your response.

Mi ama Afazi mini okpo ako fepini chi (esele ama ta ayikoniri, apita kadriku omgbo ak mi idriya) afa mini edele mi ngulipisi kadri'ku 'ba eyi piye otuzu omi ni adrizu alaru ni a'du? Mi ece mi onvita ma driya mgba

4. How do you comment about the actions that have been done by agencies, Non-Governmental Organizations, Government agencies to ensuring positive psychological well-being? What do you perceive as the NGOs, agencies, Government main activities?

Mi eco e'yo njee ngoni azi amuti pini edelerisi, amuti atita esupi gamente dri ku riya, amuti gamenti dririya otuta omini tezu alaru ri si? Mi egata ngoni amuti atita esupi gamente dri ku dii, amuti gamente dri dii ma azisi?

5. How do you describe your current environment while you staying with people from different nationalities, tribes as well as ethnic background? What does this mean to you.

Mi eco ece ngoni a'ata angulumu engapi suru 'du'du 'dii piye , a'bi ndundu yi piye riya? Eri cceta ngoniru mini.



Appendix 13: Informed Consent forms (English, Kakwa and Lugbara)

INFORMED CONSENT

Study Title: The Role of Basic Psychological Needs Satisfaction for the Psychological Wellbeing and Social-Cultural integration of Refugees in Rhino Camp Refugee Settlement, Uganda

Study Investigators; The Investigators in charge of this study are:

Name	Institution of affiliation	Telephone number	Email address
Principal Investigator: Juma Kalyegira	Jacobs University Bremen, Germany/Bremen International Graduate School of Social Sciences	+256782043693 +4915219017207	Kalyegirajuma@gmail.com
Co. Investigators			
Prof. Dr. Ulrich Kühnen	Jacobs University Bremen, Germany/ Bremen International Graduate School of Social Sciences	+494212003426	U.Kuehnen@jacobs-university.de
Prof. Dr. Klaus Boehnke	Jacobs University Bremen, Germany/ Bremen International Graduate School of Social Sciences	+494212003401	K.Boehnke@jacobs-university.de

Organizational Affiliation/ Collaboration and Sponsorship

This study is being conducted by Juma Kalyegira in collaboration with Prof. Dr. Ulrich Kühnen and Prof. Dr. Klaus Boehnke and funded by Catholic Academic Service and Prof. Dr. Klaus Boehnke.

Background and rationale for the study.

This research project is about The Role of Basic Psychological Needs Satisfaction for the Psychological Wellbeing and Social-Cultural integration of Refugees in Rhino Camp Refugee Settlement, Uganda and is being conducted at Rhino Camp This study involves conducting Focus Group Discussions with participants.

Purpose of this research study.

The purpose of this research study is to examine the role that basic psychological need satisfaction plays for the psychological well-being and social-cultural integration of refugees in Uganda and you are being asked to participate in this research study because you fall in the category mentioned above. For the host community, the study also included you as one of the participants to take part even when you are not a refugee but a member of a hosting community.



Length of your participation.

Your participation in the study will last 2-3 hours.

Where the Study is being done and number of participants.

This study is being conducted at Rhino Camp and Host community in Arua district/Terego District and about 54 for Qualitative study and 500 for quantitative study people are expected to take part in this study.

Study procedures.

Before you take part in this research study, the study must be explained to you and you must be given the chance to ask questions. You must read and sign this informed consent form. You will be given a copy of this consent form to take home with you. If you agree to take part in this study.

What will happen when you complete the study?

When your participation in the study ends, you will no longer have access to materials but they will be kept by the researcher for further analysis at host University to come up with final research work. kept safely at lockable shelves at BIGSSS and soft copies protected with passwords on computers and other electronic gadgets, this data will be kept at Jacobs University as guided by the policy for 10 years as this can serve a purpose of reference to the original source in case of any need. Your names will not be included (instead codes will be used) in the questionnaires, bio data will be separate from the questionnaire and these will be kept separately. You have a right to permit his data to be destroyed, more so at data entry and transcription the supporting individuals will be trained on how to adhere to ethical standards by keeping confidentiality hence ensuring privacy. No personal identifying information will be included in the analysis.

Compensation for participation in the study:

You will be compensated 7 Euros for participating in the study for your time (meals and refreshments valued at 2 Euros & transport refund valued at 5 euros). The rationale for providing for your transport is to ensure that the long distances within in the camp from home to venue and venue to home as some have to cover more than 20 km twice and more. "The cost does not mean that you have to provide information which you may not have but rather to cater for the expenses above".

Possible risks or discomforts while taking part in this study

The possible risks and discomforts that a participant might experience while in the study is psychological distress however the researcher will offer Psychological First Aid (PFA) because the researcher is a trained Clinical psychologist and has practiced in this very settlement in the past for 3 years. Later you will be referred to health services providers for further support. Regarding COVID 19, the researcher has been fully vaccinated against Covid-19, all respondents are to be provided with surgical masks by the researcher, more so sanitization will be done. A distance of 1.5m will be kept when interacting with respondents and no personal contacts will be permitted throughout the study. Interviews will collected in a one place to ensure adherence to the above steps and the Standard Operating Procedures put in place by the Ugandan Government.

Possible benefits to you for taking part in the study

There may be no direct benefits to you for participating in this study.



About participating in this study

Your participation in this study is voluntary. You may stop participating in this study at any time without penalty. Your decision not to take part in this study or to stop your participation will not affect your access to services. If you decide to stop taking part in this study, you should notify the investigator.

Alternatively, the investigator may stop your participation in this study at any time if he/she decides that it is in your best interest. He/she may also do this if you do not follow instructions.

Approval of the research study

This study has been approved by the Uganda Christian University Research Ethics Committee (UCUREC) and the Uganda National Council for Science and Technology (UNCST).

Confidentiality of study records

Information collected for this study is confidential. All study records accessed by the team other than the PI will use anonymous ID codes. You can also request for your data to be destroyed.

Names of contacts for questions about the study

If you have any questions about taking part in this study call the principle investigator Juma Kalyegira on +256782043693 or email at kalyegirajuma@gmail.com.

You may also contact the Uganda Christian University Research Ethics Committee (UCU- REC) for matters regarding this research or welfare when necessary through the following people;

1. Chairperson UCU-REC: Prof. Peter Waiswa, Mobile: 0772405357 Email: pwaiswa@musph.ac.ug
2. Secretariat UCU-REC: Mr. Osborn Ahimbisibwe, Mobile: 0312350885; 0775737627 Email: oahimbisibwe@ucu.ac.ug

Feedback on study findings and progress of the study

Upon finishing the entire study, seminars shall be organized to disseminate the study findings. Online zoom meetings shall be arranged to have this process concluded for disseminating results to the Ugandan Government through the office of prime minister (OPM) department of refugees, United Nation High Commission for Refugees (UNHCR) Uganda chapter and the local leaders and refugee leaders in Arua district.



Consent Page

I certify that I have read or have had read to me this consent form, describing the procedures, benefits and risks of the study titled **"The Role of Basic Psychological Needs Satisfaction for the Psychological Wellbeing and Social-Cultural integration of Refugees in Rhino Camp Refugee Settlement, Uganda"**, or that the consent form has been read and explained to me, and that I understand it. I have been given an opportunity to ask questions about the study and these have been answered to my satisfaction. I **agree/disagree** to participate voluntarily.

Date

Signature or mark of participant

Name of participant (print)

If participant cannot read the form herself (illiterate participant), a witness must sign here:

I was present while the informed consent form detailing the procedures, benefits and risks of the study were read to the participant. All questions raised by the participant were answered and the participant has **agreed/not agreed** to take part in the study.

Date

Signature of witness

Name of witness (print)

I certify that the nature and purpose, the potential benefits, and possible risks associated with participating in this study have been explained to the above individual (s).

Date

Signature of person who obtained consent

Name of person who obtained consent (print)



INFORMED CONSENT

Kweyet na torukoki

Study Title:The Role of Basic Psychological Needs Satisfaction for the Psychological Wellbeing and Social-Cultural integration of Refugees in Rhino Camp Refugee Settlement, Uganda

Tidinet kwe na kulya: konesi na metanani yozu 'bura na ngutu I kuwe 'burat a ko keriat ka'de ti ngutu lo poo I 'dana I mora kugele I kampu na rhino I juru lo uganda

Study Investigators; The Investigators in charge of this study are:

Tidinet ti kagalak ti kwesi ti kulya gwon a kulo:

Name	Institution of affiliation	Telephone number	Email address
Principal Investigator Druma lo kagalak: Juma Kalyegira	Jacobs University Bremen, Germany/Bremen International Graduate School of Social Sciences	+256782043693 +4915219017207	Kalyegirajuma@gmail.com
Co. Investigators Yumi ti kagalak			
Prof. Dr. Ulrich Kühnen	Jacobs University Bremen, Germany/ Bremen International Graduate School of Social Sciences	+494212003426	U.Kuehnen@jacobs-university.de
Prof. Dr. Klaus Boehnke	Jacobs University Bremen, Germany/ Bremen International Graduate School of Social Sciences	+494212003401	K.Boehnke@jacobs-university.de

Organizational Affiliation/ Collaboration and Sponsorship

Gurupe na tomore a ko na medya ngaresi

This study is being conducted by Juma Kalyegira in collaboration with Prof. Dr. Ulrich

Kühnen and Prof. Dr. Klaus Boehnke and funded by Catholic Academic Service and Prof. Dr. Klaus Boehnke.

Na galet na kwesi ti kulya a 'dola/ tokiye ku Juma Kalyegira kugele ko Prof. Dr. Ulrich

Kühnen a ko Prof. Dr. Klaus Boehnke kooti a ngarakin ko Catholic Academic Service a ko

Prof. Dr. Klaus Boehnke.



Background and rationale for the study.

Likikiri lo na todinet galet na kwesi ti kulya

This research project is about The Role of Basic Psychological Needs Satisfaction for the Psychological Wellbeing and Social-Cultural integration of Refugees in Rhino Camp Refugee Settlement, Uganda and is being conducted at Rhino Camp This study involves conducting Focus Group Discussions with participants.

.na galet na kwesi ti kulya/ kikolin ti kulya kweja adi kiteyesi nagu na metani yozu na ngutu na 'de'de karikin I gwon 'bura ku kenat ka'de ka'de ti ngutu lo po I 'dana I mora kugele I kampu na rhino rfugee settlement Uganda koti na kona rhino kampu ni. Na todinet galet na kwesi ti kulya, kona ko tomore na gurupe kaliliyak ko ngutu lo po I ngariju na jamesi

Purpose of this research study.

'bulit na ngina todinet halet na kwesi ti kulya a nyo.

The purpose of this research study is to examine the role that basic psychological need satisfaction plays for the psychological well-being and social-cultural integration of refugees in Uganda and you are being asked to participant in this research study because you fall in the category mentioned above. For the host community, the study also included you as one of the participants to take part even when you are not a refugee but a member of a hosting community.

'busan gwon a temba na kityesi/kiloling lo'but lo meteni yozu na ngutu kondya nyo I gwon 'bura ko keriat ka'de ka'de I mora na kugele ti ngutu lo po I 'dana I juru lo Uganda, nyena do a molo I na sidiet galet na kwesi ti kulya ku gwon do koti a lele lose. Ku mose juru koti gwon kata I na sidiet galet na kwesi ti kulya a ma'di nagwon ta bayin a rifigi ama a memba I swot lo ko mose juru.

Length of your participation.

Gwon inot I na sidiyet jonga dingit bgada

Your participation in the study will last 2-3 hours.

Gwon inot I na sidiyet lilit na todinet jonga sawalin 2-3

Where the Study is being done and number of participants.

Sidiyet gwon yak o ngutulu muda lo 'dekarikin

This study is being conducted at Rhino Camp and Host community in Arua district/Terego District and about 54 for Qualitative study and 500 for quantitative study people are expected to take part in this study.

Na si'diyet liliyet gwon whino kampu ko mose ti arua district/ terego district. Ngutulu gwoso 54 gwon a ti si'diet liliyet na swot lo 'bu'busi ama kenet na ngutu gwoso 500 gwe si'diet liliyet na swot lo tojore. Ngona a namba na ngutulu lo 'dekarikin I na si'diet liliyet

Study procedures.

Kikolin ti si'diet liliyet

Before you take part in this research study, the study must be explained to you and you must be given the chance to ask questions. You must read and sign this informed consent form. You will be given a copy of this consent form to take home with you. If you agree to take part in this study.

A kakwe na gwondi I na si'diet liliyet/galet na kwesi ti kulya na, do de tiki tokoret nanyet a do koti gwo ko dingit na pipiyesi. Do de keken ko nya'dodu konin I na waraga anyen gweja adi



do aje ruk I kondya sona. Do de koti gwon ko inot waraga na tirini do mede, ka'de ku do a rugo I gwon I na sidiet liliet.

What will happen when you complete the study?

Nyo lo gwon I misok na na sidiet liliet

When your participation in the study ends, you will no longer have access to materials but they will be kept by the researcher for further analysis at host University to come up with final research work. kept safely at lockable shelves at BIGSSS and soft copies protected with passwords on computers and other electronic gadgets, this data will be kept at Jacobs University as guided by the policy for 10 years as this can serve a purpose of reference to the original source in case of any need. Your names will not be included (instead codes will be used) in the questionnaires, bio data will be separate from the questionnaire and these will be kept separately. You have a right to permit his data to be destroyed, more so at data entry and transcription the supporting individuals will be trained on how to adhere to ethical standards by keeping confidentiality hence ensuring privacy. No personal identifying information will be included in the analysis.

Kuta aje tutungo jamesi kasuk I na sidiet liliet/ galet na kwesi ti kulya, do kode moga/ 'deba tito kiteyesi ti ama se de 'delani ko duma lo ina sidiet liliet I tu ngerot ko liliesi/ 'de' dekesi ti kik nagwon I ngote univasiti I po ko liliesi ti 'dutet na kita. Kine waragalin na kitani ta kine, 'de 'dela 'bura I sondukwoot nagwon I BIGSSS a ko na 'dela I mompiwuta jinn a kinu ko kinesi kase nagwon ti dena a bur. Ina waraga (liliet na 'dute) de delani I jackobs university ku kingajin puok (10). Anyen gwon a waraga toyiyet ko a gayi ko lopete. Karen kasuk ti suki/ wurokin nyin(ama namba jin lo ti yakiya) I waraga pipiyet likikirit lo gwolong gwon ka'de I kata na waraga pipiyet koti 'dele ka'de. Do gwon ko to'dirit I tukara na ina waraga a suu kega pirik I dingit tolupet nan yet. Nye katoloponit koti totidino I kulya ti kulyesi logwon ti kweya a sut kugwon kilo kulya temakindya a ti ngutu geleng. Koti longeat kweyesi ti ngutu ti bulo woroki kode tomoraki I dingit liliet

Compensation for participation in the study:

Ta 'de ryeju nyo I mukok na sidiet liliet/ galet na kwesi ti kulya

You will be compensated 7 Euros for participating in the study for your time (meals and refreshments valued at 2 Euros & transport refund valued at 5 euros). The rationale for providing for your transport is to ensure that the long distances within in the camp from home to venue and venue to home as some have to cover more than 20 km twice and more. "The cost does not mean that you have to provide information which you may not have but rather to cater for the expenses above".

Do 'de ryeju gurut elifu meriya murek kunyet budo ti Uganda (28,000Ug shs) (gwon ati kinyo, piyong, gurut kase a elifu budo ti Uganda (8,000Ug shs), gurut ti woriyesi gwon a elifu meriya murek ti Uganda (20,000Ug shs)) kugwon ku'de kasu po ni koti a yiteni I mede. Ngona woriet temakindya gwoso 20km kode jore.ina gurut ti gwon adi anyen do tindu rukesi lo'but ama a ti kinyo, piyong ku woriyesi koluk.

Possible risks or discomforts while taking part in this study

Kuliya naron/ nago na moga I na sidiet liliet gwon a nyo

The possible risks and discomforts that a participant might experience while in the study is psychological distress however the researcher will offer Psychological First Aid



(PFA) because the researcher is a trained Clinical psychologist and has practiced in this very settlement in the past for 3 years. Later you will be referred to health services providers for further support. Regarding COVID 19, the researcher has been fully vaccinated against Covid-19, all respondents are to be provided with surgical masks by the researcher, more so sanitization will be done. A distance of 1.5m will be kept when interacting with respondents and no personal contacts will be permitted throughout the study. Interviews will be collected in a one place to ensure adherence to the above steps and the Standard Operating Procedures put in place by the Ugandan Government.

Kine kulya naron/ nago nagwon ngutu de yeye kune gwon a 'belengo na yeyesi I kikolin ti ngongesi ama katodinonit ma de kukur ngilo ngutu kugwon nye a todino kikolin ku nyaresi ku a kita I na pirit ko kingajin 3. A do sonyoni I kadi na wini I metesi jore. I kulya ti twanti lo korona (COVID 19), nye katodiniet a wuju winit lo korona (COVID 19), koti nye de kokorakin karukok ti pipiyesi modili ti kutuk, yawa nago laleyesi ti konin. Bangesi sidiesi gwon a 1.5m, roman ko kenin kode tu'bo ko 'borik 'bayin tojo I lenga na sidiet liliet. Pipiyesi de gwon I pirit geleng anyen tiju saresi lo petakin miri I kulya ti gayi na (COVID 19)

Possible benefits to you for taking part in the study

Ngo na'but nagwon do ryeju I na si'diet liliet

There may be no direct benefits to you for participating in this study.

Ngo 'bayin nagwon do de ryeju I na sidiet liliet gwoso a ngutu

About participating in this study

Gwon inot I na sidiet liliet

Your participation in this study is voluntary. You may stop participating in this study at any time without penalty. Your decision not to take part in this study or to stop your participation will not affect your access to services. If you decide to stop taking part in this study, you should notify the investigator.

Alternatively, the investigator may stop your participation in this study at any time if he/she decides that it is in your best interest. He/she may also do this if you do not follow instructions.

Gwon inot tigwon ko ropet. Do de renyea/ gwo gwo'dan I sidiet liliet gbak 'dungoki na putet, koti ryenya inot ti goja do I ryeju na ngaresi. Ama ko do de pedya I ryenya kode I gwodan I na sidiet liliet, a kukwe a na'but ku do de a kwekin katodenuit/ kagalanit duma lo ngina sidiet liliet.

Koti kapipyanit de teteng do I gwon I na sidiet liliet ko dingit a po kode ku nye de ryeju adi do konakindya 'borik 'bura kode do ti kepo saresi.

Approval of the research study

Rukesi ti galesi I sidiet liliet na kwesi ti kulya

This study has been approved by the Uganda Christian University Research Ethics Committee (UCUREC) and the Uganda National Council for Science and Technology (UNCST).

Na kita (galesi ti kwesi ti kulya) a rukolo ku Uganda Christian university lotomore na galesi ti kulya (UCUREC) kugele ku uganda national council na science (UNCST) ku technology

Confidentiality of study records

Siri (ngo nagwon tibulo kyeya) I liliet

Information collected for this study is confidential. All study records accessed by the team other than the PI will use anonymous ID codes. You can also request for your data to be destroyed.



Kulyesi ku wuresi lo riye I na liliet gwo ti kyeya kango. Se de ling gbiyo ko nambajin koti do jujukin makundya likirit ilot I tukara kango

Names of contact for questions about the study

Karen ku nambajin ti singila ku do gwon ku piyesi

If you have any questions about taking part in this study call the principle investigator Juma Kalyegira on +256782043693 or email at kalyegirajuma@gmail.com.
Ku do gwon ku piyesi I kulya tin a sidiet liliet ko denet na kwesi ti kulya, lunge Juma Kalyegira I namba +256782043693 kode kalyegirajuma@gmail.com

You may also contact the Uganda Christian University Research Ethics Committee (UCU- REC) for matters regarding this research or welfare when necessary through the following people;

Do aje lungu gurupe na Uganda Christian university na galiel liliet (UCU- REC) I ruwoju na kuliet I na galiel liliet ama I dendiat na kuliet nagon I tiwu na mugu I ngutu logwot kilo

1. Chairperson UCU-REC: Prof. Peter Waiswa, Mobile: 0772405357 Email: pwaiswa@musph.ac.ug
2. Secretariat UCU-REC: Mr. Osborn Ahimbisibwe, Mobile: 0312350885; 0775737627 Email: oahimbisibwe@ucu.ac.ug
3. Money sidiet UCU-REC: Prof. Peter Waiswa, Mobile: 0772405357 Email: pwaiswa@musph.ac.ug
4. Kawuret UCU-REC: Mr. Osborn Ahimbisibwe, Mobile: 0312350885; 0775737627 Email: oahimbisibwe@ucu.ac.ug

Feedback on study findings and progress of the study

Rukesi/ ngona rye I na liliet kode kiyadu 'bura na kita

Upon finishing the entire study, seminars shall be organized to disseminate the study findings. Online zoom meetings shall be arranged to have this process concluded for disseminating results to the Ugandan Government through the office of prime minister (OPM) department of refugees, United Nation High Commission for Refugees (UNHCR) Uganda chapter and the local leaders and refugee leaders in Arua district.
I to'dudo na gala na kwesi ti kulya, ngutu de totomora I torukoki na 'dutet na kulya na rye kune. Koti mitingan na kona I gume de na pepeta anyen kpekini ngo na rye I na sidiet galiel na kwesi ti kulya ko miri lo Uganda long go ku makatab na prime minister (OPM) ku tomore na medya repiji lomore na medya ngo ling na moga fepiji (UNHCR) kale na Uganda a ko drumala ti mose juru a ko ti repiji I keji na arua district.



Consent Page

Pele na waraga na torukokin

I certify that I have read or have had read to me this consent form, describing the procedures, benefits and risks of the study titled “**The Role of Basic Psychological Needs Satisfaction for the Psychological Wellbeing and Social-Cultural integration of Refugees in Rhino Camp Refugee Settlement, Uganda**”, or that the consent form has been read and explained to me, and that I understand it. I have been given an opportunity to ask questions about the study and these have been answered to my satisfaction. I **agree/disagree** to participate voluntarily.

Na a ruk/ yimoni adi na a ken kode a kenakin na waraga toruket na kweja kiloling, ngo na'but kode ngo naron/nago I galet na kwesi ti kulya ku wuresi lo'but adi "kityesi na metani yozu 'bura na ngutu ako keriat ka'de ka'de ti ngutu lo po I 'dana I mora kugele I kampu na rhino I na I Uganda", kode na waraga toruket a kena ko a tokurukin nan koti na a kurun nye. Na a koloki dingit ti pipiyesi ti na kita ka a nye rukesi kase gwoso na 'degi nan a ruk/ kode a ka ruk I kita gbak ropet

Date
perok

Signature or mark of participant
konin nya'dotet

Name of participant (print)
Karen ti lo rugo I gwon I na sidiet liliet

If participant cannot read the form herself (illiterate participant), a witness must sign here:

Ko ilo ngutu ti bulo kendya, kangarakin lo koti ti konin nya'dolt gwe ni

I was present while the informed consent form detailing the procedures, benefits and risks of the study were read to the participant. All questions raised by the participant were answered and the participant has **agreed/not agreed** to take part in the study.

Na gwon kata I dingit na kenei waraga ruket kikolin kanyet, ngo na'but kode ko ngo narok/nago I ngutu ling na. piyesi ling a ryeju rukesi koti ngutu lo gwon o sidiet liliet a ruk/ ako ruk I gwon kugele I ina galet na kwesi ti kulya

Date
perok

Signature of witness
konin nya'dolet

Name of witness (print)
Lo Ngarakindya

I certify that the nature and purpose, the potential benefits, and possible risks associated with participating in this study have been explained to the above individual (s).
Kweja adi, ngona bgeya ko ngun ku bot na kulya, ngo na'but parik a ko naruk/ nago na mora ku ina sidiet liliet a tukuruki kilo ngutu/ lu

Date
perok

Signature of person who obtained consent
konin nya'dolet lo ngutu lo tindu waraga ruket



Name of person who obtained consent (print)

Karen ti ngutu lo tindu waraga rucket



INFORMED CONSENT

Aita vataberi

Study Title:The Role of Basic Psychological Needs Satisfaction for the Psychological Wellbeing and Social-Cultural integration of Refugees in Rhino Camp Refugee Settlement, Uganda

Onita drikuluri: azita 'bani le omini adrizu alari, ombgo omini adrizu kililiruri vini aata suru ndundu icizu omunyale pini pari eyi 'bazu rhino camp niri, ugandaa ogogo.

Study Investigators; The Investigators in charge of this study are:

Onita 'dii ondapiri; drile onita dii ondapiri ki:

Name	Institution of affiliation	Telephone number	Email address
Principal Investigator Drile ondapiri: Juma Kalyegira	Jacobs University Bremen, Germany/Bremen International Graduate School of Social Sciences	+256782043693 +4915219017207	Kalyegirajuma@gmail.com
Co. Investigators Ondapari mazi			
Prof. Dr. Ulrich Kühnen	Jacobs University Bremen, Germany/ Bremen International Graduate School of Social Sciences	+494212003426	U.Kuehnen@jacobs-university.de
Prof. Dr. Klaus Boehnke	Jacobs University Bremen, Germany/ Bremen International Graduate School of Social Sciences	+494212003401	K.Boehnke@jacobs-university.de

Organizational Affiliation/ Collaboration and Sponsorship

Amuti icita/ ngaapi twalu azini robiya otupiri

This study is being conducted by Juma Kalyegira in collaboration with Prof. Dr. Ulrich

Kühnen and Prof. Dr. Klaus Boehnke and funded by Catholic Academic Service and Prof. Dr.

Klaus Boehnke.

Onita ,dii idepiri eri Juma Kalyegira twalu Prof. Dr. Ulrich Kühnen vini Prof. Dr. Klaus

Boehnke azini robiya fepiri eri Catholic Academic Service vini Prof. Dr. Klaus Boehnke.



Background and rationale for the study.

E'doza anzini avaa onita ,dii driri

This research project is about The Role of Basic Psychological Needs Satisfaction for the Psychological Wellbeing and Social-Cultural integration of Refugees in Rhino Camp Refugee Settlement, Uganda and is being conducted at Rhino Camp This study involves conducting Focus Group Discussions with participants.

Otuta ondaza 'dii vuri eri nizu kini azii afa lele omini tezu omgbo piye alaruri fezu omini adrizu alaru vini icita suru ndundu 'dii icita a azu alaru pari rhino camp refugee settlement niri ma aleya, Uganda aa vini idezu rhino camp aa. Onita 'dii 'ba eri ide okuta 'ba ndundu pini e'yo ale nyazu twalu.

Purpose of this research study.

Asisile ondaza onita 'dii diri.

The purpose of this research study is to examine the role that basic psychological need satisfaction plays for the psychological well-being and social-cultural integration of refugees in Uganda and you are being asked to participant in this research study because you fall in the category mentioned above. For the host community, the study also included you as one of the participants to take part even when you are not a refugee but a member of a hosting community.

Asisile e'yo ondazu onita 'dii vuri eri amazu kini azi omini tezu omgbo piye alaruri fezu omi ni adrizu alaru ni a'du ide a azu omi piye alaru vini icita suru ndundu omunyale 'dii ni a azu alaru Uganda aa azini 'ba ai adrizu e'yo ondaza 'dii ma aleya a'disikuni emi 'ba 'bani isu ondaza 'dii niri. Emi 'baa nyaku ma 'dipikaruri, onita le emi vini a azu ci ikatro adri omunyale ru ku ti kani adrizu nyuku 'dipikaru.

Length of your participation.

'ba mi le saa ngopi

Your participation in the study will last 2-3 hours.
Onita 'dii ma aleya 'ba mile saa pipi 2 kadriku 3

Where the Study is being done and number of participants.

Pari 'bani onita 'dii 'yezuri azini namba 'ba nga ovupi aleniyari

This study is being conducted at Rhino Camp and Host community in Arua district/Terego District and about 54 for Qualitative study and 500 for quantitative study people are expected to take part in this study.

Onita 'dii eri pari 'duu rhino camp aa azini nyaku i'dipika arua districtya/ terego districtya vini 'ba ogogo 54 eyi nga onita nele wuruwa sirini azina 'ba ogogo 500 eyi nga onita nele ombgovusiriya nga adri onita 'dii ma aleyani

Study procedures.

Geriko onita diri

Before you take part in this research study, the study must be explained to you and you must be given the chance to ask questions. You must read and sign this informed consent form. You will be given a copy of this consent form to take home with you. If you agree to take part in this study.

De nga po'di I 'du ondaza onita 'dii dri kuru, 'ba nga onita 'dii ece midri azini 'ba nga mini fe zita zizu rakaka ra. Eri azita ru mini lazu azini dri tizu Aita vataberi ma dria. 'ba vini nga midri kopi waraga aita dri 'dii fe jizu akua indi. Mi ka ai tezu onita 'dii ma aleyara.



What will happen when you complete the study?

A'duni nga pari 'du ika onita 'dii de ra ria?

When your participation in the study ends, you will no longer have access to materials but they will be kept by the researcher for further analysis at host University to come up with final research work. kept safely at lockable shelves at BIGSSS and soft copies protected with passwords on computers and other electronic gadgets, this data will be kept at Jacobs University as guided by the policy for 10 years as this can serve a purpose of reference to the original source in case of any need. Your names will not be included (instead codes will be used) in the questionnaires, bio data will be separate from the questionnaire and these will be kept separately. You have a right to permit his data to be destroyed, more so at data entry and transcription the supporting individuals will be trained on how to adhere to ethical standards by keeping confidentiality hence ensuring privacy. No personal identifying information will be included in the analysis.

Mi ka e'yo tezu onita 'dii driri de 'bo, mi eco geriko esu afa 'dii esuzu dikaku kani agu ondata 'dii idepiri nga afa 'dii ayu esele coza drialeru univasiti ni ondaza asizuri dezu. Eyi nga ovu 'bazaru vini ecizaru kililiru afa omvele BIGSSS azini 'bani o'bale kompiwutasiira nga ovu ecizaru nukuta si azini afa ndundu mundu ni edeleriya, osisiya 'diri 'banga 'baa univasiti omvele yako'boniria (Jackobs) otitabe a'yota tezu eli 10 ecozu azi eriniri ngazu 'dinile 'baka le eri ma e'yo ma adari ayuzu.'ba ngani mi ru ayu ku kani 'ba o'bata nukuta siri ayu zita 'dii ma dria, e'yo mi ngulupi ecepiri nga ovu ire zita vuri piye azini 'ba nga 'baa ndundu. Mi ovu okpopiye mi e'yo sii'bori ezazura, idika 'bani ostia idezuria vini azi'ba atiipi azi 'dii ngapiriki nga embata aita bile okporu, aile e'yo obaza inikini olulua kokoru fevu e;yo 'dii ni tezu zizaru. E'yo 'ba ma ngulupi l'dapini nga ovu esele coza 'dii ma aleya nga ovu yo.

Compensation for participation in the study:

Ofeta 'ba tepi onita 'dii ma aleyari:

You will be compensated 7 Euros for participating in the study for your time (meals and refreshments valued at 2 Euros & transport refund valued at 5 euros). The rationale for providing for your transport is to ensure that the long distances within in the camp from home to venue and venue to home as some have to cover more than 20 km twice and more. "The cost does not mean that you have to provide information which you may not have but rather to cater for the expenses above".

'ba mi ofe robiya uganda ni elifu kaliri drini aro (28,000 Ug shs)tezu onita 'dii maaleya sawa mini zaari ni(nyaka azini afa mvuza niri nga ovu robiya Uganda ni elifu aro (8,000 Ug shs)azini acipa ni nga ovu robiya elifu kaliiri uganda ni (20,000 Ug shs)). Leta acipa fezuri eri lezu angu zoza angu 'dii ma aleyari engazu akua kpere pari e'yo 'di 'duzuriya 'ba aziri ki nga aci 'du 20km pale eri azini si 'dii ma drileya. Robiya ayuta 'dii adruni mini e'yo mini niku ni fezu ku kanilu afa 'bani si orule 'diini otuzu.

Possible risks or discomforts while taking part in this study

Ezata ecopi kadriku ovupi alaruku 'bani tezu onita 'dii ma aleyari

The possible risks and discomforts that a participant might experience while in the study is psychological distress however the researcher will offer Psychological First Aid (PFA) because the researcher is a trained Clinical psychologist and has practiced in this very settlement in the past for 3 years. Later you will be referred to health services providers for further support. Regarding COVID 19, the researcher has been fully vaccinated against Covid-19, all respondents are to be provided with surgical masks by the researcher, more so sanitization will be done. A distance of 1.5m will be kept when interacting with respondents and no personal contacts will be permitted throughout the study. Interviews will collected in a one place to ensure adherence to the above steps and the Standard Operating Procedures put in place by the Ugandan Government.



Ezata ecopi kadriku ovupi alaruku 'baa onita 'dii ma aleya ni eco isura ri eri nga ovu dri omi andeta kinisi ogu ondata 'dii nepiri nga azakoma ko omi adeta niri ni a'disikuni eri 'ba embale tezu omi otuta driri azini ebi adri azinga pari 'dii ma aleya eli na 'dipi. Vutia 'ba nga mi idri arojua mini azakoma driya ri esuzu. Kadri okalamvu azo sa'disiri (COVID 19), agu onita 'dii onepiri 'ba so eri aru si dria 'bo, ani 'ba woro omvita fepiri ki nga afa suza tiya ri esu agu onita 'dii onepi ri dri, o'bazu drinia 'ba alata 'ba ra. 'ba nga ovu esele coza be pima 1.5 ru 'bani omvita esuzuria azini ruwa otiza 'ba ngani ai ku onita 'dii ma aleya. Zita 'dii nga ovu tazaru pari alu ma aleya ecozu azita 'bani fe azi nga zu ovu 'dii ma aleya 'bani o'bala Uganda ma drileka beri le.

Possible benefits to you for taking part in the study

Onyi mini nga esu ika adri onita 'dii ma aleyari

There may be no direct benefits to you for participating in this study.

Onyi azi mini nga esu mi dri coti 'dini nga adri yo mika te onita 'dii ma aleya.

About participating in this study

nizu mini nga ovuzu onita 'dii ma aleya

Your participation in this study is voluntary. You may stop participating in this study at any time without penalty. Your decision not to take part in this study or to stop your participation will not affect your access to services. If you decide to stop taking part in this study, you should notify the investigator.

Alternatively, the investigator may stop your participation in this study at any time if he/she decides that it is in your best interest. He/she may also do this if you do not follow instructions.

Eri nga ovu mi leta vusi tezu onita 'dii ma aleya. Mi eco gaa tezu onita 'dii ma aleya mini leri vosi sawa dria aru ta kokoru. Mi ka oturu tezu onita 'dii ma aleya ku kadri ku gazu tezu ku ngani nga mi ogaa azakoma ndundu 'dii esuzu ko. Mi ka le tee onita 'dii ma aleya ku, mi ma ece agu e'yo 'dii ondapiri ni ra.

Azirisi, agu e'yo ondapiri eco mi oga tezu onita 'dii ma aleya ra sawa ciriya ka nga nee e'yo dii nga ovu mi ngulupi si asutaru. Eri nga ide 'dile mi ka a'yota ma vupi biiku.

Approval of the research study

Aita otiza ondata onita diri

This study has been approved by the Uganda Christian University Research Ethics Committee (UCUREC) and the Uganda National Council for Science and Technology (UNCST).

Onita 'dii 'ba ati eri ongulumu university ni omvele Uganda Christian university research ethics committee (UCUREC) azini Uganda national council for science and technology (UNCST)

Confidentiality of study records

azita e'yo oziza onita diri

Information collected for this study is confidential. All study records accessed by the team other than the PI will use anonymous ID codes. You can also request for your data to be destroyed.

E'yo 'bani esu onita 'dii diri nga ovu ozizaru. E'yo o'bale 'dii nga ovu esuzaru ongulumu ide piri dri nukuta o'bazarisi. Mi eco e'yo mini fee ri ezazute raa.

Names of contacts for questions about the study

Ruu 'ba nga ecozu zira onita 'dii ma dria ri

If you have any questions about taking part in this study call the principle investigator Juma Kalyegira on +256782043693 or email at kalyegirajuma@gmail.com.



Mi ka ovu zita be tezu onita 'dii ma aleya ra mi omve drile ondata driri Juma Kalyegira
+256782043693 kadriku osita kalyegirajuma@gmail.com

You may also contact the Uganda Christian University Research Ethics Committee (UCU- REC) for matters regarding this research or welfare when necessary through the following people;

Mi eco vini zii univasiti kurisitiyani ugandaa ri aa okalanvu ori'ba o'baata ondataa niri aa (Uganda Christian University Research Ethics Committee) e'yo ondataa 'dii ni kadriku otuta ruwa ni ri kaadri okporu si 'ba 'dii vusi.

1. Chairperson UCU-REC: Prof. Peter Waiswa; Mobile: 0772405357 Email: pwaiswa@musph.ac.ug
2. Secretariat UCU-REC: Mr. Osborn Ahimbisibwe, Mobile: 0312350885; 0775737627 Email: oahimbisibwe@ucu.ac.ug
1. Kome ii UCU-REC: Prof Peter Waiswa Mobile: 0772405357 Email: pwaiswa@musph.ac.ug
2. Osisiya UCU-REC: Mr. Osborn Ahimbisibwe Mobile: 0312350885; 0775737627 Email: oahimbisibwe@ucu.ac.ug

Feedback on study findings and progress of the study

Ogota vule e'yo esule onita 'dii ma driliya azini onita 'dii ca ngopi yari

Upon finishing the entire study, seminars shall be organized to disseminate the study findings. Online zoom meetings shall be arranged to have this process concluded for disseminating results to the Ugandan Government through the office of prime minister (OPM) department of refugees, United Nation High Commission for Refugees (UNHCR) Uganda chapter and the local leaders and refugee leaders in Arua district.

Onita 'dii ni dezuriya, otuta azini nga ove ci e'yo esuza 'dii ma dria. Riita ovuzu mundu iba vusi nga ovu otuzaru e'yo esuza 'dii ma dria amuti gamente ni engazu ofisi ambu minisita ni (OPM) okalamvu omunyale ni ria, United Nation High Commission for Refugees (UNHCR) Uganda vuri azina drileka nyaku 'dipika dri ki drileka omunyale pini disitirikiti arua niriya.



Consent Page
Kala vatavuri

I certify that I have read or have had read to me this consent form, describing the procedures, benefits and risks of the study titled "The Role of Basic Psychological Needs Satisfaction for the Psychological Wellbeing and Social-Cultural integration of Refugees in Rhino Camp Refugee Settlement, Uganda", or that the consent form has been read and explained to me, and that I understand it. I have been given an opportunity to ask questions about the study and these have been answered to my satisfaction. I agree/disagree to participate voluntarily.

Ma ai kini ala ra kadriku 'ba la mani waraga vatavuri ra, geriko idezuri, onyi azini Ezata drikulu onita diri " azita omini adriku alari ani ombgo omini adriku kililiruri vini aata suru ndundu icizu omunyale pini alaru pari eyi 'bazu rhino camp niri, ugandaa ogogo", kadriku waraga vatavuri 'ba laa ra vini 'ba ece mani azini I nii kililiru. 'ba fe mani okpo zita zizu ra onita 'dii ma driya azini 'ba omvi mani opizu raa. Ma ai/ ma aiku ngazu ma ale si.

Date
Ombo'du

Signature or mark of participant
Dritiza kadriku alama 'ba ngapirini

Name of participant (print)
Ruu 'ba nagapirini (ofuta)

If participant cannot read the form herself (illiterate participant), a witness must sign here:

'ba ngapiri ka waraga 'dii laa ini ku, 'ba pasopi erimapariva ri ma ti dri 'diva:

I was present while the informed consent form detailing the procedures, benefits and risks of the study were read to the participant. All questions raised by the participant were answered and the participant has agreed/not agreed to take part in the study.

Ma ebi adru ci 'bani waraga vatavuri e'yo woro geriko idezuri eceru ya, onyi niri piye azini Ezata ecozu esuzu onita 'dii ma aleya laza 'ba ngaapi ri ni. Zita woro 'ba ngapiri ni zii ri 'ba omvira vini 'ba ngapiri air a/ ai niku tezu onita 'dii ma aleya.

Date
Ombo'du

Signature of witness
dritiza 'bapasopirini

Name of witness (print)
Ruu 'ba pasopirini (ofuta)

I certify that the nature and purpose, the potential benefits, and possible risks associated with participating in this study have been explained to the above individual (s).

Ma ati ra kini wuruwa azini leta, onyi idriipi ra vini Ezata ecopi adriipi tezu onita 'dii ma aleyari 'ba ebi ece 'ba pini raa.

Date
Ombo'du

Signature of person who obtained consent
Dritiza 'banderi vata esupiri

Name of person who obtained consent (print)

Ruu 'ba vata esupiri (ofuta)



Appendix 14: Research Ethics Committee Approvals

BIGSSS Ethics Application Form

Voluntary Ethics Checks

Before completing this form, you should refer to the guidance notes available at: <https://www.bigsss-bremen.de/about/ethics-good-scientific-practice>.

This application form should be typed and submitted electronically along with the research paper (article) or proposal (research plan) to the email addresses stated on the above mentioned website.

Review of the applications may take up to **several weeks**. Please allow enough time for review and completion of any amendments that may be required.

Please list principal investigator/head of investigation [signer of this application – see below] first

Title, First Name, Last Name	Position	Institutional Affiliation	E-mail
M.Sc. Juma Kalyegira	Affiliated PhD fellow	Jacobs University Bremen/BIGSS	J.Kalyegira@jacobs-university
Prof. Dr. Ulrich Kühnen	Professor of Psycho	Jacobs University Bremen/BIGSS	u.kuehnen@jacobs-university
Prof. Dr. Klaus Boehnke	Professor of Social S	Jacobs University Bremen/BIGSS	k.boehnke@jacobs-university

e.g. for data collection approval, grant application, submission of publication, other [200 characters max.]

For data collection approval. Internal Research Ethical from host University is a requirement by the Ugandan Government before granting me approval for data collection as study will engage people.

If this project is externally funded, please provide the name of the sponsor or funding body [200 characters max.]

Funded by Prof. Dr. Klaus Boehnke. However I get air ticket payment to and from the research field in Uganda facilitated by Catholic Academic Exchange Service (KAAD) my scholarship provider.

Has this application been submitted to another Ethics Committee?

Yes

No

If yes: please provide name and location of the ethics committee and – if already available – the result of the application [1000 characters max.]

Not Applicable

5.1. Title of (proposed) investigation

The Role of Basic Psychological Needs Satisfaction for the Psychological Wellbeing and Social-Cultural integration of Refugees in Rhino Camp Refugee Settlement, Uganda.

5.2. (Expected) commencement and completion date of project

Commencement date: 01/10/2021

Completion date: 31/10/2022

5.3. Description of (proposed) project

Please provide a short description of your research project. You may want to include descriptions of the justification for the investigation, research methods, information and consent of participants, confidentiality and (personal) data handling, potential risks for researchers or participants, protection of vulnerable groups and disclosure, access to data and dissemination of results [1800 characters max.]

Objective ; to identify the relationship between the basic psychological needs satisfaction (autonomy, competence and relatedness) to the psychological wellbeing and social-cultural integration of refugees. Mixed-methods study design will be used, as exploratory sequential design as qualitative data shall be collected by FGDs and later quantitative data using structured questionnaires. Thematic analysis will be used to understand what factors contribute to the psychological well-being of refugees in Uganda and then Regression analyses will be used to find out whether psychological basic needs satisfaction is a significant predictor of psychological wellbeing among refugees. The study shall have males and females from Rhino Camp refugee settlement with the control group coming from the host community of 18yrs plus. Qualitative study to have 09 groups and 500 for quantitative study gender will be represented at 50% both male and female. participants have liberty to participate or to withdrawal from the study at no risk. Purposive sampling to be applied to get respondents for qualitative study and Random sampling for quantitative study. The study intends to provide literature about the understudied populations that is refugees from Sub-Saharan Africa, to provide information that might be relied on to plan future interventions of integrating basic psychological needs elements alongside other interventions and the study finally promises insight into the processes of refugees' psychological basic needs satisfaction and how this influences social-cultural integration. Masks and Sanitizing to be offered, Data will be collected and kept unanimously at BIGSSS. Dissemination to be done to Ugandan Government, Refugee lead agencies upon study completion.

The information contained herein is, to the best of my knowledge and belief, accurate. I have read the guidance notes provided on at <https://www.bigsss-bremen.de/about/ethics-good-scientific-practice>, and accept responsibility for the conduct of the procedures set out in the attached application.

I and my co-investigators have the appropriate qualifications, experience and facilities to conduct the research set out in the attached application and to deal with any emergencies and contingencies related to the research that may arise.

Signature of the principal investigator/head of investigation is required before submission to the BIGSSS Ethics Committee.

Bremen, Germany /24th July 2021

Place / Date

Signature

This application form should be typed and submitted electronically along with the research paper (article) or proposal (research plan) to the email addresses stated on <https://www.bigsss-bremen.de/about/ethics-good-scientific-practice>.

DECLARATION BY BIGSSS ETHICS COMMITTEE

DATE APPLICATION RECEIVED: 11/08/2021

DATE ETHICS REVIEW COMPLETED: 23/08/2021

The BIGSSS Ethics Committee has reviewed this project and considers the methodological/technical and ethical aspects of it to be appropriate to the tasks proposed and recommends approval of the project. The BIGSSS Ethics Committee Member considers that the investigator(s) has/have the necessary qualifications, experience and facilities to conduct the research set out in the attached application, and to deal with any emergencies and contingencies that may arise.

Comments/Provisos:

Overall, we find the application satisfactorily meets ethical standards. We also make the following recommendations: (1) We recommend that there is mention of publication plans in the informed consent form so that participants are aware of what will happen to their data; (2) We recommend correcting typos in the informed consent form; and (3) The informed consent indicates 124 participants, while the research proposal indicates 500+, so we recommend resolving this discrepancy.

Please note: This approval does not release the person responsible for the research project from their responsibility for performing the study in accordance with applicable ethical guidelines.

Signature of BIGSSS Ethics Committee Member

Bremen, 23. August 2021

Place / Date



Signature



UGANDA CHRISTIAN UNIVERSITY

A Centre of Excellence in the Heart of Africa

02/09/2021

To: Juma Kalyegira

Type: Initial Review

Re: UCUREC-2021-150: The Role of Basic Psychological Needs Satisfaction for the Psychological Wellbeing and Social-Cultural Integration of Refugees in Rhino Camp Refugee Settlement, Uganda, Proposal, 2021-08-23

I am pleased to inform you that the Uganda Christian University REC, through expedited review held on **02/09/2021** approved the above referenced study.

Approval of the research is for the period of **02/09/2021** to **02/09/2022**.

As Principal Investigator of the research, you are responsible for fulfilling the following requirements of approval:

1. All co-investigators must be kept informed of the status of the research.
2. Changes, amendments, and addenda to the protocol or the consent form must be submitted to the REC for review and approval **prior** to the activation of the changes.
3. Reports of unanticipated problems involving risks to participants or any new information which could change the risk benefit: ratio must be submitted to the REC.
4. Only approved consent forms are to be used in the enrollment of participants. All consent forms signed by participants and/or witnesses should be retained on file. The REC may conduct audits of all study records, and consent documentation may be part of such audits.
5. Continuing review application must be submitted to the REC **eight weeks** prior to the expiration date of **02/09/2022** in order to continue the study beyond the approved period. Failure to submit a continuing review application in a timely fashion may result in suspension or termination of the study.
6. The REC application number assigned to the research should be cited in any correspondence with the REC of record.
7. You are required to register the research protocol with the Uganda National Council for Science and Technology (UNCST) for final clearance to undertake the study in Uganda.

The following is the list of all documents approved in this application by Uganda Christian University REC:

No.	Document Title	Language	Version Number	Version Date
1	Research related experience	English	Our latest publication	2021-08-23
2	Risk management plan	English	Risk management plan	2021-08-21
3	Admission letters	English	Admission letters	2021-08-23
4	Admission letters	English	Admission letters	2021-08-23
5	Protocol	English	Proposal	2021-08-23
6	Data collection tools	English	Data collection tools (For qualitative and Quantit	2021-08-23
7	Informed Consent forms	English	Informed Consent forms	2021-08-23
8	REC forms	English	Approval from Bremen International Graduate School	2021-08-23

Yours Sincerely



Peter Waiswa
For: Uganda Christian University REC

Appendix 15: Study approval (Uganda National Council for Science and Technology)



Uganda National Council for Science and Technology
(Established by Act of Parliament of the Republic of Uganda)

Our Ref: SS905ES

13 October 2021

Juma Kalyegira
Hoima

Re: Research Approval: The Role of Basic Psychological Needs Satisfaction for the Psychological Wellbeing and Social-Cultural integration of Refugees in Rhino Camp Refugee Settlement, Uganda

I am pleased to inform you that on **08/10/2021**, the Uganda National Council for Science and Technology (UNCST) approved the above referenced research project. The Approval of the research project is for the period of **08/10/2021** to **08/10/2022**.

Your research registration number with the UNCST is **SS905ES**. Please, cite this number in all your future correspondences with UNCST in respect of the above research project. As the Principal Investigator of the research project, you are responsible for fulfilling the following requirements of approval:

1. Keeping all co-investigators informed of the status of the research.
2. Submitting all changes, amendments, and addenda to the research protocol or the consent form (where applicable) to the designated Research Ethics Committee (REC) or Lead Agency for re-review and approval **prior** to the activation of the changes. UNCST must be notified of the approved changes within five working days.
3. For clinical trials, all serious adverse events must be reported promptly to the designated local REC for review with copies to the National Drug Authority and a notification to the UNCST.
4. Unanticipated problems involving risks to research participants or other must be reported promptly to the UNCST. New information that becomes available which could change the risk/benefit ratio must be submitted promptly for UNCST notification after review by the REC.
5. Only approved study procedures are to be implemented. The UNCST may conduct impromptu audits of all study records.
6. An annual progress report and approval letter of continuation from the REC must be submitted electronically to UNCST. Failure to do so may result in termination of the research project.

Please note that this approval includes all study related tools submitted as part of the application as shown below:

No.	Document Title	Language	Version Number	Version Date
1	Informed Consent forms	English	Informed Consent forms	23 August 2021
2	Data collection tools	English	Data collection tools (For qualitative and Quantit	23 August 2021
3	Project Proposal	English		
4	Approval Letter	English		
5	Revised Consent forms	Kakwa	PDF	01 October 2021
6	Revised consent form	Lugbara	PDF	01 October 2021
7	Revised Informed Consent English	English	PDF	01 October 2021
8	Internal Research Committee approval from Host University	English	PDF	23 August 2021
9	UCU REC Approval	English	pdf	02 September 2021
10	CV JUMA	ENGLISH	PDF	06 October 2021

Yours sincerely,



Hellen Opolot

For: Executive Secretary

UGANDA NATIONAL COUNCIL FOR SCIENCE AND TECHNOLOGY

LOCATION/CORRESPONDENCE

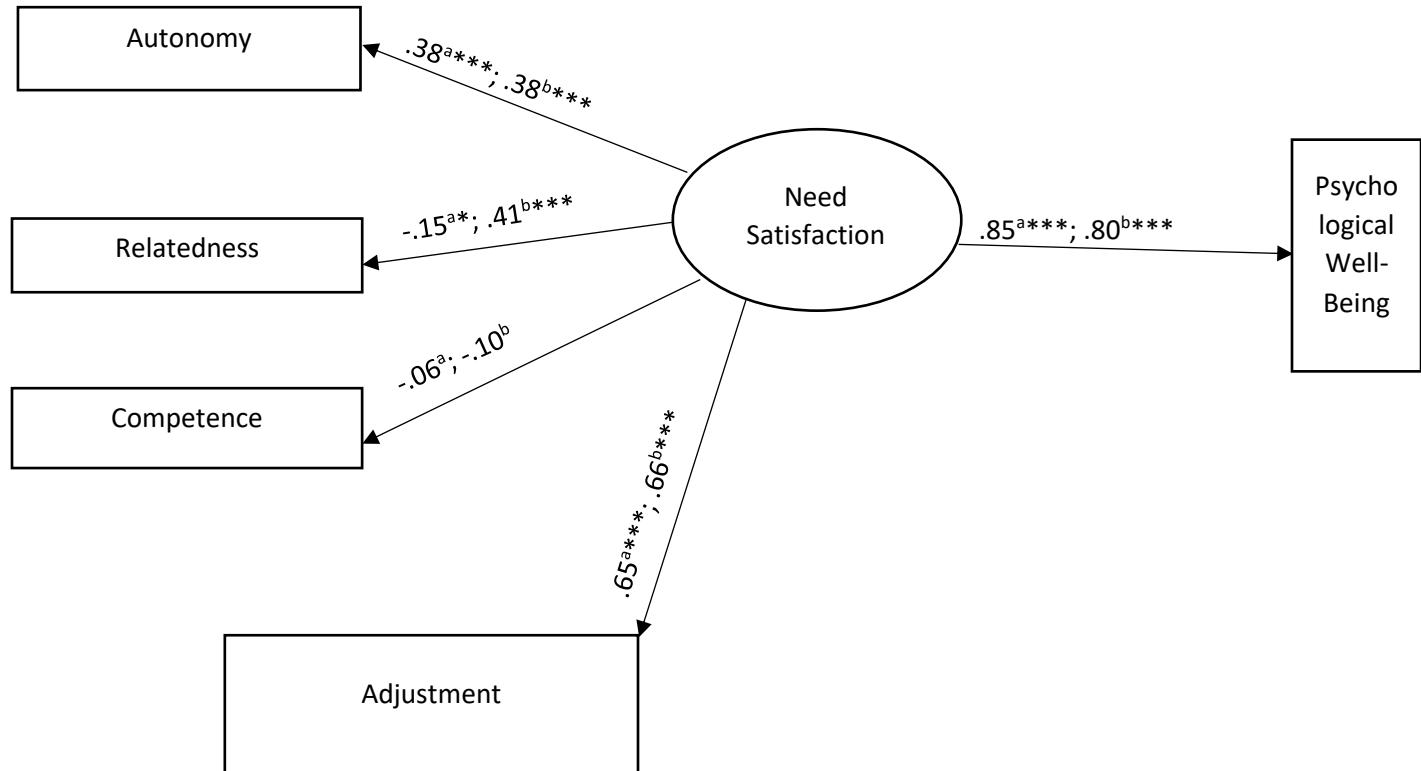
Plot 6 Kimera Road, Ntinda
P.O. Box 6884
KAMPALA, UGANDA

COMMUNICATION

TEL: (256) 414 705500
FAX: (256) 414-234579
EMAIL: info@uncst.go.ug
WEBSITE: <http://www.uncst.go.ug>

List of Figures

Figure 1: Need Satisfaction Predicting Psychological Well-Being Among Refugees and Ugandans



List of Tables

Table 1: Participants' Characteristics for Study 2

Characteristics	Frequency N =500 (250 Ugandans, 250 refugees)	Percent
Gender		
Male	251	50.2
Female	249	49.8
Age		
Above 65 years	10	2
18-24 years	80	16
25-64 years	410	82.0
Religion		
Christian	311	62.2
Muslim	181	36.2
Others	7	1.4
Non-religious	1	0.2
Occupation		
Not employed	470	94
Employed	30	6.0
Marital status		
Single	68	13.6
Married	403	80.6
Divorced	26	5.2
Widowed	3	0.6
Level of Education		
Never studied	149	29.8
Primary school	189	37.8
Secondary school	137	27.4
Diploma	19	3.8
University degree	6	1.2

Table 2: Participants' Characteristics for Study 3

Characteristics	Frequency (N =250)	Percent
Gender		
Male	129	51.6
Female	121	48.4
Age		
Above 65 years	5	2
18-24 years	44	17.6
25-64 years	201	80.4
Religion		
Christian	160	64
Muslim	83	33.2
Others	6	2.4
Non-religious	1	0.4
Occupation		
Not employed	234	93.6
Employed	16	6.4
Marital status		
Single	36	14.4
Married	198	79.2
Divorced	13	5.2
Widowed	3	1.2
Level of Education		
Never studied	69	27.6

Primary school	114	45.6
Secondary school	49	19.6
Diploma	13	5.2
University degree	5	2

Table 3: Results of Regression Analysis for Psychological Well-being Among Refugees

Psychological well-being								
predictors	β	R square	AR square	df1	df2	F	Mean square	Sig
Step 1 (control variables)		.077		6	243	3.384	.232	.003
Step 2 (social-cultural integration)	.26***	.167	.089***	1	242	6.907	.210	.001
Step 3 (adjustment)	.29***	.358	.192***	1	241	16.830	.163	.001

Declaration

I declare that this dissertation has been produced by myself under the academic supervision of Prof. Dr Ulrich Kühnen, Constructor University, Prof. Dr Klaus Boehnke, Constructor University and Prof. Dr Stefan Stürmer, FernUniversität in Hagen. The external sources used in this dissertation have been ethically cited and referenced. No part of this thesis has been accepted or submitted elsewhere for obtaining a degree or any other qualification.

Bremen, 26 September 2023

.....

Place and Date

.....

Juma Kalyegira