

Impact of Forced Migration in A Society. A Case Study of Kwango Culture, Democratic Republic of Congo

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Abstract: *Whenever people are compelled to migrate or be displaced, this is called compelled departure. The purpose of this study was to examine the effects of Kwango people's compelled relocation to nearby nations like Uganda. The study featured 167 individuals, 124 of whom were male (74.25%) and 43 of whom were female (25.75%). The majority of those who participated (22.7%) were 51 years old, while the general population share of participants between the ages of 31 and 40 was 15.5%. These figures show that there are more persons in Kwango who are 41, 50, and 51 years old or older. However, 12% of the participants were widowed or widowers, and 40% of participants were single. While 61% of those surveyed firmly believed that they are comfortable with the effects of Kwango culture movement, 0% strongly disagreed. According to the findings, almost all of those who participated were single, making them a good fit for this study. 9% of the participants entirely agreed, while 43% disputed that compelled relocation is a new behavior. In summary, the study showed that violence during political conflicts, persecuting politicians, compelled displacement, violations of human rights, and environmental issues harmonica/ecological disaster caused the Kwango people of the Democratic country of the Congo to migrate to Uganda, leaving them stranded and departing their culture.*

Keywords: population and forced migration

Background of the study

As reported by the United Nations (UN), over 84 millions of individuals have been forcibly displaced throughout the world as a result of violent conflicts, persecuting politicians, forced migration, abuses of human rights, and ecological calamities/ecological disasters (Atapattu, 2009). One of the primary problems facing the world today is forced emigration, which is extremely likely to persist for longer than anticipated as problems continue to get worse (Mortreux and Barnett, 2009). Over seven million of the world's refugees and 14.5 million people who are internally displaced (IDPs) are from Africa (Pisani and Grech, 2017). Together, they account for over thirty percent of all forcibly displaced individuals. Over 1 million Congolese were compelled to leave the DRC, pursuant to a UN report from 2020 (Tshimpaka, 2020). Militant disputes, persecution, and breaches of rights of others have driven millions of people fleeing their homes throughout the world (Atapattu, 2009). People who have successfully crossed borders across borders are now considered refugees or applicants for asylum. Some people move within their own country, becoming Internationally Displaced People (IDPs). Others are compelled to leave their homes due to natural disasters and changing environments (Sweileh, 2017).

Since 2017, violent wars have affected about half of the world's population, especially in Africa (Urdal, 2004). According to Aguilar (2019), the Central African Republic (CAR), the Republic of the Congo (DRC), Chad (because to Boko Haram), Ethiopia (inter-ethnic strife), Somalia and Kenya (due to al-Shabaab), Rwanda (genocide), the Republic of South Sudan, and Sudan were the nations and regions most severely impacted. The majority of these conflicts are sparked by financial difficulty, discrimination of young people, poor governance, and violence associated with elections (Annan, 2014). The majority of persons who have been forcibly relocated live in areas where there are active hostilities. While 2 million people have been forced to flee and 2.4 million have fled South Sudan due to the fighting (Jörnruud, 2012). In addition, 4.5 million people have been forced to relocate in the DRC, and over 800,000 refugees have left the country (Opukri and Ibaba, 2008). 2.6 million people are internally displaced from Somalia, and more than 1 million people have been compelled to depart as refugees (Sweileh, 2017).

Statement of the Problem

Despite the fact that numerous studies have been done on the movement, little is known about how the compulsion to migrate has affected the Kwango civilization of the DRC. The difficulties of forced migration on Kwango culture, strategies for maintaining Kwango cultural backgrounds, and the connection between forced movement and Kwango heritage in the DRC are all poorly understood. As a result, a research investigation will be carried out to evaluate how forced migration has impacted Kwango culture in the DRC.

Specific Objectives of the Study

1. To examine the challenges of forced migration on Kwango culture from the Democratic Republic of Congo
2. To explore ways of preserving Kwango culture in Democratic Republic of Congo
3. To find out the relationship between forced migration and Culture in Kwango, Democratic Republic of Congo

Research Questions

1. What are the challenges of forced migration on Kwango culture from Democratic Republic of Congo Uganda?
2. What are the ways of preserving Kwango culture from the Democratic Republic of Congo in Uganda?
3. What is the relationship between the forced migration and the culture of Kwango people from the Democratic Republic of Congo?

Methodology

Research Design

Designs both qualitative and quantitative in nature were used. The collection of synthesizer-categorical data and data that are difficult to quantify, such as beliefs and opinions, was done using a qualitative methodology. While the numerical data, such as years of schooling, age, and sex, to name a few, was collected, documented, and obtained using an empirical design.

Instance Size

167 people were included in the study's sample size. The number of participants in this study, which examined the effects of forced migration on Kwango culture among DRC residents living in Uganda, was reasonable at 167.

Techniques for Gathering Data

This study used a range of methods for gathering information, which varied based on the group of participants. Surveys, significant data interviews, one-on-one deep discussions, document reviews, and observational were all used in the course of the research.

Key Informant Interviews

Participants were interviewed using interview guides, which produced detailed knowledge and clarified any questions about the study. in chronological order. The questionnaires for the study included structured as well as unstructured inquiries. By allowing an accumulation of predefined replies but also reactions that are sensitive to details, this helped establish the reliability and accuracy of the information. The survey forms were created so that they could collect information that was qualitative as well as quantitative.

Observation All the data gathering procedures in this study are impacted by observation. Large amounts of data were gathered from looking at the social context, paperwork, infrastructure, the complainant's face, and people's attitudes throughout the study.

Data Analysis

The technique of regression analysis was used to analyze the data. Four basic hypotheses of multivariate regression analysis—normality of the error term distribution, linearity of the connection, isolation of the error term, and the constant variance of the error term—will be evaluated before regression analysis is carried out (Hair et al., 1998). The results of the investigation were coded and examined using several techniques. The goals of this investigation and the investigation's hypotheses served as the guidelines for the data coding and analysis process. Quick impressionist descriptions of the major discoveries produced throughout the study were used to quickly assess the data. Using enumeration in regression, standard deviation displayed in numbers, and average as an outcome of frequencies and the descriptive analysis of the variables, numerical information was examined using SPSS version 22 computer (Nelson K, 2022).

RESULTS

Respondents profile

Table 1, shows 167 people chosen as a sample for this study. All participated responded to the study meaning that there was a hundred percent participation. It shows that generally the people of Kwango community from Kwango Democratic Republic of Congo are willing to participate freely in issues that concern them which is different from other communities participating in responses such as questionnaires.

Table 1: Respondent's rate

Respondents targeted	Respondents who participated
167	167

Source: Primary data, 2022

Gender

The replies of the 167 research participants are displayed in Table 2 below. 43 women (25.75%) and 124 men (74.25%) made up the total population. The overall demographic distribution within Kwango villages has more men than women, according to this representative study, which is consistent with the ancestral in origin nature of groups in the Democratic Republic of the Congo. This indicates that more men than women take part in conversations on how emigration has affected culture.

Table 2: Gender of respondents

Category	Frequency	Percentage
Male	124	74.25%
Female	43	25.75%
Total	167	100%

Source: Primary data, 2022

Age of respondents

The age range of those who participated is shown in Table 3 hereunder. Out of the 167 participants in the study, 29 (or 17.37%) were under the age of 20, followed by 31 (18.56%) across the ages of 21 and 30; 26 (15.57%) between the ages of 31 and 40; 38 (or 22.75%) within the ages of 41 and 50; and 43 (or 25.75%) individuals who had reached the age of 51 or older. According to the figures, there are more persons in Kwango who are 41, 50, and 51 years old or older.

Table 3: Age of respondents

Category	Frequency	Percentage
Below 20	29	17.37%
21-30	31	18.56%
31-40	26	15.57%
41-50	38	22.75%
51 and above	43	25.75%
Total	167	100%

Source: Primary data, 2022

Occupation of respondents

Table 4 below represents the occupational representation of the respondents. About 12.56% of the respondents were students, 16.76% of them were traders, 17.37% were restaurant employees, 21.55% other groups (unspecified) and 31.7% unemployed. This implied that most respondents were unemployed as per the study results followed by other which is unspecified. However, the study demonstrated that least of the participants were students.

Table 4: Occupation of respondents

Occupation	Frequency	Percentage
Students	21	12.56%
Restaurant employee	29	17.37%
Others(specify)	36	21.55%
Unemployed	53	31.7%
Total	167	100%

Source: Primary data, 2022

Length of time spent in Democratic Republic of Congo

According to table 5 beneath, 22.2% of the participants had spent close to a year in the DRC, while 49.7% having spent between two and five years, 14.37% had spent between ten and twenty years, 11% had spent more than ten to fifteen years, and 2.4% had spent more than fifteen years. This suggested that the majority of the participants had spent around 2 and 5 years in the DRC, followed by 1 year, with the exception of those who had stayed for at least 15 years or more. This showed that the majority of the Kwango forced migrants from the DRC spent fewer minutes there and had less exposure to DRC traditions.

Table 5: Length of time spent in Democratic Republic of Congo

Time spent in Democratic Republic of Congo	Frequency	Percentage
1 year	37	22.2%
2-5 years	83	49.7%
5-10 years	24	14.37%
10-15 years	19	11.377%
15 and above years	4	2.4%
Total	167	100%

Source: Primary data, 2022

Educational Background

From the **table 6** below, over 26% of the respondents were primary school graduates, 21% were secondary school leavers, 14% of the respondents were tertiary institutions educated, 11% of the respondents were university graduates, and 26% of them had no education. This implied that most of the respondents were either primary school leavers or not educated with less University graduates participating in the study.

Table 6: Educational Background

Educational Level	Frequency	Percentage
Primary	44	26.35%
Secondary	36	21.6%
Tertiary Institution	24	14.3%
University	19	11.37%
No education	44	26.3%
Total	167	100%

Source: Primary Data. 2022

Marital status

From the **table 7** below, 40% of the respondents were single, 31% of them were married, 15% of the respondents were divorced and 12% of the respondents were either widows or widowers. This showed that majority of the respondents were single as per the results and hence suitable for this study. However, less participants were widows/widower.

Table 7: Marital status of respondents

Category	Frequency	Percentage
Single	67	40.12%
Married	53	31.7%
Divorce	26	15.58%
Widows/widowers	21	12.6%
Total	167	100%

Source: Primary data, 2022

Position held in the community

From the **table 8** below, 4% of the respondents held community positions such as chairmen, while 17% were religious leaders. However, 8% were community elders, 5% were youth leader and 65% were community member. This therefore implied that most of the respondents were community members and therefore ideal for this study, while less responders were community chairmen corresponding that everyone must not be a leader.

Table 8: Position held in the community

Position in the community	Frequency	Percentage
Community chairmen	6	3.6%
Religious Leaders	29	17.37%
Community elder	14	8.38

Youth leader	9	5.38%
Community member	109	65.3%
Total	167	100%

Source: Primary data. 2022

Assessment of the impacts of migration on Kwango culture

From the **table 9** below, 61% of the respondents strongly agreed that they are familiar with the impact of migration of Kwango culture. However, 38% agreed, 0% disagreed and 0% strongly disagreed. This therefore implied that most of the respondents were aware of the importance of following the strategic plans procedures and process in order to ensure the implementation modalities relevant to Kwango culture.

Table 9: Familiarity with Kwango culture

Category	Agree or Not	Frequency	Percentage
I am familiar with the cultural element	Strongly Agree	102	61.1%
	Agree	65	38.92%
	Disagree	0	0%
	Strongly Disagree	0	0%
Total		167	100%

Source: Primary data, 2022

Challenges of migration of Kwango culture in Democratic Republic of Congo

In the list of 10 further down, 45% of the participants very much agree that language is significant, while 80% think that the past and present are vital aspects of Kwango heritage. Intriguingly, 25% of the people surveyed relied on recognizing, 20% on position, roles, and authority, and 62% relied on greetings and showing respect. This suggested that most employees knew enough about the low insertion of cultural.

Table 10: Challenges of migration of Kwango culture in Democratic Republic of Congo

Category	Elements	Frequency	Percentage
Kwango culture has several elements which make it distinct from other cultures includes	History and culture	75	44.91%
	Language	135	80.83%
	Names, naming	43	25.74%
	Status, roles and prestige	34	20.36%
	Greetings and displays of respect	105	62.87
Total		167	100%

Source: Primary data, 2022

The ways of preserving Kwango culture of Democratic Republic of Congo

In **table 11** below, 50% of the respondents strongly agreed that women ethical behavior was attained and that Kwango culture should be preserved. However, 25% of them had disagreed and 6% were neutral. Regrettably, 11% disagreed and 8% of the respondents strongly disagreed. This implied that most of the respondents indicated that women's behavior relied hugely on important factors relative to Kwango culture and should be preserved.

Table 11: The ways of preserving Kwango culture of Democratic Republic of Congo

Response	Frequency	Percentage
Strongly agree	80	50%
Agree	40	25%

Neutral	10	6%
Disagree	21	11%
Strongly disagree	15	8%
Total	167	100%

Source: Primary data, 2022

Taboos of Kwango culture

From **table 12** below; 46% of the respondents strongly agreed that Taboos in Kwango, while 23% agreed, and 13% did not know whether some utterances or words were taboo in Kwango culture. Regrettably, 8% disagreed and 11% strongly disagreed. This implied that most of the respondents were aware of the importance of their culture.

Table 12: Showing Taboos of Kwango culture

Response	Frequency	Percentage
Strongly agree	75	46%
Agree	37	23%
Neutral	21	13%
Disagree	13	8%
Strongly disagree	159	11%
Total	167	100%

Source: Primary data, 2022

Punishment for offenders

From the findings below in **Table 13**, 50% of the respondents agreed that offenders of the Kwango culture should be punished. While 21% strongly agreed, 9% did not know whether punishment of offenders was ideal, 4% disagreed and 16% strongly disagreed. This therefore implied that most of the respondents were aware of the importance of cultures and the need to punish offenders.

Table 13: Showing responses on punishment of offenders

Response	Frequency	Percentage
Strongly agree	35	21%
Agree	82	50%
Neutral	14	9%
Disagree	7	4%
Strongly disagree	27	16%
Total	167	100%

Source: Primary Data, 2022

New behaviors as a result of migration

From **table 14** below, 43% of the respondents disagreed that forced migration is a new behaviour, while 9% strongly agreed. However, about 11% did not know whether new behaviors as a result of immigration were adopted, and 13% agreed and 25% strongly disagreed towards the matter. This therefore implied that most of the respondents were aware of the negative impact of the new cultures.

Table 14: Showing responses on the new behaviors as a result of migration

Response	Frequency	Percentage
Strongly agree	15	9%
Agree	21	13%
Neutral	19	11%

Disagree	69	43%
Strongly disagree	40	25%
Total	167	100%

Source: Primary data. 2022

Impact of migration on Kwango culture

According to table 15 further down, 46% of participants completely agreed that migration had a detrimental effect on the culture of the Kwango people. Nevertheless, 23% of respondents agreed, while 13% were unsure of the cultural impact of emigration on the Kwango people. In addition, 11% and 8% concurred strongly with the idea that compelled departure has negatively affected the social structure of the Kwango people. Since the vast majority of those surveyed strongly agreed, it was inferred that most of those who responded were aware of the significance of the Kwango culture.

Table 15: Showing impact of migration on Kwango culture

Response	Frequency	Percentage
Strongly agree	75	45%
Agree	37	23%
Neutral	21	13%
Disagree	13	8%
Strongly disagree	20	11%
Total	167	100%

Source: Primary data. 2022

Challenges of migration on Kwango culture

According to the results in Table 16 further down, 50% of the participants agreed that the emigration of Kwango people presents an enormous obstacle, and 21% strongly agreed. Nevertheless, 16% were in agreement, 4% did not agree and 9% were unsure of the difficulties faced by Kwango Refugees/asylum seekers. Since the vast majority of those who participated indicated agreement throughout the survey, it was implied that most of those who took part were aware of the significance of the difficulties experienced by the Kwango refugees.

Table 16: There are challenges of migration on Kwango culture

Response	Frequency	Percentage
Strongly agree	34	21%
Agree	80	50%
Neutral	15	9%
Disagree	7	4%
Strongly disagree	28	16%
Total	167	100%

Source: Primary data. 2022

Preservation of Kwango culture Among Refugees / asylum seekers

4.4.1 Keeping of artifacts

From table 17 below, 43% of the respondents disagreed, 9% strongly agreed, 11% did not know whether there was important relationship between the presentation of the Kwango culture and important scenarios relative to their cultural heritage. However, 13% agreed and 25% strongly disagreed. This therefore implied that most of the respondents were aware of the positive impact of the Kwango culture.

Table 17: Showing responses on the efficiency and effectiveness of the Kwango culture among Refugees / asylum seekers

Response	Frequency	Percentage
Strongly agree	30	9%
Agree	42	13%
Neutral	39	11%
Disagree	67	43%
Strongly disagree	40	15%
Total	167	100%

Source: Primary data. 2022

Preservation of Kwango culture in diaspora

In **table 18** below, 50% of the respondents strongly agreed preservation of the Kwango people's culture in diaspora is very important that means the staff had enough knowledge on the culture, while 25% of the participants disagreed. However, 6% of the participants were neutral, while 11% disagreed and 8% of the respondents strongly disagreed. This implied that most respondents had sufficient knowledge on the high implantation of learning the Kwango culture.

Table 18: Preservation of Kwango culture in diaspora

Response	Frequency	Percentage
Strongly agree	80	50%
Agree	40	25%
Neutral	10	6%
Disagree	19	11%
Strongly disagree	23	8%
Total	167	100%

Source: Primary data. 2022

Different ways government, NGOs, FROs and CSOs can help Kwango refugees

From findings below **Table 19**, 25% of the respondents strongly agreed government, NGOs, FROs, and CSOs should help keep the Kwango people's culture, while 48% agreed, and 6% did not know whether Kwango culture is ideal to be kept. However, 11% disagreed and 9% strongly disagreed. This therefore implied that most of the respondents were aware of the importance of Kwango culture within the various environmental levels.

Table 19: Showing responses on organization was implemented

Response	Frequency	Percentage
Strongly agree	40	25%
Agree	76	48%
Neutral	12	8%
Disagree	20	11%
Strongly disagree	19	9%
Total	167	100%

Source: Primary data. 2022

Conclusion

In summary, this chapter illustrated the demographics of those interviewed in terms of gender, age, work, as length of stay in the DRC, background in education, marital relationship, their position within the community, and evaluation of the effects of migration on Kwango culture. The remaining sections display the difficulties of transferring Kwango culture to the Democratic Republic of the Congo, strategies for doing so, Kwango cultural taboos, sanctions for offenders, new behaviors brought on by migration, and the

effects of migration on Kwango culture. The chapter also discussed the difficulties in preserving Kwango society amongst refugees and asylum seekers and the effects of immigration on Kwango culture.

Recommendation

If a Kwango migrant is unregistered, businesses should often enroll through the Democratic Republic of Congo Kwango or pay bribes to the people in charge of company enrollments, the Democratic Republic of Congo Revenue Authority. Whenever it comes to getting hold of these income, the Democratic Republic of Congo Kwangos perform their part. It is simple for Democratic Republic of Congo-Kwangos to establish enterprises with the help of their relatives in the Democratic Republic of Congo because they are citizens of that country. Although registering an organization is a laborious process, most middlemen assistance is provided with an agreement and maybe a price.

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