

ASSESSMENT OF THE BARRIERS TO PEACEFUL AND PRODUCTIVE COEXISTENCE IN THE RURAL COMMUNITIES OF BALAMA, CAPO DELGADO



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Annex: Focus group semi-structured questionnaire

1. Introduction and context

In the last years the province of Cabo Delgado has been deeply affected by several crisis making the region one of the most vulnerable and fragile areas of the country. The increasing of insurgent attacks started in the northern districts of Cabo Delgado in October 2017, has led to a huge number of IDPs, around 784.564 people in the whole province, greatly increasing the vulnerability of local communities who do not have access to basic facilities such as water, energy as well as productive activities. In addition, starting from 2020 COVID-19 furtherly increased humanitarian and socio-economic impacts. The sharing of already often insufficient resources generates conflicts within host communities and internally displaced persons, the conflicts generated worsen their living conditions.

AVSI Foundation is currently implementing the project: “INCREASE - Improving energy and water services to increase economic opportunities”, financed by SWISS Cooperation.

Based on a triple nexus approach the project aims to create an enabling environment to build resilience, promote economic development and social cohesion among conflict affected communities in Balama District, Taune and Angalia villages, through:

- (i) the improvement of essential services of energy and water;
- (ii) support to economic development through capacity building, and income generation;
- (iii) peace building and conflict mitigation through social cohesion between the internally displaced population (IDP) and host communities.

In Tauane and Angalia, the host communities are Macua and the displaced are Maconde. Macua and Maconde have found themselves sharing already very limited resources in a territory with serious problems of food security, education, and health.

The two cultures have different habits and customs, and speak different dialects, making communication even more difficult.

A recent Multi-Sectoral Analysis carried out in February and March by AVSI shows the following main findings:

Main conflicts: The main source of conflict in Balama is access to the water source and conflicts over land boundaries. The other causes of conflict are land inheritance conflicts, livestock grazing on crops, and conflicts involving women. The main threat in the village/neighborhood now are conflicts between host communities and internally displaced persons, the other threats are theft and clan conflict.

Cause of tensions: The principal cause of tension between host community and IDPs is the limited/discriminatory access to basic service (Water points, health centres, schools) and also the limited/discriminatory access to basic goods. In the last three months there have been three different disputes and most people agree that the problems have not been solved and the conflicts are intensifying.

Mesures to resolve conflict: The population shows a moderate confidence in government figures and local leaders, believing that conflict resolution occurs through their intervention. Most of the people think that Debates among people, sensibilization but also change rules of humanitarian assistance are the best measures to resolve conflict.

2. Sources of conflicts

Below are the main causes of conflict that the assessment highlighted, in the two target communities.

Sources of conflicts

ANGALIA

- Unequal distribution of food between natives and host communities.
- Access to water.
- Access to land for cultivation.
- Discrimination, Lack of personal hygiene, the Maconde call the Macua dirty.
- Domestic violence, adultery.
- Theft of utensils.

Sources of conflicts

TAUANE

- Unequal distribution of food and agricultural supplies among the natives.
- Adultery, cheating on partners between the Maconde and the Macua.
- Theft of food products from the Maconde homes by the Macuas.
- Access to land, IDPS says soils are plagued.
- Social discrimination.
- Access to safe water - school borehole.

3. Recommendations

- 1 Creation of business initiatives to reach out to the youth because most of them are unemployed.
- 2 Elimination of the concept of a IDP center and transform it into a village to guarantee social cohesion and sustainability of the infrastructures created.
- 3 The local leadership should hold regular consultative meetings with the community to ensure active community participation.
- 4 Create activity that involves women as a form of inclusion.
- 5 Create a partnership with the education service for adult literacy in the community. Most of the women and youth do not know how to write or understand Portuguese. This is a big obstacle for the development of the community and gender equality.
- 6 Reinforce measures of hygiene and sanitation in the communities.

4. Objectives of the investigation

- > To learn in more detail about the reasons for conflicts between host communities and IDPs.
- > To analyze the level of awareness about discrimination.
- > To assess the willingness of communities to explore common solutions.
- > To identify conflict-neutral persons who may be the key to conflict resolution.
- > To detail the main findings discovered in the multi-sectoral survey to structure solutions that are better tailored to the dynamics present in the communities to ensure lasting peace and better utilization of available sources.

5. Approach and Methodology

1 To Analyse the main findings of the Multisectorial survey that have provide a holistic view of the needs and risks faced by families in Cabo Delgado. It reviews in detail the conditions of families in four districts: Montepuez, Balama, Namuno and Ibo, both in the host communities and IDPs. Because it is important to look at the whole context in which individual communities are embedded in order to understand the situations in individual communities.

2 To carry out Focus groups discussions with the community; This method allows to collect a great bunch of qualitative in-depth information and to uncover views, including things that we are not aware that matters, or that we do not know how to explain, based on general/wide questions that simply guide the open-ended conversation which are followed by a number of narrower questions that remind the different issues to be debated to provide a comprehensive response to the general questions. This approach values each person's unique point of view and helps the researcher to better understand some social constructions, hidden causes, and tacit knowledge.

6 Focus Groups were carry out in Tauane, 3 in IDP Community including women group, Youth group and Vulnerable Adults group, and 3 in the Host Community including the same group division.

3 Focus Group were carry out in Angalia where IDPs are more numerous than hosted familes. The focus groups will be composed by about 10 to 15 people, both IDPs and from host community.

To establish a higher level of safety and freedom of expression, the groups were organized in order to disaggregate people with different social standing.

3 Identification of key persons in conflict resolution and creation of 2 PBC - Peace Building Committees - by defining the purpose, goals, and activities of the two groups and a comprehensive mapping of CBOs to identify dance, song and sports organizations that can accompany the project in conflict mitigation, using sport dance and theatre and culture as a means sharing moments creating memories generation good relationships between the two different cultures.

6. Chronogram

	22-26/5/2023	26-9/6/2023	12-16/6/2023
Multi Sectorial Survey Analysis			
Organization of focus group			
Data analysis and evaluation			
Creation of 2 PBCs			
Main finding and final report			

7. Analysis of focus group discussion data and results

The study revealed how the perception of social cohesion between host and IDPs depends on various factors, cultural, social, economic, and structural and livelihood.

Following is the analysis of the contents revealed by the focus group discussion.

Below, in the green boxes are the shares common to all respondents and in the bullet points are some details.

Social cohesion is understanding, union to work, sharing food, farms and living in harmony. It also means discussing together the problems that affect them and finding solutions for community development.

- > For the Maconde women cohesion and understanding should start at home between the couple and their children and others and that it should be based on love and respect. Although in the community it does not feel (accepted).
- > For the Macua men, cohesion in their culture means empathy, taking in and providing protection and food for those who cry.
- > For the Maconde men cohesion means, working in peace and unity and protecting their family and community.
- > For the Macua women, social cohesion means sharing their fields, food and tools with others and having joy and peace.
- > For the Young Maconde and Macua, cohesion and understanding for them means having equal opportunities, practicing sports and activities together, even though there are speech limitations because their languages are different.

For the promotion of peace, it is necessary at the level of local leadership to have a dialogue and meet frequently with the community in order to eliminate any tribalistic attitude that can affect the understanding between the parties and also provide the means of subsistence to establish cohesion in the community.

- > The Maconde men say that for peace to exist it is necessary to maintain awareness meetings between the local leadership structure and the community, because all of us are brothers.
- > The Macua men say that for peace to exist in the community there must be union and sharing of ideas and hard work in the machamba to ensure food for the family.
- > The Maconde women say that coexistence must be good and that their opinions must be respected.
- > The Macua women say that promoting peace for them means having a moment to talk, to dance and sing, and to take care of their families.
- > The young Maconde and Macua say that to promote peace is to meet with the community and share their ideas, play, and participate in activities together.

The main factors behind the poor social cohesion are the lack of safe living space, the distribution of donations (from WFP, CARITAS, UNHCR, and others), the long-standing conflicts, and the need of an equitable distribution. Also habits and customs, they are an obstacle to understanding..

- > The IDP of Tauane (Maconde) affirmed that in the places where there is distribution there is always a disagreement and fights because the donations are not given equitably.
- > The IDP from Angalia (Maconde) affirmed that the kits offered are not comprehensive and generate conflict with those who do not receive and end up stealing from others.
- > The Tauane hosts (Macua) claim that the distribution causes separation because they share their fields and food and the IDPs now receive support and they do not. While they also have no sugar or rice in their homes.
- > The Maconde acknowledge that:
 - The Macua are in the beginning kind, welcoming and hardworking people, but after receiving foreign aid (such as from NGOs, Institutions, Caritas etc.) they became selfish, unwilling to share resources, turned in on themselves and began to discriminate the Maconde.
 - They also mention the Macua as thieves, because a Macua thief was found stealing sacks of rice in Tauane and canvas in Angalia and opportunists because the natives gave land for farms to the Maconde but then, when the Maconde got a good yield they wanted took it back.
 - In the market the Macua aggravate the prices of products for Maconde.
- > The Macua acknowledge that:
 - The Maconde are stubborn, proud, respectful, but also bad because when they get angry the decisions they make then there is no way to contract and find a solution that satisfies everybody.
 - The Maconde are proud and ungrateful because they were welcomed in the community and in their homes and when they were given the houses in the center some left without saying goodbye to those who welcomed them and they are also bad because when they find a thief they beat to kill.
 - The Maconde takes baths without clothes in open spaces and wash their utensils near water points.

Without understanding, the relationship will be damaged because there will be no environment to discuss their day-to-day problems, and the development of the community may be compromised.

- > The IDPs feel discriminated by the hosts, according to them they are said to be dead of hunger, lazy and Allshabab (terrorists) fugitives from hunger. In access to land they are assigned farms with impoverished soils and the natives vandalize the farms and take vegetables without their consent and in the case of a good crop and in the following cultivation season they wait for the IDPs to cultivate the farms and then they take them away.

- > In Tauane the IDPs Women affirm that before the existence of the water point in the center it was difficult to have the quantity of water for hygiene and cooking, because they stayed a long time at the water point and had to endure long queues to get water and very often they argued with the native women because they did not obey the queue.

In the community there is no occasional work to occupy the young people who are unemployed, both IDPs and natives.

- > IDPS youth from Tauane and Angalia, say they need support in business initiatives and training on vocational courses and some have ideas on setting up mills, carpentry and also practicing agriculture.
- > Natives youth from Tauane and Angalia, ask to have the same opportunities as the IDPs youth who are involved (activists) because the projects want only them. They say that they also know nothing about business ideas and have no money to start. They only do small businesses selling sugarcane, dried fish, recharging mobile phones and going to the fields.

There are 5 people who are part of the water committee and ensure the sanitation of the environment and there are also activists who promote hygiene and health in the community through a UNICEF project (implemented by AVSI)

- > The five people in each community constitute the water committees whose purpose is to take charge of any anomalies related to the functioning of the pumps and water points in the two areas. Also any issues related to the functioning of the installations.

In the communities it is frequent conflicts that result from domestic violence and minor thefts that end with an apology and a handshake as a sign of reconciliation. Serious cases such as injuries, thefts and adultery, depending on the case, are referred to other problem-solving bodies such as police stations, commandos, which end in the offender being condemned or sometimes taking justice into their own hands, often ending in death.

- > The Maconde men of both Tauane and Angalia say that when it is a case of adultery or theft, they do not trust other instances (police), to solve the case they recur to justice by their own hands and that often ends in death.

The traditional form of resolution involving community leaders and counsellors should be strengthened, and other aspects should be improved, such as accompaniment and other forms of reconciliation that are not always a handshake.

- > Maconde men say that adultery hurts a man's honour and that in order to forgive, besides death, the offender can buy a durable good such as a car or motorbike.
- > The Macua say that in case of adultery, they take back the money spent on the marriage ceremony so force the offender to marry and pay back the money.
- > The local chief in Tauane (wich is Macua) has been a reference in mediation and conflict resolution, although some are not satisfied with the way problems are resolved in the community.

The government through the local leadership structure should engage the community in a participatory and active dialogue to identify needs and solutions and also request the support of civil society with peace building projects (and increase infrastructure and self-employment initiatives in order to have social cohesion and develop the community).

- > The Maconde men say that there are meetings where they are called and consulted about certain concerns of the community, but that is not frequent. They call for greater participation from the whole community.
- > The Macua say that the meetings with the community should be participatory in the assessment of needs and that ways of support should be found, which is still rare and only now with the presence of projects are solutions beginning to appear.
- > Young Macua and Maconde request that in these meetings their ideas be taken into account, because they have ideas to develop their community.

Religious leaders, elders and community leaders constitute community pillars because everyone listens to and respects their advice and also women counsellors hold this power in the community to strengthen marital relationships and mediate other types of conflicts.

- > The religious leaders through religion evangelize love for others and not the practice of crime.
- > There are youth associations of culture, dance and sport that could contribute to the maintenance of peace because they hold friendly games between Maconde and Macua and the cultural groups also constructing an atmosphere of celebration and dancing and singing between the Maconde and Macua where everyone stays together and happy.

It is necessary to establish a leadership structure in the community to support conflict resolution.

- > In Angalia although were unanimous in stating that they unite the parties involved in the problem to find the solution and as a form of punishment they order to pay a symbolic value in animals and monetary value.
- > In Tauane the offender is ordered to pay a fine or find a form of punishment depending on the problem he has committed.

Widows, older people and persons with people with special needs are the most vulnerable groups.

- > The IDPs affirmed that children, the elderly and widows are exposed to vulnerability in comparison to other groups due to their condition, the children and the elderly do not have enough strength to work on the fields, nor to walk long distances, nor can they obtain water from the wells.
- > The Macua share the same opinion as the Maconde, and also state that the elderly are limited by their physical condition in the execution of some tasks and do not have the capacity to provide food for sustenance.

- > The Maconde and Macua youth claim that the elderly and children are more vulnerable to accessing livelihood services.

Discrimination in relation to origin and culture has influenced the relationship between hosts and IDPs.

- > The Maconde groups of men and women affirm that discrimination in relation to origin and culture has influenced their relationship with the host community, because they are often called lazy and hunger fugitives.
Escaping from hunger is considered a weakness, but escaping from war is socially accepted.
- > The Macua groups of men and women affirm that there is no cultural discrimination; they welcome and respect disabled people.

Coexistence of IDPs and the host community has been a challenge.

- > The Maconde groups of women and men in both communities claim that there is a lack of understanding in the communication and also some habits and customs influence the relationship.
- > Young Macua men and women in both communities say that their relationships with other young people are limited because of the language, and some do not get involved in activities such as games.
- > Most of the girls get married early (or are promised before 14 years old) or are in the marriage preparation retreat.

8. Creation of 2 Peace Building Committee







During the implementation of the semi-structured interview to the community, it was observed that there was already a leadership group recognised by the two communities, but that the conflict resolution mechanisms generated dissatisfaction. The cause was the difference in perception of the cases between the two parties, combined with different cultures and habits. This situation created the need to introduce a new approach that would allow the group to discuss the conflicts and challenges of the community and find solutions together. The approach aims to unify the leadership group into a Peace Building Committee (PBC) which people have been identified through the Focus Groups and which will strengthen the leadership through the inclusion of both IDP and Native through a process of community election from amongst the recognised persons most neutral to the conflicts present in the target areas.

The community in a participatory election process elected the members of the committee in an open and transparent way. Some PBC members assume two positions as PBC members and focal points for infrastructure, culture and sport (water, sport and dance).

During the focus Group discussion was clear that the purpose of that PBCs is to support social cohesion, helping communities mitigating conflicts accompanying regular communities discussion to live in harmony. The main goals of the PBC is to establish a trusted group of people that influent the 2 communities sensibilizing on different contents such as respect, discrimination, same opportunity, equality, human right, also to establish regular community meetings where through the sharing of ideas, exchange of opinions and analysis of community problems, social cohesion is strengthened allowing both communities to live together peacefully and make better use of available resources.

The PBCs will be directly involved in community engagement activities and in the selection of two management committees for the future facilities that AVSI will install to provide WASH and energy services in the target area.

Below the table show how the two PBCs are structured in the two locations:

ANGALIA	TAUANE
 10 IDPs 10 Natives	 10 IDPs 10 Natives
 <25 Years 2 >25 Years 18	 <25 Years 4
 Male 20 Female 0	 Male 13 Female 7

The positions in the society occupied by PBC participants are as follows:

- Community leaders
- Counsellors
- Chefes of the centre
- Secretaries of the village
- Elders recognised as wise and influential in the community

Sport, Art and Theatre become instruments of cohesion

In addition to community meetings and awareness-raising, the main activities of the PBCs will include to be part of the organization of six large events where dance, theatre and sport events will be jointly prepared by the communities.

During these events, sport, art and theatre become the tools through which union, sharing, fraternity are generated.

Sport allows us to be a team, to learn what it means to support each other.

Theatre allows us to do the exercise of putting ourselves in the other person's shoes, a necessary exercise to develop empathy and understanding, a necessary basis for a happy and productive coexistence.

Art allows us to see how different clothes and costumes mean extra handsomeness, enriching each other. Dance, drama and football groups and Ludo game sessions have been set up in the respective communities where IDPs and Natives will be training together.

Coaches were identified in each sector for each community, and training schedules were defined through community meetings.

Below is described how the following groups are constituted:

- Football teams in Tauane and Angalia
- Tauane and Angalia dance corps
- Theatre groups in Tauane and Angalia
- LUDO players

Also described:

- Training calendar

Football teams in Tauane e Angalia

ANGALIA



10 IDPs
10 Natives



<25 Years 9
>25 Years 11



Male 20
Female 0

TAUANE



10 IDPs
10 Natives



<25 Years 12
>25 Years 8



Male 20
Female 0

Tauane e Angalia Dance Corps

ANGALIA



14 IDPs
08 Natives



<25 Years 4
>25 Years 18



Male 0
Female 22

TAUANE



20 IDPs
19 Natives



<25 Years 13
>25 Years 26



Male 0
Female 39

Theatre groups in Tauane and Angalia

ANGALIA



3 IDPs
6 Natives



<25 Years 0
>25 Years 9



Male 6
Female 23

TAUANE



4 IDPs
6 Natives



<25 Years 3
>25 Years 6



Male 5
Female 4

LUDO players

ANGALIA

In Angalia still not exist any group of LUDO game

TAUANE



4 IDPs
4 Natives



<25 Years 0
>25 Years 8



Male 8
Female 0

Training calendar

Trainings will be supervised by 2 coaches, one native and one IDPs for each area (football, dance and drama). The recreational activities of the LUDO game are self-managed.

	Community	Hour	Local	Responsable
Wednesday	Angalia	5h & 6h	Campo de Angalia	Trainers
	Tauane		Campo de Tauane	
Thursady	Angalia	14h & 16h	Campo de Angalia	Trainers
	Tauane		Campo de Tauane	
Friday	Angalia	14h & 16h	Campo de Angalia	Trainers
	Tauane		Campo de Tauane	

9. Conclusion

The assessment highlighted the followings main findings:

- All the participants recognise that there are problems of coexistence between two different cultures.
- Both communities suffer from the sharing of already scarce resources, lack of services and employment opportunities.
- In Balama District, Cabo Delgado Province, the socio-economic development is strongly supported/ dependent by humanitarian aid, particularly in recent years when the increase of security situations of instability, food insecurity, cyclones and also covid have considerably worsened people's living conditions. This large presence of humanitarian aid in the area, communities started to count on the support of different aids for their subsistence.
- Distributions of NFI and cash is perceived as "spoil communities" who focus on receiving, and finding strategies to receive, and not on building a better future. This tends to generate unwillingness, dependence, and on the other hand, it makes all the activities that aim to create opportunities, through training, awareness-raising, education, skills development, difficult because the beneficiaries claim to receive material goods.
- When Humanitarian aid focuses only on IDPs, it generates discrimination on both sides:
The need to be recognised as IDPs internationally in order to receive humanitarian aid creates inequality because Natives benefit less of aid, without being able to claim an appropriate "title" (IDP) which grant access to aid. A "title" that apparently reflects a geographical location, as expressed by the communities, to date in Balama district, is no longer an indication of greater difficulties.

The term IDP is considered by the IDPs themselves, offensive and denigrating, making them feeling excluded from the life of the society to which they now belong.

- All agree that there is a need to establish groups that are fair and recognised by all to resolve conflicts within communities.

With the support of AVSI, through the tool of Focus Group Discussions, two PBCs were created that will work on ensuring equitable conflict resolution and peaceful coexistence for the communities.

- The INCREASE project aims to create the basis for peaceful coexistence by providing solutions and infrastructure that will benefit both the Macua and the Maconde communities, by proceeding through the PBC bodies in the establishment of community management committees for the management of the productive use facilities that will be built by AVSI and that will ensure the economic development of both communities.

Both communities are looking for the way to a better future and peaceful and constructive coexistence. AVSI, thanks to the INCREASE project is providing the affected communities with instruments to accelerate this process.



People for development

AVSI Foundation in Mozambique

Maputo HQ Office
Avenida Paulo Samuel Kankhomba 483
Maputo, Mozambique
Tel: +(258) 82 052 8018
Maputo@avsi.org