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A HUMAN RIGHTS-BASED TO MITIGATE ETHNIC RELATED CONFLICTS IN
ANGOLA, LUANDA PROVINCE, CAZENGA DISTRICT

BY

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Abstract

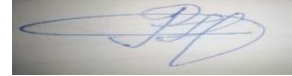
This study examines the application of a human rights-based approach to mitigate ethnic-related conflicts in the Cazenga district of Luanda Province, Angola. Given Angola's complex socio-political landscape, characterized by a history of civil conflict and entrenched ethnic divisions, the potential for ethnic strife remains significant. The research aims to identify effective strategies that leverage human rights frameworks to promote social cohesion, inclusivity, and conflict resolution. Ethnic conflicts in Angola often stem from historical grievances, resource allocation disparities, and socio-economic inequalities. The Cazenga district, predominantly inhabited by various ethnic groups, exemplifies these tensions, manifesting in competition for political representation, access to public services, and economic opportunities. This study highlights the urgent need for a paradigm shift in addressing these conflicts, advocating for a comprehensive human rights approach that recognizes the inherent dignity and rights of all individuals, regardless of their ethnic background. The research utilizes qualitative methods, including interviews and focus group discussions with community leaders, local government officials, and residents. It explores how existing legal frameworks and international human rights standards can be effectively integrated into local conflict resolution mechanisms. By focusing on education, community engagement, and legal reform, this study emphasizes the importance of fostering a culture of respect for human rights as a means to alleviate ethnic tensions. Key findings indicate that a human rights-based approach can facilitate dialogue among diverse ethnic groups, empower marginalized communities, and enhance the capacity of local institutions to address grievances constructively. The study underscores the role of local organizations in mediating conflicts and promoting intercultural understanding. Furthermore, it identifies the necessity of government commitment to uphold human rights principles, ensuring equitable resource distribution and fair political representation. Recommendations derived from the research advocate for the establishment of multi-ethnic councils and community forums that prioritize inclusive participation in decision-making processes. Training programs focused on human rights education for local leaders and the general populace are crucial for building awareness and fostering a culture of tolerance. Additionally, the study calls for the integration of human rights considerations into local governance frameworks and conflict resolution strategies, ensuring that the voices of all ethnic groups are heard and respected. In conclusion, this study posits that adopting a human rights-based approach is not only essential for mitigating ethnic-related conflicts in Cazenga but also serves as a model for broader conflict resolution initiatives across Angola. By prioritizing human dignity, inclusivity, and the rule of law, it is possible to transform ethnic tensions into opportunities for collaboration and mutual respect, ultimately contributing to a more harmonious and cohesive society.

Key Words: human rights, based approach, mitigate, ethnic, related and conflict

Declaration

I declare that this dissertation is my original work except where sources have been cited and acknowledged. The work has never been submitted, nor will it ever be submitted to another university for the award of a degree.

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26/10/2024

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Main Supervisors' Signature (Date)

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Acknowledgement

Glory to God in the highest, and on earth peace, goodwill toward men” Luke 2:14. First and above all, I thank GOD from the deepest of my soul, spirit, heart and flesh for the privilege of keeping me alive and still standing, I am nothing with CHRIST’s intersection for me.

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Dedication

I dedicate this dissertation to my honorable, sweet and quiet Mother, for sacrificing her best for our best as family, the person who gave up on her best dreams to take care of us, never hesitating to sacrifice her last coin to see her kids to succeed. I know that GOD heard her prayers about me to complete this Master's degree program.

List of Acronyms and Abbreviations

AU	African union
HRBA	Human Rights-Based Approach
MPLA	Movement for the Liberation of Angola
NGOs	Non-Governmental Organizations
SADC	Southern African Development Committee
UN	United Nation
UNITA	National Union for the Total Independence of Angola
UNHRC	United Nations Human Rights Commission
WB	World Bank

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CHAPTER 1 INTRODUCTION

1.1 Introduction

The discourse on ethnic diversity and conflict frequently emphasizes the role of identity politics and resource competitiveness as drivers of violence. Many scholars agree that perceived disparities in multi-ethnic countries might cause tensions to escalate into big conflicts, sometimes war. Ethnic conflicts have long posed significant challenges to national stability and development, particularly in regions with diverse ethnic compositions. In Angola, a country rich in cultural diversity, ethnic-related conflicts have periodically disrupted social harmony and hindered progress. Among the regions affected, Cabinda Province stands out due to its unique geopolitical and ethnic dynamics. Efforts put in place and strategies are still unable to end the conflicts.

1.2 Background of the study

Ethnic conflicts have been a persistent issue in global history, driven by complex interactions among cultural identities, political structures, and economic conditions. Historically, ethnic conflicts have been influenced by colonial legacies, state formation processes, and socio-economic inequalities. Colonial powers frequently exploited and exacerbated ethnic divisions to maintain control, leaving behind fragmented states with deep-rooted ethnic tensions (Mamdani, 2001). Post-colonial states often inherited these divisions, which have continued to impact their stability and development. For example, in the Middle East, the boundaries drawn by colonial powers disregarded ethnic and sectarian divisions, leading to persistent conflicts in countries like Iraq and Syria (Lesch, 2015). In Africa, the colonial legacy similarly contributed to ethnic conflict countries such

as Rwanda and Burundi, where artificial borders and ethnic favoritism during the colonial period sowed seeds of future violence (Des Forges, 2018)

Kaxito (2016) notes that, in the twentieth century, one of the most explosive issues of European history was the ethnic-national question in East Central Europe. From the assassination of Archduke Ferdinand and the struggle of minorities for nationhood leading up to World War I, to the rise of National Socialism and the horrors of the Holocaust, to the recent bloodshed in the former Yugoslavia, the ethnic-national question in East Central Europe significantly altered the course of European as well as world civilization. Argues that the most controversial ethnic-minorities of East Central Europe were the Germans. Sometimes referred to as the 'fifth column' or as 'Himmler's auxiliaries' in popular and academic minds, the German Diaspora in Eastern Europe is often viewed as having been Hitler's willing accomplices in his eastward expansion. Banda (2018) notes that, in 1994, Rwanda's population of 7 million was composed of three ethnic groups: Hutu approximately 85%, Tutsi 14% and Twa 1%. From April–July 1994, between 500,000 and one million Tutsi and moderate Hutus were slaughtered when a Hutu extremist-led government launched a plan to murder the country's entire Tutsi minority and any others who opposed the government's policies. There is a longstanding history of tension between the Tutsi and Hutu ethnic groups in Rwanda, even though they speak the same language, follow similar traditions and live side by side. During the colonial period in Rwanda, the ruling Belgians favored the minority Tutsis, and gave them a range of advantages over the majority Hutus. They further divided the groups by requiring all Rwandans to carry identity cards that classified people by their ethnicity.

In Africa, ethnic conflicts are particularly prevalent due to the continent's diverse ethnic landscape and the legacies of colonialism. Post-colonial African states often struggle with ethnic tensions arising from historical grievances, competition for resources, and political exclusion (Herbst, 2020). The legacy of colonialism, combined with weak state institutions and economic disparities, has led to frequent ethnic conflicts and civil strife. One prominent example is the Rwandan Genocide of 1994, where deep-seated ethnic divisions between the Hutu and Tutsi communities, exacerbated by colonial-era policies and post-independence political manipulations, led to one of the most horrific conflicts of the late 20th century (Mamdani, 2001). Similarly, in the Democratic Republic of Congo, ethnic rivalries have been a significant factor in the ongoing conflicts and humanitarian crises (Reyntjens, 2015)

In Angola, ethnic conflicts have been influenced by both historical factors and contemporary issues. The country's ethnic diversity includes major groups such as the Ovimbundu, Kimbundu, Bakongo, and Chokwe. The colonial and post-colonial periods have shaped these ethnic dynamics significantly. The Portuguese colonial administration's policies often exacerbated ethnic divisions by favoring certain groups and marginalizing others (Newitt, 2014). Following independence in 1975, Angola experienced a prolonged civil war involving various ethnic-based rebel groups, including the National Union for the Total Independence of Angola (UNITA) and the Popular Movement for the Liberation of Angola (MPLA) (Rojas, 2010). The civil war was marked by ethnic rivalries and regional disparities, which continued to affect the country's stability even after the war ended in 2002.

Cabinda Province, a region in northern Angola, has been a focal point for ethnic and political conflicts. It is geographically separated from the rest of the country and is home to diverse ethnic groups such as the Bakongo, Chokwe, and Ovimbundu. The province's significant oil resources have further complicated the conflict, as local populations have felt excluded from the economic benefits, fueling demands for greater autonomy or independence (Alden & Alves, 2012). The diversity of ethnic groups within Angola, including the Ovimbundu, Kimbundu, Bakongo, and Chokwe, has often been a source of both cultural richness and conflict. In recent years, from 2017 to the present, Cabinda has continued to experience ethnic tensions and conflicts, driven by historical grievances, economic disparities, and political exclusion (Ngoma, 2020). Efforts to address these conflicts have included peace negotiations and promises of increased resource allocation, but progress has been slow and often hindered by persistent issues of corruption and governance inefficiency (Mendonça, 2022). Interventions to address ethnic conflicts have been made at national levels, including peacekeeping missions, diplomatic negotiations, and development programs. However, many have lacked a robust human-rights-based approach, which is essential for sustainable peace and justice. Examples include the United Nations Peacekeeping Missions in Rwanda and the former Yugoslavia, international treaties and resolutions, African Union missions in Sudan and Somalia, and regional peace agreements (Mendonça, 2022). Angolan experiences show that international interventions often prioritize stability over rights, weak accountability mechanisms, and insufficient engagement with local communities (Ngoma, 2020). A human-rights-based approach is crucial for sustainable peace, prioritizing the rights and

dignity of all individuals, ensuring accountability, and fostering inclusive dialogue among all ethnic groups (Ngoma, 2020).

1.3. Statement of the Problem

Ethnic-related conflicts in Angola, particularly in Luanda Province, have been a significant challenge to national stability and social cohesion since 2017 (Banda, 2018). Despite policy reforms and conflict resolution initiatives, the persistence of these tensions underscores the need for a more effective approach. The city's rapid urbanization and socio-economic changes have intensified tensions, exacerbated by historical grievances, political marginalization, and economic disparities (Cain, 2013). The government's efforts to promote ethnic harmony have been mixed, with issues such as unequal resource distribution and political exclusion persisting. The continuation of ethnic clashes in Luanda Province from 2017 to the present is indicative of shortcomings in the mechanisms currently in place to mitigate conflicts (Ngoma, 2020). Ethnic tensions continue to be a major obstacle to social stability and economic progress in spite of several government and non-governmental organization-led measures. Historical grievances and political marginalization: long-standing historical grievances and the political marginalization of particular ethnic groups have stoked resentment and violence. These are two major reasons leading to the current conflict. Ethnic tensions persist because existing approaches are unable to adequately address these ingrained problems (Alden & Alves, 2012). Economic disparities and resource allocation, tensions are exacerbated by both economic disparities and the unequal distribution of resources among various ethnic groups. Social cohesion has been hampered and disputes have intensified as a result of economic policies' failure to address these inequities (Mendonça, 2015). Inadequate local governance and

conflict resolution Mechanisms- the existing local governance structures and conflict resolution mechanisms have proven inadequate in addressing the complexities of ethnic conflicts. Corruption, inefficiency, and a lack of inclusivity in local governance exacerbate the problem (Ngoma, 2020). Issues of Urbanization and social integration, the rapid urbanization of Luanda and the influx of diverse populations have introduced new dynamics to ethnic conflicts. The challenges of integrating these populations into the socio-economic fabric of the city have not been effectively managed by current strategies (Tomasevski, 2022)The locals will continue to blame government and the ministry of social justice and human rights and gender promotion for failing to address the challenges faced under the strategies to mitigate ethnic related conflicts. It is against this context my study seeks to gain insight into the strategies to mitigate ethnic related conflicts from a human rights-based approach.

1.4 Research Objectives

1. To investigate the causes of ethnic related conflicts in Angola, Luanda province, Cazenga District.
2. To analyze past interventions that have been done to address ethnic related conflicts Angola, Luanda province, Cazenga District.
3. To explore factors faced by in trying to resolve ethnic in Angola, Luanda province, Cazenga District.
4. To recommend human rights-based strategies that can mitigate ethnic related conflicts Angola, Luanda province, Cazenga District.

1.5 Research questions

1. What are the causes of ethnic related conflicts in Angola, Luanda province, Cazenga District?
2. What are the past interventions that have been done to address ethnic related conflicts Angola, Luanda province, Cazenga District?
3. What are the factors that are faced by in trying to resolve ethnic in Angola, Luanda province, Cazenga District?
4. What human rights-based strategies can be used to mitigate ethnic related conflicts Angola, Luanda province, Cazenga District?

1.6 Assumptions

The study's aims were to address the ethnic conflicts in the Cazenga District of Luanda Province, focusing on their existence, impact, availability of data, relevance of strategies, stakeholder cooperation, cultural sensitivity, and feasibility of implementation, ethical considerations, historical context, and influence of external factors. It assumes that there is sufficient and reliable data on ethnic relations, conflict instances, and their impacts in the region. The strategies proposed were tailored to local ethnic dynamics and conflict situations. The study also expects local stakeholders to cooperate and discuss and implement conflict mitigation strategies. The study also considered ethical considerations, understanding the historical context of ethnic relations, and the influence of external factors.

1.7 Significance of the Study

The study on strategies to mitigate ethnic-related conflicts in Angola, particularly in Luanda Province's Cazenga District, had significant implications for various stakeholders. It can enhance social cohesion, promote peace and stability, strengthen community relations, inform policy and practice, and support implementation by NGOs, community organizations, and international agencies. The research contributes to academic knowledge by expanding knowledge on ethnic conflicts and conflict resolution in Angola and providing methodological insights for future research. It also has economic impacts, such as economic development and better resource allocation. The study empowers local communities by involving them in the development and implementation of conflict mitigation strategies, ensuring marginalized voices are heard and considered. It promotes human rights and justice by protecting individuals from violence and discrimination based on their ethnic identity. The study can serve as a model for other regions and contribute to national unity, contributing to peace and reconciliation efforts across Angola.

1.8 Delimitation of the Study

For a study on strategies to mitigate ethnic-related conflicts in Angola, specifically in Luanda Province's Cazenga District, the study focused on specific geographical, temporal, ethnic, conflict, and strategy categories. The research couldn't address other types of conflicts, such as political, economic, or inter-communal conflicts. The study examined strategies implemented or proposed within the context of Cazenga District, focusing on those deemed relevant and feasible in the local context. The study will focus on the period from 2017 up to date.

1.9 Limitations

For a study on strategies to mitigate ethnic-related conflicts in Angola, specifically in Luanda Province's Cazenga District, these limitations include limited access to accurate data, researcher bias, cultural sensitivity, limited stakeholder cooperation, generalizability, resource constraints, political and social environment, methodology, ethical considerations, and external influences.

Data availability, reliability, researcher bias, subjectivity, and cultural sensitivity are some of the limitations. Stakeholder cooperation and confidentiality concerns may also affect the authenticity of the data collected. The study's findings may not be generalizable to other regions or contexts, and its findings may not be directly applicable to other ethnic conflict scenarios. However, the researcher reduced the limitations by adhering to the available data and by also adding more stakeholders to the research.

CHAPTER 2 REVIEW OF RELATED LITERATURE

2.1 Introduction

The chapter seeks to review literature that relates to the research study. The review of strategies to mitigate ethnic related conflicts will give the researcher a platform to discuss ideas previously researched thereby helping the researcher to identify the knowledge gap. The theoretical framework and its relevance will also be stated.

2.2. Theoretical Framework Social Identity Theory

The researcher used the Social Identity Theory which according to (Greenfield & Marks, 2015) is a social psychological theory that basically addresses the interface between the groups and individuals. Zetterberg (2018) notes that social identity the theory focuses focuses on the group in the individual. It assumes that individuals exist in a society comprised of many social categories that stand in relative power and status relationships to each other, and much as these vary like in duration and scope, all categories have a potential to shape one's self concept. According to this theory, when individuals define themselves in terms of their belonging to a social category, a social identity is formed. It can thus be said that social identity is the knowledge that one belongs to certain social groups together with some emotional and value significance of the group membership.

2.3. Relevance of the Theoretical Framework to the Study

This theory is relevant to the study as it suggests ethnicity is much related to culture since it assumes that one's self-concept is shaped by the varying social categories it identifies with which apparently form one's culture. So, the theory was ideal in the investigation of the role of ethnicity in a conflict. Since ethnicity is an on-going process, man-made; a product of man's activity and cultivation which helps him in realizing his personality, the theory suggests that ethnicity is a set of set of behaviors that will continuously shaped action and reactions of a person within a culture as he or she continues to co-exist in various social groups in the society.

2.4 Basis of ethnicity on the social and political identity

Ethnicity as a basis for identity is a social rather than a physiological phenomenon. As a cultural phenomenon ethnicity is nevertheless, highly persistent: people chose to pass on their culture by marrying within their own group (Bisin and Verdier, 2000). Political phenomenon, ethnic identity is considerably more fluid. In Europe perceptions of identity changed during the eighteenth and nineteenth century from being Scottish or Breton to being British or French. The process is recounted for eighteenth century Britain in Britons. Tomuschat (2023) notes that, currently, in much of the developing world the most powerful levels of social identity are neither the nation nor the region, but the kin group and the tribe.

According to (Chuvieco, 2019) kinship also provides high observability of behaviour: the involvement and gossip of relatives ensures that the group is well-informed about anti-

social behaviour, and this discourages moral hazard. Argues that Kin groups are thus well placed both to enforce bilateral contracts among members, and to provide group-level insurance or defence, anchored on a robust web of reciprocal obligations.

Herbst (2020) notes that, studied school boards in different areas of Kenya. He shows that to function effectively, the boards need to be able to enforce obligations within the community, for example, the duty to make financial contributions to the school. He finds that those boards which are ethnically diverse are less able to do this, since board members are less willing to criticize someone from their own ethnic group in front of members from other groups. (Fimba & Vansina, 2011) Investigate a larger type of community and a more general decision, namely city government in the USA. They find that the more ethnically diverse the electorate is, the worse is the productivity of public expenditure. They suggest that diversity increases the problems of collective action because more of the benefits are external to the group.

Ashish (2022) analyzed the effect of ethnic diversity in the Ghanaian labor market she also found that ethnic diversity had consequences which must have been highly problematic. Controlling for other characteristics, workers from whichever tribe was locally the largest were commanding a substantial wage premium. She explained this in terms of the power of kin group patronage in promotions, with larger groups having disproportionate power. Lidia (2015) analyzed the highest level of organization and generality of decision and found that the adverse consequence is on the national growth rate, and the inferred mechanism is poor national economic policy. Easterly and Levine

infer that ethnic diversity makes political co-operation more difficult. Thus, at various sizes of organization, ethnic diversity appears to make cooperation more difficult.

2.5 Historical context of ethnic diversity in Angola

2.5.1 Origins of Mbundu People

Angola is known for its vast ethnic and cultural diversity, which was formed by centuries of historical exchanges, migrations and colonial legacies. With more than 100 unique ethnic groups, Angola's population is a diverse mix of languages, cultures and social practices that reflect both indigenous heritage and external influences. The three main ethnic groups the Ovimbundu, the Mbundu and the Bakongo contribute distinct cultural characteristics to the national identity, while coexisting with several smaller communities, such as the Chokwe, the Lunda and various Khoisan-speaking peoples. It is important to emphasize that in the face of such diversity, conflicts often come; to understand the conflicts it is essential to navigate the formation of the main ethnic groups in Angola.

The exact origin of the Mbundu people is unknown, but there are some oral traditions that were passed down through the generations. Kakulu, (2015) notes that, specialist in Mbundu history, the Mbundu came from the great water. He also indicated that many other historians interpreted this as the Atlantic Ocean and cite their origin as Luanda Island. This oral tradition also speaks of five great ancestors of the Mbundu: Zundu Dya Mbulu, the mother of the Ndongo people. Kajinga ka Mbulu, founder of the Mbondo Kingdom; Matamba a Mulu, mother of the Pende people; and Kongo dya Mbulu, founder of the Hungu people. According to (Kizanga, 2011) a man named Mussuri rose from ironworker to king of the Mbundu. After marrying a woman named Ngola Inene, they are

said to have birthed a daughter named Samba. Samba gave birth to 8 children, who later begot the Ndongo, the Mbondo, the Pende, the Hungu, the Lenge, the Imbangala, the Songo and the Libolo people. Kizanga (2011) says that the Pende people tell an oral tradition of a single ancestor named Ngola Kilanji, who ruled over hunters and warriors at Tandji in Milumbu near the Zambezi River. Then Ngola moved his people west towards the sea, creating villages, or jingundu, along the way until they reached Luanda on the coast. He later unified his people with another group that was led by a master blacksmith named Bembo Kalamba and his wife Ngombe dia Nganda. Kirima, (2018) notes that, Bembo's people introduced Ngola's people to farming, cattle herding and weaving. This origin story maintains that Ngombe's daughters became the mothers of the Mbundu ethnic groups and that Ngola founded the Kingdom of Ndongo.

2.5.2 Mbundu and Their Neighbors under the Influence of the Portuguese

According to (Futa, 2014) Kongo, which had been in contact with the Portuguese since 1482, held a monopoly on trade with this country. When an Ndongo's king, or Ngola, tried to break this monopoly, this led to war, in which the Bakongo were defeated in 1556. Ndongo was now independent, and directly confronted Portugal's colonialism. Futa (2014) notes that Ndongo allied itself with Matamba against the country in 1590 but was defeated in 1614. Now, Ndongo itself became a target for the slave trade, and its population fled in large numbers to neighboring states. (Kibala, 2023) Says that Queen Njinga was the daughter of a deceased Ndongo ngola. Kizanga (2011) affirms that at the request of Mbandi, the reigning ngola and her brother, she negotiated a peace treaty with the Portuguese. The treaty gave substantial trade and religious advantages to Portugal but delivered Mbandi the throne in Ndongo. According to Zua (2010) after five years, she had

to flee from Portuguese troops to Matamba. She became queen of Matamba, a kingdom which was traditionally led by women, and turned it into the most powerful state in the region, and a big exporter of slaves. Futa (2014) indicated that, Matamba and neighboring Kasanje, had monopolies in the slave trade, and started falling apart in the 19th century when this trade lost in importance. The rise of a new trade in ivory, rubber and wax, which avoided the old monopolies, reduced the power of central authority in the Ambundu states in this century. José, (2017) notes that, the Portuguese defeated Matamba in 1836, and advanced to Kasanje by the middle of the century. Their actual influence, however, was quite limited due to the lack of people, money, and an efficient military. (Pimenta, 2016) Indicate that, the Ambundu had opportunities to revolt or negotiate liberties. This changed at the end of the 19th century. European countries forced, out of economic, strategic, and nationalistic considerations, a tighter control over African territories. Futa (2014) argues that to protect their interests, the Portuguese sent a number of military expeditions into the areas, which they considered to be their colonies, and brought them under actual control.

2.5.3 Language

Metz, (2013) notes that, the Mbundu speak the Kimbundu language, which has two dialects: Akwaluanda and Ambakista. Spoken in Luanda in the west, Akwaluanda developed from interactions between Kimbundu speakers and other ethnic groups in the region. Spoken in Ambacca in the east, Ambakista developed from interactions between Kimbundu speakers and Portuguese traders.

2.5.4 Current Location

According to Jose (2017) Ambundu or Mbundu are a Bantu people who used to live on a high plateau in north of the Kwanza River. They are the second biggest ethnic group in the country and make up 25% of the total population of Angola. Nowadays the Ambundu people live in the region stretching to the East from Angola's capital city of Luanda. They are predominant in the Bengo and Malanje provinces and in neighbouring parts of the Cuanza Norte and Cuanza Sul provinces.

2.5.5 Religious Beliefs

Kizanga (2011) says that the religious landscape among the Mbundu people is predominantly Christian due to historical influences from Portuguese colonization; however, traditional beliefs remain strong. According to Jose (2017) about two-fifths of the population identifies as Roman Catholic or Protestant, especially Methodists, while some adhere to indigenous spiritual practices. Traditional religion among the Mbundu revolves around ancestor veneration and worshipping territorial deities under a creator god often referred to as Nzambi. This belief system emphasizes the importance of maintaining relationships with ancestors who are thought to influence daily life and community well-being.

Pimenta (2016) argues that a significant aspect of their spiritual practice involves divination performed by specialists known as kimbanda. These diviners possess knowledge of herbal medicine and are believed to communicate with spirits. They play an essential role in diagnosing ailments attributed to witchcraft or ancestral displeasure.

2.5.6 Main Activities

According to Zua (2010) the Mbundu primarily practice subsistence agriculture, which includes cultivating staple crops such as cassava, corn, millet, sorghum, beans, sweet potatoes, rice, and bananas. Their agricultural practices are traditionally matrilineal, meaning land is inherited through female lineage. The family unit plays a crucial role in farming activities. Pimenta (2016) says that fishing is another vital activity for the Mbundu people due to their access to both freshwater and saltwater sources. They utilize different methods depending on the type of fish being targeted.

2.5.7 Culture

According to Kakulu (2015) Alembamento is a significant cultural practice among the Mbundu people of Angola, particularly in the context of marriage. This traditional rite encompasses various rituals and obligations that are integral to the marriage process, reflecting the values and social structures of the Mbundu society. According to Luvu, (2014) it serves not only as a means of formalizing unions but also as a way to reinforce familial ties and community bonds. Laura (2020) argues that Alembamento ceremony is deeply rooted in the matrilineal structure of Mbundu society, where lineage and inheritance are traced through women. According to Kakulu (2015) matrilineal system influences many aspects of life, including marriage customs. Alembamento ritual often involves negotiations between families regarding dowries and other gifts that symbolize respect and commitment between the families involved. Zua (2010) says that this practice highlights the importance of family alliances in Mbundu culture, where marriages are seen as unions not just between individuals but between families. Kakulu (2015) argues that the rituals associated with Alembamento can vary significantly based on local customs,

but they generally include offerings, communal gatherings, and celebrations that involve extended family members.

2.5.8 Mukanda

Rituals such as the Mukanda ceremony, which marks the transition into manhood for boys and initiation rites for girls upon reaching puberty, are vital components of their cultural identity. These public ceremonies involve participation from the entire village and reinforce communal bonds.

2.6 Origins of Ovimbundu

According to (Kamakupa, 2010) the legends of various Ovimbundu royal lineages point to origins in the north and northeast. Portuguese records refer to a tribe of Central Bantu warriors called Jagas Imbangalas, who invaded the Congo in 1568, were driven out by the Portuguese in 1572, and later appeared in northwest Angola. Banda (2009) says that there in alliance with the Portuguese, who established a garrison presidio in the coastal city of Benguela in 1617, the Jagas began to conquer the surrounding Southern Bantu Ovimbundu tribes. Lidia (2015) argues that new rulers took advantage of the position between the coast and central Africa, organizing caravans to trade throughout a vast region of central Africa bordered by the Congo River, the Great Lakes, and the Kalahari Desert. According to Kamakupa (2010) the principal commodities traded were ivory, beeswax, gum copal, and slaves. Chiefs, or olosomas (sobas in Portuguese) were major slave raiders and traders, supplying nearly 400,000 slaves for the Atlantic slave trade between 1740 and 1830.

UNGA report (1989) indicate that, in 1799 Benguela governor's report listed 22 Umbundu-speaking kingdoms in the Highlands. The larger states Viye (Bié) and Mbailundu or Bailundu dominated smaller states such as Wambu, currently Huambo, Ngalangi, Sanbu, Ndulu, Ciyaka, and Civulu. Mbailundu covered an area of 85,000 square kilometers and had an estimated population of 450,000 living in 200 sub-chiefdoms. Olosomas resided in fortified villages or ombalas on mountainsides. Xula (2017) says that each state had a standing army and rulers had the rights to surplus production, corvée labor, and war booty. They also took tribute from passing caravans and organized caravans themselves. Kibala (2015) says that the gradual decline of the slave trade following its abolition in 1838 and the rise of commodity trade peaking with the rubber boom 1874-1911 had a profound impact on Ovimbundu social structure by opening trade to non-ruling lineages. Lucala (2009) says that the village headmen or sekulas was a successful caravan organizers and traders. Even porters engaged in trade. Shipalanga (2013) says that by the end of the 1880s, an estimated 50,000 Ovimbundu were involved in trade. Some caravans had as many as 1000 porters. According to Kibala (2015) newly rich traders purchased titles and challenged the power of traditional rulers. Traditionalist and pro-trade factions fought over the succession to political offices. Lucala (2009) explain that to maintain their power, ruling lineages swore allegiance to the Portuguese. Xula (2017) says that the Portuguese took advantage of this internal conflict and invaded the kingdom of Bié in 1890, the kingdom of Mbailundu in 1896, and crushed the last vestige of armed resistance in the Mbailunda.

According to Kibala (2015) between 1904 and 1918, the Ovimbundu assisted Portuguese forces in eleven military engagements against other tribes in central and southern Angola.

Shipalanga (2013) says the Portuguese consolidated their control of the region by establishing a system of direct rule using Portuguese District Officers or chief and building a railway from the coast, across the Highlands, and into the Central African interior. Lucala (2009) argues that the waning power of the former ruling lineages and increasing intermarriage between rulers and commoners forged a common identity among the native Highlanders. According to Xula (2017) the Salazar regime 1926-1968 promoted white settlement in the Highlands and broke the back of indigenous agricultural system through oppressive taxes, a draft labor system, and corrupt agricultural marketing boards.

2.6.1 Linguistic Affiliation

Muteta (2014) notes that, Umbundu is the northernmost Southern Bantu language spoken in Africa and part of the larger Niger-Congo language family. The language has obtained a wide use and is spoken by other ethnic groups living near the Highlands, on the coast, and along the Benguela Railway.

2.6.2 Religious Beliefs

According to Kibala (2015) the body *etimba* has breath *omuenyo* and a soul *ocililenba*, which wanders at night and communicates to the body through dreams. The soul becomes a ghost *ocilulu* after death and attaches itself to a house, causing sickness in the house. Katuta (2019) states that a diviner identifies the ghost and performs a ceremony to transform the ghost into an ancestor *ahamba*. Precolonial times, the king's ancestors were national deities (Martins, 2020). The supreme deity was *Suku*. The king was high priest, the source of rain and fire, and guarantor of fertility. In the colonial period, five Protestant and six Roman Catholic missionary societies operated in the region. Protestant converts,

totaling 365,000 by 1960, were from a cross section of Ovimbundu society, including former members of ruling elite and slaves (Cain, 2013). The colonial government sponsored Catholic missionaries, which claimed 1,000,000 Ovimbundu converts by 1960 (Martins, 2015). Martins (2015) notes that converts continued to hold onto beliefs in witchcraft and divination. Longman (2024) notes that, Ovimbundu's were diviners and herbalists. Their responsibilities were to discover cause of illness, interpret omens and dreams, give personal advice, dispense medicine and charms, and bring or withhold rain. Diviners use a diving basket filled with various objects and figures that represent poison, garrulousness, barrenness, sickness, misfortune at the hand of Europeans, death, laughter and theft. According to Longman (2024) sorcerers or witches were called *longing*. Heads of the patrilineal and matrilineal groups acted as priests on ceremonial occasions. In 1956, there were 32 ordained Ovimbundu priests and around 65 pastors.

2.6.3 Culture and Ceremonies

Agwanda (2024) notes that in precolonial times, the king made sacrifices to national deities at the royal shrine. Diviners and village leaders performed various ceremonies for rainmaking and epidemics. Agwanda (2024) indicated that mutual respect between kin groups was maintained by strict rules of avoidance. Ines (2018) says that it was shameful *osoi* for a man to eat or chat with his eldest son or daughter, or for a woman to eat or chat with her sons. A man could not eat or joke with his sister, or sleep in the same room as his father. Brother-in-laws were forbidden to eat together (Cuxima-Zwa, 2024). According to Cuxima-Zwa (2024) spouses could not speak each other's name, or those of their parents-in-law. Sexual offenses against children, adultery between in-laws, murder, and deceit were considered bad, or *ekandu*. Pearce(2024) says that sorcery accusation was a comm

Pearce(2024) on and powerful sanction against individual actions motivated entirely by self-interest. Says as opportunities increased in the 1870s and afterwards for individuals to accumulate wealth, sorcery accusations also increased. Shipalanga (2013) says that funeral inquests involved sorcery accusations in which the corpse was used as a means of divination. According to Agwanda (2024) the sekula heard cases in his courtyard or in a public space, such as the dance floor or men's house. Katuta (2019) says that the sekula followed customary precedents, the kesila codes, which included procedures for litigation or mucano. Shipalanga (2013) argues that witnesses had to tell all they knew and if they lied they were fined or beaten. The judge could rule against both parties. Sentences involved a fine, beating, or enslavement. The king's court or olusenje was the supreme court of the land and the king's word was final. According to Aupiais, (2024) dancing lies at the heart of a village's social, legal, and recreational life. At the center of each village is a dancing floor. Shipalanga (2013) the Ovimbundu have a rich folktale and song tradition. Musical instruments include drums, in a variety of shapes and sizes, flutes, and iron key instruments, called ocisanji or sansas. Kamakupa (2010) states that the wooden figurines are used in diviners' baskets and as blacksmith effigies, and carved onto chiefs' staffs and road posts.

2.6.4 Social Organization

In precolonial times, Ovimbundu society was comprised of a ruling elite olosomas, freeborn mukwendye, clients hafuka, and slave's pika (Aupiais, 2024). Shipalanga (2013) says that the olosomos were the descendents of the original conquerors, or those who rose up and disposed of them establishing their own ruling lineages, as was the case for some kingdoms. Kamakupa (2010) says that the olosomos controlled the surrounding

countryside from fortified villages, living with their retainers, titled officials, and dependents on whom they drew personnel to man caravans. Shipalanga (2013) points that they also owned slave villages. Slaves were usually non-Ovimbundu purchased or obtained through raids. Income came from litigation *mucano*, war booty, reciprocal exchange system *ocibanda*, *corvée* labor, and trade.

According to Lucala (2009) the freeborn lived in villages on the plains. In the past most villagers were agnates and the headman *sekula*, or grandfather was the leader of the largest patrilineal group. Villages were also divided into wards, each with their own headmen usually the head of the largest family. Shipalanga (2013) notes that the *sekula* shared authority with a religious personage, the *ocimbundu*. The Portuguese divided its subjects into civilized or *assimilado* and native. Only the latter enjoyed the full rights of citizenship. One had to petition the government to obtain *assimilado* status, which required a rudimentary education in Portuguese and keeping a European lifestyle.

Kamakupa (2010) indicated that candidates for kingship had to be related to the ruling lineage and were elected by a council comprised of chiefs. Although elected, the king was considered divine and the living incarnation of past kings. Shipalanga (2013) states that the king made trade agreements and declared war. Each reign was inaugurated with a war. Underneath the king were the chiefs *olosomos* who ruled over polities of anywhere from three to three hundred villages. Chiefs included direct members of the royal family, heads of other dynastic families, or loyal court officials. Below the chiefs were the local village heads *sekula*. The Portuguese, replaced the chiefs with their own district officers. Ovimbundu used to build circular houses or rectangular in shape with wattle and daub

walls and thatched roofs (Cain, 2013). Each house has its own garden, granary, chicken coop, and a pen for goats, sheep, and pigs. Villages are built either on the plains or hillsides. Plains villages are spread out and encircle a central dance floor *ocila* and men's house *onjango*. When the surrounding soil is exhausted villages will move to a new site. Originally built by rulers for defensive purposes, hillside villages are compact and linear in formation.

2.6.5 Marriage

According to Shipalanga (2013) marriage is kin endogamous. The preferred match is between cross cousins. A man may marry into the male side of his mother's kin or into the female side of his father's kin. The groom's family pays a bride price. Lucala (2009) argues that the most common form of postmarital residence is patrilocal. Polygamy is practiced. The first wife remains the chief wife. The household *onjo* consists of man, his wife or wives, children, and other related or unrelated dependents. The household is the unit of production and consumption. In polygamous families, each wife has her own house, granary, chickens, and fields. The oldest child has authority over other siblings.

2.7 Origins of Chokwe

According to Upale (2011) the Chokwe people, known by many other names including Kioko, Bajokwe, Chibokwe, Kibokwe, Ciokwe, Cokwe or Badjok, are a Bantu ethnic group of Central and Southern Africa. Chokwe are found primarily in Angola, southwestern parts of the Democratic Republic of the Congo Kinshasa to Lualaba, and northwestern parts of Zambia (Matondo, 2011). Samakaka (2014) states that the Chokwe were once one of the twelve clans constituting the Lunda Empire in 17th and 18th century

Angola. Fimba (2011) says that initially employed by Lunda nobles, the tribe split off from the Lunda oligarchy following a series of civil disputes, including refusal to pay tributes to the sitting king. Furthermore, Fimba (2011) says that their trading and resources brought them relative wealth in comparison with other neighboring tribes. Upale (2011) says that by 1900, the Chokwe had overthrown the Lunda kingdom also called the Mwata Yanvo, altogether. Kirima (2018) says that Chokwe language and sociopolitical influence began to dominate northeastern Angola and the other 11 tribes of the former Lunda kingdom. Luvu (2014) as the conflicts escalated during the colonial era of the 19th and 20th centuries, both from Europeans to the west and the Swahili-Arabs to the east, the Chokwe mounted a reactionary-military insurrection and expanded further into northern Angola, Congo, and West Zambia.

2.7.1 Social Organization

According to Upale (2011) a Chokwe village is where relatives of the village headman, or chief, lives with their families. The Chokwe have their houses set up in a large circle with an open courtyard in the center. Chissola (2016) one of the most common features of a Chokwe village is the chota shelter, this shelter is cone-shaped made from freestanding wooden poles with a grass roof. The shelter is built in the center of the yard and is a place where visitors are received and where men meet. Some other structures that can be found within a Chokwe village are storage rooms and kitchens, which are both built right next to the houses.

According to Chikosseno (2018) the Chokwe houses are made from mud bricks that are sun-dried and can either be bought or made at home in wooden molds. Bunches of thick

grass are used as the roof with extra layers of thinner grass placed on top. Upale (2011) says that since the Chokwe farm, areas around the village are cleared at the beginning of the dry season where they will grow corn, cassava, and millet. Chissola (2016) says that along with sweet potatoes, pumpkins, tomatoes, okra, and in certain areas, rice, beans, and peanuts. They also raise cattle, goats, pigs, and chickens, however, they only eat these animals on special occasions, such as wedding feasts.

2.7.2 Belief System

According to Fimba (2011) the Chokwe incorporate images of animals within their artwork. Some images include birds, bats, rabbits, baboons, lions, aardvarks, and pangolins anteaters, as well as domestic dogs and pigs. Furs, feathers, claws, beaks, and bones are used to decorate divination costumes. Upale (2011) argues that a chief may be called a lion because it represents power and regal qualities that the chief wants to associate himself with. Chikosseno (2018) states that normally a chief associate himself with bats as symbols of authority, which suggest to the people that the chief can fly at night and be conscious of everything happening within his territory. Fimba (2011) says that a diviner may keep the fur of genet's nocturnal wildcats which suggests that they have the ability to move at night as well as discover the hidden intentions of evildoers because a few features of the genet is that it is fast and a shy creature. Chikosseno (2018) argues that people of the Chokwe community believe that the genet is able to vanish with invisibility so anyone who owns the fur of it can become invisible from others. Mutunda (2017) says that the Chokwe believes that dogs also are able to see things that are invisible to humans. When the people are asleep and the dogs howl, it is believed that they are warning their owners about invisible beings. Baboons are favored because they behave

just like humans and have families. Samakaka (2014) points that the Chokwe believe that the armadillo and scaly anteater are in contact with the ancestors of the underworld since these animals live underground. Chikosseno (2018) explains that Chokwe name for the pangolin is nkaka, which is the same word for grandfather. The Chokwe believed in many different spirits, including a hamba which is a spirit of an ancestor or nature spirit for which a cult is dedicated to. Upale (2011) says that when it comes to mahamba, the Chokwe represent them as trees, as pieces of termite mounds, as simplified figurines, and by masks. Samakaka (2014) argues that prayers, sacrifices, and offerings are sent to these representations of these spirits in return for protection within everyday life and comfort them if any follower of the cult has angered them or there was a dispute that happened among the descendants.

Upale (2011) explains the differences of mahamba, he says that there are two distinct mahamba that the Chokwe differentiate between. The mahamba makulwana, these are the spirits who represent the ancestors and who are represented by two termite mounds, and the mahamba yipwiya, which is the parasitic spirit, or a malevolent spirit, and can become attached to a person through possession. Samakaka (2014) says that sometimes, the parasitic spirit can be foreign and can be one of the most dangerous because they can cause illnesses and they are also one of the most difficult mahamba to please. Chikosseno (2018) states that when an illness is caused by a mahamba, there can be a lengthy ritual process that can be performed in order to treat the victim of the illness. According to Fimba (2011) a cimbanda, which is a man, or a woman, who was exorcised from the same spirit and then became a member of the cult that is dedicated to that spirit. The cimbanda induces a possession to happen within the victim and will rub white clay over the body, which

symbolizes innocence, as medicine to rid the spirit. This is only known to be successful when the victim lets out a final scream, believing to be the hamba leaving through the victim's mouth. A purification ceremony is performed after the exorcism is executed by throwing everything that the victim has come into contact with into a bush or river, and the victim is then initiated into the cult.

2.7.3 Culture and Traditions

According to Mutunda (2017) the Chokwe are regionally notable for their crafts work, including baskets, pottery, mask carvings, statues, stools, and other handicrafts. The artwork includes utilitarian objects, but often integrates Chokwe mythologies, oral history, and spiritual beliefs. For example, the mythical-cultural hero Chibinda Ilunga who married a Lunda woman and took over power is an often-sculpted figure. Luvu (2014) says that the Cikungu art personifies the collective power of Chokwe's ancestors, while Mwana po figurines depict the guardians of fertility and procreation. Samakaka (2014) argues that Ngombo figurines have been traditionally a part of divining spirits who are shaken to tell causes of illness, misfortune, infertility, and other problems faced by a family or a village. Fimba (2011) says that the chiefdoms of the 18th and 19th century eventually began to decline due to smallpox and other diseases, which disrupted large regions of central Angola. Both chiefs and village groups are found in the Chokwe culture. Upale (2011) states that villages consist of company compounds with square huts or circular grass houses with a central space that serves as the meeting place for the villagers. Samakaka (2014) explains that when it comes to village courts, most Chokwe territories have at least three types of legal organizations: the village courts, the chiefs' courts, and

the district courts. Fimba (2011) Village courts consist of chiefly male elders that oversee cases involving land ownership, family quarrels, theft, and disputes in which witchcraft is suspected. Samakaka (2014) argues that the Chokwe are traditionally a matrilineal society, but where the woman moves to live with her husband's family after wedding. Polygyny has been a historic practice usually limited to the chief or a wealthy family.

2.8. Bokongo Origins

According to Pombolo (2011) the 13th and 14th century saw the creation, transition, and building of the great Kingdom of Kongo. The kingdom succession was based on voting by the noble of the land which kept the king's lineage among royalty. Kimbele (2017) in the late 14th century, what was supposed to be a quick stop for the Portuguese became the end of a kingdom. Mukila (2019) says that allegedly, the Portuguese were in search of a route to India for opportunities when one Diego Cao found the river Congo. Moving south he and his companions found the people of Kongo in an organized system; valuable currency, trading relations, transport infrastructure, port settlements, and open-minded people.

Nzila (2007) states that the people of Kongo accepted them and even the king willingly accepted Christianity in a show of hospitality with these new people. Once a man, Chief Muanda, warned the people of the coming doom of slavery of the Bakugo clan which will destroy the kingdom, he said it will begin with the visitation of foreigners but people choose what they want to see even though he was later right. Matondo (2011) says that by the 19th century; the Kingdom of Kongo had completely fallen, the Bakongo people had fully divided and spread across different parts of the continent.

2.8.1 Current Location

According to Kimbele (2017) the Bakongo People are the third largest ethnic group in Angola, and they populate mainly the northern regions of Cabinda, Zaire, and Uige. The Bakongo have migrated throughout Angola, Zaire, and Congo during periods of rebellion and repression from the 17th century to the present. They have kin in the Republic of Congo Brazzaville and the Democratic Republic of Congo Kinshasa. Matondo (2011) says that when Europeans reached Angola in the 15th century, the Bakongo had a centralized kingdom, the Kongo Empire. The kings of the Kongo maintained an uneasy independence until 1665 when the Portuguese defeated them. Mukila (2019) points that the Kongoleses submitted to Portuguese rule and the Portuguese henceforth controlled appointments to the Kongo throne. As a result of war and internal dislocation, there has been a considerable amount of integration among the different groups.

2.8.2 Religion

According to Mutunda (2017) notes that, the Bakongo were among the first sub-Saharan African peoples to adopt Christianity and, as a kingdom, had diplomatic ties with the Vatican. In the colonial period, Belgian missionaries established Catholic seminaries in the villages of Lemfu and Mayidi and built mission churches and schools throughout Lower Congo. According to the traditional religion of the Bakongo, the creator of the universe, called Nzambe, lives above a world of ancestor spirits. Mukila (2019) states that many people believe that when a family member dies a normal death, he or she joins this spirit world or village of the ancestors, who look after the living and protect the descendants to whom they have left their lands. Spirits of those who die violent and untimely deaths are thought to be without rest until their deaths have been avenged.

Kimbele (2017) says that sorcerers are hired to discover through the use of fetishes or charms called nkisi who was responsible for the death. In addition, healing practices and traditional religion go hand in hand. Traditional healers called nganga may be consulted for herbal treatments or to root out kindoki witches practicing black magic, who are thought to cause illness through ill-will, and to eat the souls of their victims by night (Mukila E, 2019). Beliefs of Bakongo people have mixed with Christianity, and they have produced new sects (Nzila, 2015). In the 1920s, Simon Kimbangu, a member of the English Baptist Mission Church, claimed to have received a vision from God, calling him to preach the Word and to heal the sick. He taught the Law of Moses and spoke against sorcery, fetishes, charms, and polygamy having more than one spouse at the same time. Mukila (2019) says that he began to speak against the Church and the colonial government, the Belgians arrested him and sentenced him to death. Later his sentence was changed to life in prison, where he died in 1951. Eventually Kimbanguism gained legal recognition from the state, and its Church became a strong supporter of the Mobutu regime. Presently, some 300,000 active members belong to the Kimbangu Church, most of them living in the Lower Congo.

2.8.3 Crafts and Hobbies

According to Mukila (2019) traditionally, Bakongo artisans have excelled in woodcarving, sculpting, painting, and stonework. An example of their intricate carving is found in their wooden bowl covers that have human figures for handles. Bakongo are also specialized in scepters fancy royal staffs, ankle bells, cowtail flyswatters, and bottles for medicinal and magical powders, often displaying images of people and animals. Kimbele (2017) says that masks, on the other hand, have been less important to the Bakongo than

to other people, such as the Luba. One unique type of folk art is the fetish, which is an animal carved from wood and driven full of nails. The Mayumbe near the coast paint calabashes (gourds), decorating them with hunting scenes and colorful geometric designs.

2.9 Summary

This section has expressed what various scholars have said about the strategies to mitigate ethnic related conflicts was described in the unit, and it was examined in Africa and Angola. It is well known that there is no consensus on any one interpretation on the strategies to mitigate ethnic related conflicts, leading to a debate in the following chapter on the lack of agreement on its practicalities. Concerning the feasibility of strategies to mitigate ethnic related conflicts. The chapter also addresses the laws that control strategies to mitigate ethnic related conflicts. The thesis centered on the Social Identity Theory and how it can be implemented in the context of the study. The topic of strategies to mitigate ethnic related conflicts, on the other hand, demonstrates that it is a controversial issue, and the researcher will discuss methods of gathering data on the ground in the next chapter.

CHAPTER 3 METHODOLOGY

3.1 Introduction

This chapter reports the methodology that the researcher used to carry out the research. It is a detailed description of the approach to be used that are: Research design, population, sample, sampling technique, data collection method, data presentation methods, data analysis, and ethical consideration.

3.2 Research Design

Taylor (2000) defines research designs as constructed plans and strategies that are developed to seek and discover answers to research questions (Tichapondwa, 2013). According to Kassu J. Sileyew, the research design is intended to supply a suitable framework for the study. A very meaningful decision in research design procedure is the selection to be made concerning research approach since it prescribes how applicable information for a study will be got; however, the research design method involves interrelated resolution (Abu-Taieh, Al Hadid, & El Mouatasim, 2020). It refers to the experimental arrangement or plan used to examine the question or hypotheses of interest.

The descriptive nature of survey research approach is dependent on the data collection procedure that involves gathering of data from a representative sample of the total respondents in order to generalize the results on the whole population under investigation. Key informative and focus group discussion is a data collection instruments for qualitative research and there are two all-encompassing categories of survey, these are questionnaires and interview (Adedoyin, 2020).

Qualitative research approach was used. Creswell (2007) notes that qualitative research is a method of determining a person's considerate sense of a universal view on human difficulty. The object of using this study design, according to Tewksbury (2009), is to provide intuition for understanding the topic under study. As compared to data gathered through quantitative studies, data collected through qualitative feedback is instructive and provides a greater level of indulgence. According to Lyingberg and Douglas (2008), one of the basic ways that qualitative research is not difficult when opposed to quantitative research is to use a qualitative method. Boyce (2006) state that in qualitative research, study design preparation encompasses all aspects of the study, from the study's questions to its exploration. Qualitative study designs techniques such as conversational interviewing, interviews, and focus groups are used to collect and analyze written data. Qualitative analysis can be extremely useful when the context of the study is well known.

3.3 Population

Abawi (2023) notes that, population is defined as the number of world units from which the illustration (sample) is drawn. Melville and Goddard (2007) have offered a simple description of population as an assemblage at the centre of a research emphasis. In the study, the population was 100 people selected from the government officials, NGOs involved in the processes of strategies and assisting tools, locals, groups that are affected by ethnic conflict issues.

3.4 Sample

Sampling is the method of selecting a small number of agents from a wider population to form a sample (Kumar, 2011). Caulfield (2019) describes sampling as the process of

selecting a portion of an assembly with the goal of collecting all data. Sampling is seen as a convenient way to collect data from the whole population (Caulfield, 2019). In other words, it is a method of collecting knowledge about the whole population by looking at a specific portion of it.

3.4.1 Sample Size

Ryan (2013) defines sample size as the number of data sources actually selected from the whole population. Therefore, against these backdrops, this study meticulously used 20 participants. It was a stable number, separated from the repetition and for the researcher to find a quality from the respondent.

3.4.2 Sampling Technique

3.4.2.1 Purposive Sampling

Edmonds & Kennedy (2016) notes that purposive is a non-probability sampling method that is selected based on the characteristics of a population and the study goal. Judgmental, selective, and subjective sampling are all terminology used to characterize purposive sampling. When using this approach, samples are chosen in relation to the study's goal. Purposive sampling is best used when a limited sample size is needed. Purposive sampling, Kumar (2011) notes that it is a method of selecting a group of people who are knowledgeable about the subject of the study.

Purposive sampling was used by the researcher to pick the individuals who were tested. The individuals chosen by the researcher were well-known figures with extensive knowledge of the subject. The key informants in this case were district and province officials, this includes provincial administrators, senior provincial and district staff

members from the ministry of social justice and gender promotion. Some information, such as laws governing strategies related to ethnic conflicts. This approach was saving time because the data needed available to the target population. The technique was also helpful because it only included applicants who met the criteria and omitted those who were unsuitable for the study. In addition, the sampling approach is cost-effective since a smaller number of resources was needed to identify the likely objectives.

3.5 Inclusion and Exclusion Criteria

The researcher used a mixed population, among them young and adults, because they have experience and knowledge of what is happening in the province.

3.6 Data Collection Methods

Data collection is the report got in a process of a study (Kazdin, 2021). According to Green & Thorogood (2004) notes that, data collection is the process of disciplined inquiry through gathering and analysis of empirical data. Therefore, in this research, the researcher used both questionnaire and interview as the instrument for data collection.

3.6.1 Interviews

Choy (2014) states that, interview is an intended discussion between interviewers and interviewee with the aim of having an in-depth information regarding a certain subject or topic in which a phenomenon can be interviewed in accordance with the interviewees meaning or point of views. This method provides easier means of generating information from both the literate and the illiterate. It's also given room for identifying non-verbal reaction of the respondent. However, its limitation is that it is time consuming and costly in nature. Interviews were the method used to collect data from youths and old, taking into

account their experiences in these issues. The survey used interview script questions, which served as a useful tool to guide the discussion and keep each participant focused on the topic presented. The order in which topics are arranged gave the interviews a smooth flow and allowed respondents to express themselves freely. The category of people was youths and old people, youths because they are the ones who can pass through ethnic complications, and old because they are the ones who have passed through a lot in the society. The interview was conducted in Portuguese for the youths and old people are Luanda, Angola. In addition, extensive sources of data for this research were gathered from available literature, books, journals, articles, and Internet search engines, providing the basis for primary data collection.

3.6.2 Documentary Reviews

The researcher was depending on written knowledge to learn about Angola's legal and policy system for strategies related to ethnic conflicts, such as documentaries on provincial informal. This method allowed the researcher to establish a link between the government and the other groups.

3.6.3 Focus Groups Discussion

Focus group discussions were also adopted by the study. This was done by only groups; local residence, church groups and NGOs. The discussions were done through various platforms like whatsapp and google met. Participants were grouped into groups 10 per group and for the church groups; the researcher used the wards and classified the groups according to the wards basing on the constituencies. The researcher focused on grouping the participants into at list groups of ten participants. During the discussion, the research

recorded the data and also jotted it down. The discussion was driven by the questions set for key informant interviews; the focus group discussion with the NGOs senior officials and was done using Google meeting and via a Whatsapp group message and google meet. All the messages from the discussion were copied, a document was also created, and all the audios were also saved. Different views and options were drawn from the discussions, gaining an insight into the researcher's questions, therefore addressing the objectives of the research. Other than verbal expressions, such as gestures and encouraged actions, supplied the researcher with useful insights, and the meeting coordinator also assisted in the facilitation of the debate because the chairperson was the highest authority, the conversation was conducted via him. However, the most difficult difficulty was dealing with chatty group members, which was overcome by restricting the amount of time allotted to each participant and providing everyone in the group a opportunity to speak.

3.7 Data Collection Procedure

Data was collected from the Mosaiko Investigation Center. The procedure will be that all participants receive complete information about the study. The questionnaires will be tested and the in-depth interview guide will be checked for relevance and clarity by other researchers in the social services sector, and then modifications will be made to ensure the clarity and focus of the questionnaires. The researcher used the online meeting method (Google meeting and zoom meeting), Facebook and WhatsApp video and audio calls so that the interviews are anywhere to engage participants at their convenient time. The researcher hosted conversations during the interviews with the interviewees, notebook and notepad to write down any responses and reactions from the participants.

3.8 Data presentation and analysis methods

3.8.1 Thematic Analysis

The answers from the primary informants were analyzed using thematic analysis. Thematic research entails identifying, analyzing, and broadcasting informational arrangements (Caulfield, 2019). Using this method, narrations were grouped into subjects related to a specific topic. The method was acquainted with knowledge by comprehending and observing original ideas. The researcher then went through the entire information provided and code appealing features of the collected data in a systematic manner. After that, the researcher looked for themes, study them, and name and explain them. Since it was simple and fast to use, the researcher used thematic analysis as a data analysis tool. It was adaptable, allowing the researcher to use a wider range of rational options. Through the knowledge gathered through thematic analysis, the researcher was able to spot similarities and differences.

3.8.2 Content Analysis

The researcher investigated knowledge gathered through recorded exploration using content analysis. Tangled creation extrapolation was achieved using this approach, which methodically and precisely defined distinct appearances of facets in texts. When using this approach, the researcher began by selecting an investigation feature. A newspaper editorial, pages in a manuscript, a word, a phrase, an epistle, and a topic were all be scrutinized. Where the document is too large to be thoroughly examined, the researcher used judgmental sampling. The researcher was then attempt to make sense of the data. “What was said, to whom, why, to what degree, and with what consequence?” were critical questions what guided the researcher through this process. After interpreting the

written data, the researcher began to shape groups by selecting opinions that were comparable or related. When sorting the subjects into groups, the academic made a decision based on his own interpretation of which subjects were grouped together. After that, the researcher wrote a paper on the findings. The exploration's findings were dubbed "matter of the community," and "the meaning of those groups." The researcher chose it because it was cost-effective. The instruments needed was easily re-created researchable. Huge amounts of written content, as well as sources that weren't written was used to substantiate proof in topic exploration. Since content analysis is versatile in terms of study project, the researcher can use it. Since it is unobtrusive, the researcher used the content analysis approach. Using books and journals, the researcher performed empirical analysis. Furthermore, the material scrutiny approach would show the academic how to conduct research.

3.9 Ethical issues

According to Kumar (2011), all careers are governed by a code of ethics that has developed over time to accommodate evolving culture, values, wants, and prospects of those involved in them. Throughout the study, the researcher took all ethical considerations into account. Moral principles are fine, according to Wiles (2012), as are a set of rules for conducting, inspecting, and publishing all studied data.

3.9.1 Confidentiality

According to Kazdin A. E (2021) notes that, confidentiality is the right of an individual to regulate access to and disclosure of private information entrusted to another, as well as the right to rely on the confidence of others. Individuals' rights to secrecy and privacy

were protected by the researcher, who assured participants that the information acquired from them was used solely for academic purposes and that the identities of the respondents would not be utilized to.

3.9.2 Informed consent

A sufficient amount of information on a research project was included in a detailed explanation of the study's aim, the expected time of the interview/participants' involvement, the potential benefits, drawbacks, and dangers that participants might face, as well as the researchers' credibility (Kazdin A. E., 2021) Participants were notified that their participation is completely voluntary, that they can withdraw at any moment that they can choose not to answer specific questions, and that withdrawal has no implications. The participants signed an informed consent form.

3.10 Summary

The research technique was discussed in this chapter, including the research design, research instruments, population, sample, sampling procedure, data collecting and management protocols, data presentation and analysis procedures, and ethical considerations.

CHAPTER 4 DATA PRESENTATION, ANALYSIS, AND INTERPERTION

4.1 Introduction

The findings of this study is presented in this chapter; data was collected in line with the researcher objectives. The themes or headings in this chapter where generated from thematic and content analysis were used. Both primary and secondary data were presented analyzed and interoperated.

4.2 Data Presentation and Data Analysis

The presentation of data and analysis was done through thematic analysis and content analysis. This was done in line with the research objectives mentioned in chapter one. The findings in this phase are from both the key informant interviews and focus group discussion.

4.2.1 The Causes of Ethnic Related Conflicts

The causes of ethnic related conflicts vary from one area to another and the below ethnic-related conflicts in Angola, particularly in the Luanda province's Cazenga District, can be attributed to several interrelated factors.

4.2.1.1 Historical Context

Participants from the Ministry of Justice and the majority of the participant mentioned that “Angola's colonial history and the subsequent civil war (1975-2002) created deep divisions among various ethnic groups. These historical grievances continue to influence social dynamics”, this has led to the influence of the social dynamics of the locals and cause related ethnic. Similarly key informative from the Church leaders, community

leaders and the majority of the participants also agreed that provision of social dynamic related ethnic caused are now too much social challenges are have become daily social problems among community. This is supported by an article by Ministry of Social Juice-Angola (2020), states that the majority influence of history context adds about 12% of the ethnic related conflict yearly nationwide and this was further explained by one of the participants who mentioned that “Angola's colonial history, marked by Portuguese rule from the late 15th century until independence in 1975, significantly shaped the country's social fabric. The colonial period entrenched divisions among ethnic groups, particularly between the Ovimbundu, Kimbundu, and Bakongo, among others. Portuguese policies favored certain groups over others, exacerbating existing rivalries” After gaining independence, Angola descended into a brutal civil war that lasted from 1975 to 2002, primarily between the Popular Movement for the Liberation of Angola (MPLA) and the National Union for.

However, focus group discussions one and two participants differs and also argued that the legacy of colonialism and the civil war in Angola has shaped not only inter-ethnic relations but also broader societal structures. Post-independence, Angola faced significant challenges in nation-building, as the ruling party's policies often favored certain ethnic groups, leading to marginalization and resentment among others. The MPLA (People's Movement for the Liberation of Angola) and UNITA (National Union for the Total Independence of Angola) both drew support from different ethnic communities, exacerbating divisions.

A few of the participants from the NGOs also added that “the impact of the civil war, marked by violence and displacement, created deep scars that persist today. Communities

that were once interconnected became fragmented, leading to ongoing distrust and competition for resources”. One of the participants added that “economic disparities rooted in these historical divisions further fuel tensions”. Lastly the majority of the study participants agrees that “in contemporary Angola, while there have been efforts toward reconciliation and unity, the effects of this tumultuous past are still evident in political affiliations, social interactions, and economic opportunities”. Understanding these dynamics is crucial for addressing current challenges and fostering a more inclusive society.

4.2.1.2 Economic Disparities

Some of the participant explained that “inequitable distribution of resources and economic opportunities often fuels resentment among different ethnic groups. Cazenga, like many areas, may experience significant poverty and lack of access to basic services such as healthcare, education, and infrastructure. Another participant coined that “in Cazenga, a suburb of Luanda, the challenges are particularly pronounced, with high levels of unemployment and inadequate public services contributing to widespread frustration”. More the majority of the agreed that “the inequitable distribution of resources often leads to competition among ethnic groups for limited opportunities. Those who feel marginalized may express their grievances through protests or by aligning with political factions that promise change, perpetuating a cycle of division and conflict. Lastly some of the participants coined that “the lack of access to basic services can exacerbate existing tensions, as communities blame each other or the government for their struggles””. Another participant mentioned that “efforts to improve economic conditions in Cazenga

and similar areas need to be inclusive and address the root causes of inequality, fostering dialogue and collaboration among different ethnic groups to promote social cohesion and shared development”.

4.2.1.3 Land Disputes

The findings of this study concluded that competition over land and resources can intensify ethnic tensions. As urban areas expand, conflicts over land ownership and usage rights can arise. As urban areas like Cazenga grow, the demand for land increases, leading to disputes that often have deep ethnic and historical roots. These land conflicts can intensify tensions among different groups, particularly when certain communities feel excluded from decision-making processes or when their traditional land rights are overlooked. This was also supported by Land disputes Report of (2021) that coined that “in many cases, government policies may prioritize certain ethnic groups or interests, further marginalizing others. This can lead to feelings of injustice and resentment, as communities compete not only for land but also for access to essential resources like water and infrastructure”. The displacement of populations due to urban development can exacerbate these tensions, as families are forced to relocate, often without adequate compensation or support.

However, a few of the participants mentioned that “addressing land disputes requires inclusive governance and transparent processes that consider the rights and needs of all affected communities. Engaging local leaders and fostering dialogue can help mitigate conflicts, promoting cooperation and equitable development. Generally, both key informative interviews and some of the five the focus group discussion points out that

by focusing on shared solutions and recognizing historical grievances, it is possible to ease tensions and work toward a more harmonious coexistence among Angola's diverse ethnic groups.

4.2.1.4 Political Marginalization

In line with the study findings political marginalization affects certain groups and certain ethnic groups may feel underrepresented in political processes. If governance disproportionately favors one group, it can lead to feelings of exclusion and provoke conflict. Generally, the majority of the participants had similar views on the aspect of political marginalization effects that has even led to some civil wars at times and mostly those who are supporting the opposition parties are affected more.

Focus group Discussion 4 and 5 explains “political marginalization as a key method of separation among community members that create divisions within the community and slows community development. “Poor community relationships lead to more community destruction that may also lead to use of political powers among community members”.

4.2.1.5 Identity Politics

Some of the participants added that “ethnic identity can be a powerful mobilizing factor. Leaders may exploit ethnic divisions for political gain, exacerbating tensions and fostering conflict. Group five and six added that “identity politics play a significant role in Angola's socio-political landscape, where ethnic identity can be both a source of pride and a tool for manipulation”. Some of the participants mentioned that “political leaders often exploit these divisions to galvanize support, rallying their bases by appealing to shared ethnic identities and this strategy can deepen existing rifts and distract from pressing national issues, such as poverty, corruption, and governance”.

The finding of this study also noted that “when leaders frame political issues through an ethnic lens, they can exacerbate tensions, pitting communities against one another”. This can lead to violence, especially during election cycles when competition for power becomes more pronounced, was also supported by some of the members from the Ministry of Social Justice that reviewed that ‘the legacy of the civil war still looms large, and the manipulation of ethnic identities can reignite old grievances, complicating efforts toward reconciliation’. Some of the members of group 4 mentioned that “the politicization of ethnic identity can hinder the development of a cohesive national identity, instead of uniting diverse groups under a shared vision for the country, it reinforces divisions and can marginalize voices advocating for broader, more inclusive policies”.

To mitigate the risks associated with identity politics, it is essential to promote inclusive dialogue and foster a national narrative that celebrates diversity while emphasizing common goals. Strengthening democratic institutions and encouraging civic engagement across ethnic lines can also help create a more stable and unified society.

4.2.1.6 Social Fragmentation

The records on most social fragmentation cases showed that urbanization and migration can lead to social fragmentation, where traditional community ties weaken, leading to increased competition and conflict among diverse groups. Urbanization and migration significantly contribute to social fragmentation in Angola, particularly in rapidly growing areas like Cazenga. Other participants mentioned that “as people move from rural to urban settings in search of better opportunities, traditional community ties often weaken and this

shift can disrupt established social networks and support systems, leaving individuals feeling isolated and disconnected”.

Group one and two also explained that “in diverse urban environments, the influx of people from various ethnic backgrounds can lead to increased competition for resources, jobs, and housing. Another participant added that ‘When communities feel threatened by newcomers or perceive that their opportunities are being undermined, tensions can escalate, resulting in conflict, this competition can manifest in various ways, from disputes over land to clashes in public spaces”.

Additionally, the majority of the participants agreed that “the erosion of traditional norms and values can make it difficult for communities to resolve conflicts amicably, without strong social cohesion, issues that might have been managed through dialogue can escalate into violence or discrimination”.

4.2.1.7 Cultural Differences

The findings of this study reviewed that differences in language, customs, and traditions can sometimes lead to misunderstandings and mistrust between ethnic groups, Cultural differences, including variations in language, customs, and traditions, can indeed contribute to misunderstandings and mistrust among ethnic groups in Angola. When communities have distinct cultural practices, these differences can sometimes be viewed with suspicion, leading to stereotypes and misconceptions.

Few of the participants indicated that “language barriers can exacerbate communication challenges, making it difficult for groups to engage with one another effectively. This lack

of understanding can prevent the building of trust and collaboration, creating an environment where grievances fester. When cultural practices are not respected or acknowledged, it can lead to feelings of marginalization and resentment. Lastly some of the participants indicated that “cultural differences can become politicized, with leaders exploiting these divides to solidify their power. By framing conflicts as cultural clashes, they can divert attention from underlying economic or political issues, further entrenching divisions.

4.2.1.8. External Influences

In line with study findings foreign interests and interventions, either through support of specific groups or exploitation of resources, can exacerbate existing tensions. External influences play a significant role in exacerbating tensions within Angola, particularly through the support of specific ethnic or political groups and the exploitation of the country's rich natural resources. During the civil war, foreign powers backed different factions, often fueling the conflict and deepening divisions among ethnic communities. This external involvement created a legacy of mistrust and suspicion, as various groups felt that their interests were being manipulated by outside actors. This was also supported by the Country social report of 2022 by the United Nations.

Another participant added that “the exploitation of Angola's resources, such as oil and diamonds, has further complicated these dynamics. Foreign companies and governments often prioritize profit over local needs, leading to economic disparities that can heighten existing grievances. Communities that feel sidelined in the resource extraction process

may blame other ethnic groups for their misfortunes, leading to increased competition and conflict.

Lastly the finding of this study as mentioned by group two, three and four indicated that external influences can also manifest in the form of ideologies that polarize communities. When foreign entities promote certain political narratives or align with specific groups, it can deepen existing divisions and make it harder for local populations to find common ground.

A few of the participants mentioned that “to counteract these external influences, it is crucial for Angola to pursue policies that prioritize national interests and promote equitable development”. Engaging in transparent governance and fostering inclusive economic opportunities can help mitigate the negative impacts of foreign involvement. One of the participants explained that “strengthening local capacities to address conflicts and building resilience against external manipulation can empower communities to navigate their challenges more effectively”.

4.2.2 Past Interventions Done to Address Ethnic Related Conflicts

In Angola, various interventions have been undertaken to address ethnic-related conflicts, particularly in areas like Luanda province and the Cazenga District. The following are some notable efforts or interventions that have been done.

4.2.2.1 Peace Agreements

The findings of this study showed that following the end of the civil war in 2002, the Government of Angola signed peace agreements that aimed to promote national reconciliation and integration among various ethnic groups. These agreements focused on disarming militias and integrating former combatants into society. The peace agreements signed in Angola after the civil war ended in 2002 were crucial steps toward national reconciliation and the reintegration of various ethnic groups. These agreements aimed not only to disarm militias but also to address the underlying issues that had fueled the conflict, such as economic disparities and social fragmentation. The Peace agreement was based on four aspects that were the key components of these agreements included: disarmament and demobilization, reconciliation initiatives, political inclusion and economic development this was also supported by (UN 2022).

4.2.2.2. Decentralization Efforts

In line with that study evidence that reviews that “the Angolan government has made attempts to decentralize power, granting local authorities more autonomy”. This has aimed to improve local governance and ensure that diverse ethnic groups have a voice in decision-making processes. Other participants coined that decentralization efforts in Angola have aimed to enhance local governance and empower communities by granting local authorities more autonomy and by doing so, the government seeks to ensure that diverse ethnic groups have a greater voice in decision-making processes, addressing historical grievances and promoting inclusive development”. The study findings also concluded that decentralization efforts have led to the creation of local governance structures and establishing local councils and authorities allows communities to have a say

in the governance of their regions. This helps ensure that decisions reflect the needs and priorities of local populations, rather than being dictated solely by the central government. Few of the participants added that decentralization effects have led to resource allocation, participatory processes and conflict resolution

4.2.2.3. Community Development Programs

The majority of the participants agreed that various NGOs and international organizations have implemented community development programs targeting poverty alleviation and infrastructure development in marginalized areas, including Cazenga. These programs aim to reduce economic disparities and promote social cohesion. Community development programs implemented by NGOs and international organizations play a vital role in addressing poverty and infrastructure challenges in marginalized areas like Cazenga. These initiatives are designed to reduce economic disparities and foster social cohesion among diverse ethnic groups. The record by some of the reports written by NGOs reviewed that community development programs are aimed at economic empowerment, infrastructure development, community engagement, health and education initiatives and cultural and social integration.

General, one of the participants said that cultural and social integration, many development programs also emphasize cultural exchange and social integration activities, which can help build trust among different ethnic groups. By celebrating diversity and promoting dialogue, these initiatives can reduce tensions and foster a sense of unity.

Group 3 explained that “community development programs are aimed at increasing social wellbeing of the locals and promote peace and unity among the locals

4.2.2.4 Conflict Resolution Initiatives

In line with the study findings, the findings shows that local and international NGOs have facilitated workshops and training on conflict resolution and mediation, fostering dialogue between different ethnic groups to address grievances and build trust. Conflict resolution initiatives led by local and international NGOs have been crucial in fostering dialogue and building trust among different ethnic groups in Angola. These programs often focus on creating spaces for open communication and collaboration, which can help address grievances and reduce tensions. Key elements of these initiatives include: workshops and training, facilitated dialogue, community mediation, cultural exchange programs and follow-up support, this was also support by the Angolan government tracking activities of the NGOs report (2023).

4.2.2.5 Education and Awareness Campaigns

The majority of the study participants coined evidence that is education and awareness campaigns have no become a common method of solving key common issues within most communities. One of the participants stated that ‘programs aimed at promoting cultural understanding and tolerance have been introduced in schools and communities to address stereotypes and reduce ethnic tensions’. Group four added that “education and awareness campaigns are essential in fostering cultural understanding and tolerance in Angola and these programs aim to address stereotypes, promote inclusivity, and reduce ethnic tensions among diverse communities”. Group one and two added that “curriculum development, workshops and training, cultural exchange programs, youth engagement and community awareness campaigns are key element of educational awareness and campaign”.

Group one points out that “education and awareness campaigns are promising, their success depends on sustained commitment and collaboration among schools, communities, and government entities”. By promoting a culture of understanding and tolerance, Angola can work towards a more inclusive society, ultimately reducing ethnic tensions and fostering unity among its diverse population.

4.2.2.6. Government Policies on Inclusivity

The majority of the participants agreed that “the government has introduced policies aimed at promoting inclusivity and representation of various ethnic groups in political and economic spheres, although implementation has been inconsistent”.

The Angolan government has recognized the importance of promoting inclusivity and representation of various ethnic groups in both political and economic spheres. Key aspects of these policies include: political representation, economic opportunities, cultural recognition and social programs. However, group four and five mentioned that the implementation of these policies has often been inconsistent. Challenges like political will, corruption and mismanagement and community awareness

4.2.2.7 International Support

The evidence of this study showed that various international organizations, including the United Nations and the African Union, have offered support in peacebuilding efforts and monitoring human rights, which indirectly contributes to reducing ethnic tensions and fostering stability in Angola. The involvement of international organizations like the United Nations (UN) and the African Union (AU) is critical for several reasons, like

peace-building initiatives, human rights monitoring, capacity building, funding and resources and advocacy and awareness.

Few of the participants mentioned that through these efforts, international organizations contribute to creating an environment where diverse ethnic groups can coexist more peacefully and continued engagement and support from the international community are essential for sustaining progress in peacebuilding and addressing the root causes of conflict in Angola.

4.2.3 The Challenges Faced by In Trying to Resolve Ethnic Conflicts

Challenges been faced in trying to resolve ethic vary from one area to another and the following are especially for the area of study. Efforts to resolve ethnic-related conflicts in Angola, particularly in the Luanda province's Cazenga District, face several significant challenges.

4.2.3.1 Deep-rooted Historical Grievances

The majority of the participants agreed that deep-rooted historical grievances is a common challenge. This was further explained by one of the participants who mentioned that “the legacy of colonialism and the civil war in Angola has left deep scars that continue to affect inter-ethnic relations. Historical grievances stemming from colonial exploitation and the brutalities of the civil war have created enduring mistrust and animosity among various ethnic groups. These feelings are often passed down through generations, complicating reconciliation efforts. This was also supported by 3 of the groups by mentioned that “the struggle for power and resources during and after the civil war has further entrenched divisions, as different groups vie for recognition and support”, efforts toward

reconciliation are often hindered by these historical wounds, making it challenging to foster a unified national identity”. One of the participants also mentioned that “building trust requires addressing these grievances through dialogue, acknowledgment of past injustices, and concerted efforts toward healing”.

4.2.3.2 Economic Inequality

The majority of the participants of this study agreed that economic inequality is a challenge. Many communities, including those in Cazenga, struggle with limited access to resources, which can fuel competition and conflict. Economic inequality is another critical factor exacerbating ethnic tensions in Angola. Some of the participants agreed that “persistent poverty, especially in marginalized communities like Cazenga, limits access to essential resources such as education, healthcare, and employment opportunities”. This economic disparity fosters competition among different ethnic groups, as they struggle to secure limited resources. This was also supported by the UN economic development on Angola of the year 2023 that reviewed that “communities facing economic hardships may blame others for their plight, further fueling resentment and conflict”. Other participants stated that “the lack of equitable development can lead to feelings of exclusion and marginalization, reinforcing ethnic divides. Lastly the majority of the participants indicated that “addressing these economic inequalities through targeted development programs and equitable resource distribution is essential for promoting social cohesion and reducing tensions”.

4.2.3.3 Political Fragmentation

The evidence of this study shows that political marginalization of certain ethnic groups in Angola can significantly contribute to feelings of exclusion and frustration. Centralized power structures often overlook local voices, making it difficult for diverse communities to influence decision-making processes. When specific ethnic groups feel sidelined in political representation, it can lead to resentment and a perception that their needs and concerns are not being addressed. This fragmentation complicates conflict resolution efforts, as marginalized groups may resort to alternative means to assert their interests, further entrenching divisions. An Article by UN (2023) reviewed that without inclusive political representation, dialogue becomes challenging, and communities may turn to ethnic solidarity as a means of advocacy, deepening the cycle of exclusion and conflict.

4.2.3.4 Weak Governance

An article by UN (2024) Weak governance in Angola, characterized by corruption and inefficiency, undermines efforts to address ethnic tensions. When government institutions fail to operate transparently and equitably, communities lose trust in their ability to serve all citizens fairly. This lack of confidence can drive people to rely more on ethnic affiliations than on a collective national identity, exacerbating divisions and fostering a sense of tribalism.

Group one, two and three added that corruption can divert resources away from marginalized communities, leaving them without the support they need to thrive. As a result, grievances related to economic inequality and political exclusion are intensified,

creating fertile ground for conflict. Strengthening governance, ensuring accountability, and fostering transparent institutions are essential steps toward rebuilding trust and promoting a more cohesive society.

4.2.3.5 Land and Resource Competition

Line with Angolan Government land audit report (2018) land and resource competition have become order of the day. Disputes over land use and access to resources are particularly acute in rapidly urbanizing areas like Cazenga. As urban populations grow, the demand for land and resources increases, leading to heightened competition among different ethnic groups. Conflicts over land ownership, usage rights, and access to essential resources like water can easily escalate into ethnic tensions, especially when historical grievances are involved. The majority of the participants agreed that these disputes are often exacerbated by unclear land tenure laws and inadequate conflict resolution mechanisms. When communities perceive that their rights to land and resources are threatened, it can lead to confrontations, deepening divisions and fostering mistrust among ethnic groups. However, one of the groups agreed that addressing these land-related issues through transparent policies and inclusive dialogue is essential to mitigate tensions and promote social cohesion.

4.2.3.6 Lack of Representation

The study findings showed that lack of representation is now a common challenge. The insufficient representation of various ethnic groups in decision-making processes further

perpetuates feelings of exclusion and marginalization. When certain groups lack a voice in political, economic, and social matters, it can lead to frustration and a sense of disenfranchisement. This lack of representation hinders effective dialogue and conflict resolution, as marginalized communities may feel their concerns are ignored. Some of the participants indicated that, when governance structures are dominated by specific ethnic groups, it can create perceptions of favoritism, fueling resentment among others. In a statement by one the participant, reviewed that “ensuring diverse representation in political and community decision-making processes is crucial for fostering inclusivity and building trust among different groups”.

4.2.3.7. Social Fragmentation

In an article by SADC Human Rights (2023), rapid urbanization in Angola has significantly disrupted traditional social structures, leading to fragmentation among diverse groups. As people migrate to urban areas in search of better opportunities, long-established community ties often weaken. This disruption can result in a loss of social cohesion, making it challenging to foster a sense of belonging and mutual support. In a statement by one the participant, reviewed that with increased competition for resources, jobs, and housing, tensions can rise as communities vie for limited opportunities. Group one also showed that fragmented social networks can also hinder collective action, making it difficult for groups to address shared challenges. Promoting initiatives that encourage community engagement and collaboration is essential to rebuild social ties and create a more cohesive urban environment.

4.2.3.8. Intervention Fatigue

The finding concluded that the communities may experience intervention fatigue, especially if past initiatives have created dependency without fostering sustainable solutions. When previous programs have failed to deliver lasting change, skepticism toward new initiatives can arise. Residents may view these efforts as temporary fixes rather than genuine commitments to addressing their needs. The majority of the participants agreed that this fatigue can hinder the effectiveness of current programs, as communities may be less willing to engage or invest in initiatives they perceive as unlikely to succeed. Building trust and demonstrating a commitment to long-term support are crucial for overcoming this skepticism. One of the participants indicated that engaging community members in the design and implementation of initiatives can help ensure that programs are relevant, effective, and embraced by those they aim to support.

4.2.3.9. Cultural Misunderstandings

Cultural misunderstandings stemming from differences in customs, languages, and traditions can significantly complicate efforts to build trust and cooperation among Angola's diverse ethnic groups. When communities lack a mutual understanding of each other's cultural practices, it can lead to stereotypes, miscommunication, and even conflict, this was mentioned by UN Human rights Commission Report (2023).

Group 3 mentioned that these misunderstandings can perpetuate negative perceptions and deepen divides, making it difficult for groups to work together on shared challenges.

Educational programs that promote cultural awareness and appreciation are essential for bridging these gaps. In a statement by one the participant, reviewed that by fostering dialogue and encouraging interactions, communities can cultivate mutual respect and understanding, laying the groundwork for more effective collaboration.

4.2.3.10. External Influences

The evidence of this study showed that geopolitical factors and external influences can exacerbate existing tensions in Angola, particularly when certain ethnic groups feel supported or exploited by foreign entities. Historical legacies of foreign involvement during the colonial era and the civil war still resonate today, affecting perceptions and relationships among different groups. Some of the groups mentioned that foreign investments and interests can sometimes prioritize profit over local needs, leading to further marginalization of certain communities. When groups feel that external actors favor others, it can heighten suspicions and resentment, complicating efforts toward unity. In a statement by one the participant, reviewed that to mitigate these impacts, it is crucial for both the government and international organizations to engage with local communities transparently, ensuring that their voices are heard and their interests are prioritized in development initiatives.

4.3 Discussion

The discussion focused on the aspects that are reviewed in this chapter and those that are in chapter two. The similarity and differences in the literature review and the findings of

this study was stated as supported by different scholars. This was done in line with the research objectives respectively.

The Causes of Ethnic Related Conflicts and this is similarly stated in chapter two are historical context mentioned by (Miguel, 2019). While economic disparities, land disputes, cultural difference and external Influences were also mentioned in chapter two by (Alesina et al, 2017). Political marginalization, identity politics, and social fragmentation, are the only new subject that is the chapter four which is not reviewed in the literature review, therefore creating a difference.

On section of the past interventions that have been done to address ethnic related conflicts (objective two) the findings of the study shared a number of similarities which are peace agreements, decentralization efforts, community development programs, conflict resolution initiatives, education and awareness campaigns. For example the past interventions by United Nations (2023), explains why what has been done before to resolve ethnic related conflicts. In line with the above common futures in both literature review and findings this shows that the objectives of the study is addressed. However the few new futures in the findings are the government policies on inclusivity and international support. The interventions shows that thy have being an improvement, the findings of this proved it by showing a shift in the improvement of interventions aimed at addressing ethnic related conflicts.

On the section of the challenges that are been faced by in trying to resolve ethnic conflicts, shows a similarity with the discussion in the literature review. Several aspects of factors mentioned in the literature review were also a common future in this chapter. Deep-rooted historical grievances, economic inequality, and political fragmentation by (UN,

2023), weak governance, land and resource competition, mentioned in the Angolan Government land audit report (2018). Social Fragmentation by the SADC Human Rights (2023), Intervention Fatigue, and Cultural Misunderstandings by the UN Human rights Commission Report (2023), mentioned external Influences.

4.4 Summary

The research findings were presented in this chapter. The outcomes of the qualitative study's findings were presented in the chapter through the use thematic. The material from the key informative interviews and focus group discussions was analyzed using content analysis thematic analysis in a qualitative manner. Themes in this chapter were generated from thematic approach and were also in line with the research objectives. The chapter also included findings on an examination of the The Causes of Ethnic Related Conflicts, an examination of the past interventions that have been done to address ethnic related conflicts, and an examination of the challenges that are been faced by in trying to resolve ethnic conflicts.

CHAPTER 5 SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

5.1 Introduction

This chapter provides a summary of major study findings, conclusion, recommendations and the implications of the study and it provides suggestions and a way forward to issues addressed in this study. The purpose of the study was to assess a human rights-based approach to mitigate ethnic related conflicts in Angola, Luanda province, Cazenga district, it was attempting to unravel the c challenges that are been faced by in trying to resolve ethnic in Angola, Luanda province, Cazenga District. auses of ethnic related conflicts in Angola, Luanda province, Cazenga District, past interventions that have been done to address ethnic related conflicts and the challenges that are been faced by in trying to resolve ethnic in Angola, Luanda province, Cazenga District and the all the 456 district in Angola .

5.2 Discussion

The first phase of this study started by introducing the research, background of the study, statement of the problem, which was driven from journal and supported by various scholars from newspapers and reports. The objectives of the study was generated from the statement of the problem and from the research objectives, research questions were formed. Assumption of the research were also mentioned, significance of the study and delimitations of the study – included; organization secrecy acts, fear of the respondents to freely give information, resistance from respondents and the budget.

In the second chapter of the study reviewed the literature related to the study. Firstly the theoretical frame was stated and its relevance too. The literature reviewed focused on Basis of ethnicity on the social and political identity, historical context of ethnic diversity in Angola, origins Of Mbundu people, religious belief, main activities, linguistic affiliation, religious beliefs culture and ceremonies, social organization, marriage, social organization, belief system, culture and traditions. Current location, religion and crafts and hobbies.

The third chapter of the research is made up of the research metrology, the study adopted exploratory research design and it implemented the qualitative approach, and pollution of the study. Purposive and convenience sampling were the two qualitative sampling techniques. Key informant interviews and focus groups discussions were the data collecting instruments used in this study. Analysis and organisation followed thematic and documentary analysis. Lastly ethical considerations were taken into consideration through the obtaining of permission for the, by an approval letter from AUREC and permission from the Ministry of Local Governance, National Housing and Public Works through the District Administrator- Angola, Luanda province, Cazenga district.

Data analysis and presentation was done in chapter four, data was analyzed a thematically and using content analysis. The themes in chapter were addressed basing on the research objections and findings of the study. Similarities from the findings and literature review were noted; new issues were also raised from human rights-based approach to mitigate ethnic related conflicts.

5.3 Conclusions

In conclusion, this study examined three study objectives. The study then concluded that human rights-based approach to mitigate ethnic related conflicts in Angola, Luanda province, Cazenga shows the already proposed rights-based approach needs to be upgraded and invent more to continue to foster for human rights-based approaches.

5.3.1 The causes of ethnic related conflicts

It was realized that the causes of ethnic related conflicts are very common and vary from area to another, the findings of this study concluded that economic disparities, land disputes, cultural difference, external Influences, Political marginalization, identity politics, and social fragmentation, are very common.

Human rights-based approach to mitigate ethnic related conflicts in Angola, Luanda province, Cazenga district

5.3.2 The past interventions done to address ethnic related conflicts

The past interventions that have been done to address ethnic related conflicts are peace agreements, decentralization efforts, community development programs, conflict resolution initiatives, education, and awareness campaigns. Government policies on inclusivity and international support. The interventions shows that they have been an improvement in addressing ethnic related conflicts

5.3.3 The Challenges That Are Been Faced by In Trying to Resolve Ethnic Conflicts

The common findings are deep-rooted historical grievances, economic inequality, political fragmentation, weak governance, and land and resource competition.

5.4 Implications

The overall aim of this study was to assess a human rights-based approach to mitigate ethnic related conflicts in Angola, Luanda province, Cazenga district. Therefore the findings have significant implications for determining and exploring the situation presented by Luanda province, Cazenga district

The findings implicate that Luanda province, Cazenga district case is similar to district. However, the findings show that there are challenges from the central government and the local government.

5.5 Recommendations

Here are some recommendations to address the challenges of ethnic tensions and promote social cohesion in Angola:

Promote Cultural Awareness and Education

The Government should start by curriculum Reform. As part of government responsibility to elaborate educational policy, it is crucial to integrate cultural education into school curricula to teach students about the diverse ethnic backgrounds in Angola. This allows the education systems to embrace the values of culture and promote its. This can help foster mutual respect and understanding from a young age.

The government should establish an independent ombudsman office to deal with ethnic issues. Knowing that countries are mostly formed by different cultural backgrounds, having a specific office will help to elaborate policies that will assist the social harmony.

For Africa Union and Regional Bodies

African Union and Regional Bodies should develop specific regional rapid response mechanism to investigate and report on ethnic-related violence or discrimination. It would promote quick and effective responses towards ethnic conflicts in Africa, it would as well prevent possible conflicts in the region.

Should develop a specific network of African mediators with expertise in addressing ethnic tensions, available for rapid deployment to conflict zones. Putting different mediators together would help addressing ethnic-related issues in the region and foster long term solutions in the region.

Should provide technical support and monitoring for member states implementing cultural diversity programs and mechanisms. It is important to monitor member states on the implementation of programs that embrace cultural diversity as means to avoid conflicts. Some states only implement programs based on recommendations coming from regional bodies and when they are monitored.

5.6. Suggestions for Further Research

Considering the results of this study on the human rights-based approach to mitigate ethnic related conflicts in Angola, Luanda province, Cazenga district future research should be conducted at the provincial level or country level or different countries to compare results

Also future research should study implications of the current constitutional amendments on future role of human rights-based approach to mitigate ethnic related conflicts.

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List Of Appendices

Appendix 1 Permission Letter



À
Comissão Científica

Assunto: Carta de Permissão

Prezados/as Senhores/as

Esta carta, serve para confirmar que Rafael Dos Santos Lourenço Domingos, o estudante de Mestrado em Direitos Humanos, Paz e Desenvolvimento da *Universidade de África* (Zimbabwe) procurando por um local para realizar os seus estudos para cumprir o requisito da sua dissertação, solicitou o nosso Instituto, não tendo nada contra, e com a intenção de assisti-lo, informamos que lhe foi concedida a permissão para aceder à nossa instituição.

Luanda, 6 de Agosto de 2024

frei Júlio Gonçalves Candeeiro
Director Geral

Por uma Angola melhor

Estalagem – Km 12 | Viana
TM: (00244) 912 508 604

Caixa Postal 2304 – Luanda | Angola
E-mail: mosaiko@mosaiko.op.org
www.mosaiko.op.org



To

Research Ethics Committee, AUREC

Subject: Permission Letter

Greetings, Sir/Madam

This letter serves to confirm that Rafael Dos Santos Lourenco Domingos, Master's student in Human Rights, Peace and Development at Africa University (Zimbabwe) seeking for a place to conduct his studies to fulfill the requirement of his dissertation, requested our place, not having anything against it, and with the intention of assisting him, we serve to inform that he has the permission to access our center for his studies.

Kind regards,

Frei Júlio Gonçalves Candeeiro, OP

General Director

Por uma Angola melhor

Appendix 2 English

QUESTIONNAIRES FOR PARTICIPANTS

My name is Rafael Dos Santos Lourenco Domingos Student at Africa University carrying out research on, “ASSESSING THE INFLUENCE OF ETHNIC DIVERSITY IN PERPETUATING CONFLICTS IN ANGOLA, LUANDA PROVINCE, CAZENGA DISTRICT”.

Kindly complete the questions and answer as honestly as possible. Confidentiality of information acquired from the questionnaire will be maintained. If you feel uncomfortable about a question, you may skip it.

Background of Information (for all categories of respondents)

1. Personal Details

• Names (Optional): _____

• Gender: Male [] Female []

• Age: 18-25 [] 26-30 [] 36-45 [] 46-55 [] 56 and above []

• Educational Level: None [] Primary [] Secondary [] Post-Secondary []

1. What historical events have shaped the ethnic landscape of Angola in general?
2. How does ethnic diversity contribute to social fragmentation in Angola?
3. What role do political structures play in managing or exacerbating ethnic tensions in Angola?

4. Do you think economic disparities intersected with ethnic diversity to influence conflict dynamics in Angola?
5. How do cultural narratives surrounding ethnicity impact perceptions of conflict within the community?
6. What mechanisms did government implement for conflict resolution among diverse ethnic groups in Angola?
7. How does external influence like NGOs or international organizations affect the dynamics of ethnicity-related conflicts in Angola?

Thank you for participating in this study!

QUESTIONÁRIOS PARA PARTICIPANTES

QUESTIONÁRIOS PARA PARTICIPANTES

O meu nome é Rafael Dos Santos Lourenco Domingos estudante na Africa University realizando uma pesquisa sobre “AVALIANDO A INFLUÊNCIA DA DIVERSIDADE ÉTNICA NA PERPETUAÇÃO DE CONFLITOS EM ANGOLA, PROVÍNCIA DE LUANDA, DISTRITO DE CAZENGA”.

Por favor, complete as perguntas e responda o mais honestamente possível. Será mantida a confidencialidade das informações obtidas no questionário. Se você se sentir desconfortável com uma pergunta, pode ignorá-la.

Histórico das informações (para todas as categorias de respondentes)

1. Dados Pessoais

• Nomes (Opcional): _____

• Gênero Masculino Feminino []

• Idade: 18-25 [] 26-30 [] 36-45 [] 46-55 [] 56 e acima []

• Nível de educação: Nenhum [] Primário [] Secundário [] Pós-secundário []

1. Que acontecimentos históricos moldaram a paisagem étnica de Angola em geral?

2. Como é que a diversidade étnica contribui para a fragmentação social em Angola?

3. Qual o papel que as estruturas políticas desempenham na gestão ou exacerbação das tensões étnicas em Angola?

4. Acha que as disparidades económicas se cruzaram com a diversidade étnica para influenciar a dinâmica do conflito em Angola?

5. Como é que as narrativas culturais em torno da etnicidade impactam as percepções de conflito dentro da comunidade?
6. Que mecanismos o governo implementou para a resolução de conflitos entre diversos grupos étnicos em Angola?
7. Como é que a influência externa, como as ONG ou as organizações internacionais, afecta a dinâmica dos conflitos relacionados com a etnia em Angola?

Obrigado Por participar neste estudo!

Appendix 4 Proof of AUREC

Stanbic Bank
A member of Standard Bank Group

SCHOOL FEES CASH DEPOSIT SLIP
(complete in triplicate)

Name of School: AFRICA UNIVERSITY		Amount	
Student's Name: RATHEL DE SANTO L. LUMINGUE	Grade/Form: 230619		
Fees for Term:	Year:		
Date: 10/8/24	Branch: Mutare		

Denomination	Value
1	
2	
5	
10	
20	
50	
100	
200	
Other(Coins)	
Grand Total	

Details of Depositor and Reference

Name: **RATHEL DE SANTO L. LUMINGUE**

Signature: *[Signature]*

Contact Details: **AFRICA UNIVERSITY**
0776236448

Amount in words: **THIRTY, HED**

Currency: **30 ZED**

USD	ZAR	GBP	OTHER
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BRANCH: **914100173-144** ACCOUNT NUMBER: **914100173-144** TRAN CODE: **914100173-144**

STANBIC BANK
LIMITED
3334
10
TELLER 1
MUTARE

Appendix 5 Budget

Descriptions	Estimated amount
Developing my proposal to AUREC fees and stationeries	\$50
research (transport, food, refreshments and data collection)	150
Internet and Miscellaneous (airtimes, motivations and other incentives)	\$60
Binding and printing the proposal	\$60
Total	\$325

Appendix 6 Approval for AUREC Proposal Submission



COLLEGE OF BUSINESS, PEACE, LEADERSHIP AND GOVERNANCE

02/09/2024

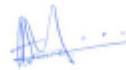
Africa University Research Ethics Committee

Ref: **Approval for AUREC Proposal Submission**

Rafael Domingos has worked on the proposal and I can confirm that it is ready for review by your esteemed committee.

Respectfully submitted,

Dr. Ashton Murwira



Supervisor's Name

Supervisor's Signature

H.O.D's Name

H.O.D's Signature

Appendix 7 AUREC Approval Letter



AFRICA UNIVERSITY
"Investing in Africa's future"

AFRICA UNIVERSITY RESEARCH ETHICS COMMITTEE (AUREC)

P.O. Box 1320 Mutare, Zimbabwe, Off Nyanga Road, Old Mutare-Tel (+263-20) 60075/60026/61611 Fax: (+263 20) 61785 Website: www.africau.edu

Ref: AU 3450/24

25 September 2024

RAFAEL DOS SANTOS LOURENCO DOMINGOS

C/O Africa University

Box 1320

MUTARE

RE: ASSESSING THE INFLUENCE OF ETHNIC DIVERSITY IN PERPETUATING CONFLICTS IN ANGOLA, LUANDA PROVINCE, CAZENGA DISTRICT

Thank you for the above-titled proposal that you submitted to the Africa University Research Ethics Committee for review. Please be advised that AUREC has reviewed and approved your application to conduct the above research.

The approval is based on the following.

a) Research proposal

- **APPROVAL NUMBER** AUREC 3450/24
This number should be used on all correspondences, consent forms, and appropriate document
- **AUREC MEETING DATE** NA
- **APPROVAL DATE** September 25, 2024
- **EXPIRATION DATE** September 25, 2025
- **TYPE OF MEETING:** Expedited
After the expiration date, this research may only continue upon renewal. A progress report on a standard AUREC form should be submitted a month before the expiration date for renewal purposes.
- **SERIOUS ADVERSE EVENTS** All serious problems concerning subject safety must be reported to AUREC within 3 working days on the standard AUREC form.
- **MODIFICATIONS** Prior AUREC approval is required before implementing any changes in the proposal (including changes in the consent documents)
- **TERMINATION OF STUDY** Upon termination of the study a report has to be submitted to AUREC.



Yours Faithfully

MARY CHINZOU

ASSISTANT RESEARCH OFFICER: FOR CHAIRPERSON

AFRICA UNIVERSITY RESEARCH ETHICS COMMITTEE