



# COMMON SOCIAL ACCOUNTABILITY PLATFORM

RESULTS AND FINDINGS FROM CITIZEN-LED DISCUSSIONS ON  
DISPLACEMENT AND DURABLE SOLUTIONS IN MOGADISHU



Little Somali girl with radio. Credit: USAID

# CONTENTS

- 04 GLOSSARY
- 06 LIST OF ACRONYMS
- 08 EXECUTIVE SUMMARY
- 13 INTRODUCTION
- 18 METHODOLOGY:  
USING CSAP TO SUPPORT DURABLE SOLUTIONS IN MOGADISHU
- 22 RESULTS OF THE RADIO DIALOGUE
- 30 INSIGHTS: CITIZEN PERSPECTIVES ON DURABLE SOLUTIONS
- 52 RECOMMENDATIONS FOR DURABLE  
SOLUTIONS PROGRAMMING IN MOGADISHU
- 57 CITIZEN PERSPECTIVES AND EMERGING LEARNING ON THE USE  
OF THE COMMON SOCIAL ACCOUNTABILITY PLATFORM (CSAP)
- 59 BIBLIOGRAPHY

## LIST OF TABLES

19	Table 1. OVERVIEW OF ENGAGEMENT AND DATA COLLECTION PROCESS
19	Table 2. CONSENT AND DEMOGRAPHIC QUESTIONS ASKED BY FOLLOW-UP SMS
19	Table 3. FOLLOW-UP SMS EVALUATION QUESTIONS
26	Table 4. VARIATIONS IN DATA QUALITY BY CHANNEL AND EPISODE
30	Table 5. THE BEST SOLUTIONS TO SUPPORT DISPLACED GROUPS
37	Table 6. RESPECTIVE VALUE OF RETURN VERSUS (RE)INTEGRATION
43	Table 7. DISPLACED COMMUNITIES AND DISCRIMINATION
47	Table 8. SOLUTIONS TO EVICTION CRISIS IN MOGADISHU

## LIST OF FIGURES

22	Figure 1. DISTRIBUTION OF PARTICIPANTS BY DISTRICT
23	Figure 2. AGE OF PARTICIPANTS
23	Figure 3. VARIATIONS OF PARTICIPANTS BY GENDER AND AGE
24	Figure 4. VARIATIONS IN HOUSEHOLD LANGUAGE AMONG PARTICIPANTS
25	Figure 5. PATTERNS OF PARTICIPATION OVER TIME
25	Figure 6. PATTERNS OF ENGAGEMENT AMONG AUDIENCES
31	Figure 7. RELATIVE FREQUENCY OF THEMES IN CONVERSATION
32	Figure 8. VARIATIONS IN SUPPORT FOR CROWDFUNDING BY GENDER
33	Figure 9. VARIATIONS IN SUPPORT FOR CROWDFUNDING BY AGE
38	Figure 10. RELATIVE FREQUENCY: THE VALUE OF RETURN VERSUS (RE)INTEGRATION
40	Figure 11. GENDER VARIATIONS IN SYMPATHY FOR IDP NEEDS
40	Figure 12. GEOGRAPHICAL VARIATIONS IN SYMPATHY FOR IDP NEEDS
43	Figure 13. VARIATIONS IN VIEWS ON DISCRIMINATION AGAINST IDPs
44	Figure 14. RELATIVE FREQUENCY OF VIEWS ON DISCRIMINATION AGAINST IDPs
58	Figure 15. RELATIVE FREQUENCY OF VIEWS ON EVICTION CRISIS IN MOGADISHU

## ACKNOWLEDGMENTS

This report outlines the first iteration of the Common Social Accountability Platform (CSAP), developed by Africa's Voices Foundation (AVF) and launched in partnership with ReDSS and the Banadir Regional Administration (BRA) in late 2018 with financial support from Danida, DFID and ECHO. Thanks are due to: the Banadir Regional Administration for their support and coordination around this project; Dr Hodan Ali, Mustaf Omar (DDG), Abdirazak Aden Ahmed (NRC) for their appearances on radio in support of this intervention; the ReDSS team, including Rufus Karanja and Aude Galli, for their support, reviews and technical guidance; the MediaINK team for their production and distribution of radio shows; and numerous other colleagues who provided technical and design input. ReDSS and AVF would also like to thank members of the durable solutions consortia (Durable Solutions Programme, Danwadaag Solutions Consortium and EU RE-INTEG partners), who provided strategic input throughout the research.

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### AFRICA'S VOICES FOUNDATION

Africa's Voices Foundation (AVF) is a non-profit organisation, putting citizens' voices at the heart of effective development and governance by combining citizen engagement, interactive media, innovative data analytics and social science. By curating inclusive discussions through digital channels and interactive media we enable citizens to share their voices at scale. Using innovative data analysis techniques, we deliver actionable social evidence that strengthens the impact of development, humanitarian, and governance actors. Since 2014, we have amplified the voices of over 250,000 citizens in evidence-based programming in Sub-Saharan Africa on priorities ranging from public health emergencies to girls' education in refugee settlements. Spun out of cutting-edge research at the University of Cambridge, AVF has a growing team based in Nairobi, Kenya and Cambridge, UK.

### REGIONAL DURABLE SOLUTIONS SECRETARIAT (ReDSS)

The Regional Durable Solutions Secretariat (ReDSS) was created in 2015 with the aim of maintaining focused momentum and stakeholder engagement towards durable solutions. It is comprised of 14 NGOs: ACF, ACTED, CARE International, Concern Worldwide, DRC, IRC, INTERSOS, Mercy Corps, NRC, Oxfam, RCK, Save the Children, World Vision and LWF. The DRC, IRC and NRC form the ReDSS steering committee. ReDSS is not an implementing agency. It is instead a coordination and information hub that acts as a catalyst and agent provocateur to stimulate forward thinking and policy development on durable solutions for displacement. ReDSS seeks to improve joint learning and programming, inform policy processes, enhance capacity and facilitate coordination in the collective search for durable solutions.

### BENADIR REGIONAL ADMINISTRATION (BRA)

Established under the leadership of the mayor of Mogadishu and governor of Benadir Region, the Durable Solutions Unit (DSU) is mandated to seek dignified and sustainable solutions for displacement-affected communities (DACs). The DSU works to maximise synergies between government and development partners and stimulate new thinking on recurring challenges. The unit strives to create an enabling environment that reverses urban displacement trends by bringing the voices of displaced citizens to the forefront of the durable solutions discourse, promoting community cohesion, increasing access to rights and basic services, producing livelihood opportunities and reducing protection risks.



## GLOSSARY

### Area-Based Approach

An approach that defines an area, rather than a sector or target group, as the main entry point. All stakeholders, services and needs are mapped and assessed, and relevant actors mobilized and coordinated within it. (ReDSS)

### Common Social Accountability Platform (CSAP)

A digital platform designed by AVF to strengthen the Somali accountability ecosystem by connecting citizens with decision makers and other authorities through media dialogue and public opinion gathering. The platform cuts across sector, programme and mandate to build sustained spaces of real value for discussion, through which citizen voices can impact decision-making that affects their lives.

### Durable Solutions

A durable solution is achieved when the displaced no longer have any specific assistance and protection needs that are linked to their displacement and can enjoy their human rights without discrimination on account of their displacement. It can be achieved through return, local integration or resettlement. (IASC framework)

### Host Communities

The local, regional and national governmental, social and economic structures within which refugees live. (UNHCR)

### Internally Displaced Persons

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

### Livelihoods

A combination of the resources used and the activities undertaken in order to live. Resources include individual skills (human capital), land (natural capital), savings (financial capital), equipment (physical capital), as well as formal support groups and informal networks (social capital). (DFID)

### Local Integration

Local integration as a durable solution combines three dimensions. First, it is a legal process, whereby refugees attain a wider range of rights in the host state. Second, it is an economic (material) process of establishing sustainable livelihoods and a standard of living comparable to the host community. Third, it is a social and cultural (physical) process of adaptation and acceptance that enables the refugees to contribute to the social life of the host country and live without fear of discrimination. (Fielden/UNHCR).

### Protracted Displacement Situation

Situations where the displaced "have lived in exile for more than 5 years, and when they still have no immediate prospect of finding a durable solution to their plight by means of voluntary repatriation, local integration or resettlement". (UNHCR)

### ReDSS Durable Solutions Framework

A rapid analytical tool to assess to what extent durable solutions have been achieved in a particular context. The Framework contains 28 indicators that relate to: a) Physical Safety—protection, security and social cohesion; b) Material Safety—access to basic services, access to livelihoods, restoration of housing, land and property; and c) Legal Safety—access to documentation, family reunification, participation in public affairs, access to effective remedies and justice. (ReDSS)

### Refugee

A person who "owing to well-founded fear of persecution for reasons of race, religion, nationality, membership of a particular social group or political opinions, is outside the country of his [or her] nationality and is unable or, owing to such fear, is unwilling to avail himself [or herself] of the protection of that country" (Geneva Convention relating to the Status of Refugees, Art. 1A(2), 1951)

### Reintegration

The achievement of a sustainable return to country of origin; i.e. the ability of returnees to secure the political, economic and social conditions to maintain their life, livelihood and dignity. (Macrae/UNHCR)

### Resettlement

The transfer of refugees from an asylum country to another State that has agreed to admit them and ultimately grant them permanent settlement. (UNHCR)

### Resilience

The ability of countries, communities and households to manage change by maintaining or transforming living standards in the face of shocks or stresses, such as natural disasters (e.g. earthquakes, drought) or violent conflict, without compromising their long-term prospects. (DFID)

### Returnee

The act or process of going back to the point of departure. This could be within the territorial boundaries of a country, as in the case of returning internally displaced persons (IDPs) and demobilised combatants; or between a host country (either transit or destination) and a country of origin, as in the case of migrant workers, refugees, asylum-seekers and qualified nationals. There are subcategories of return that can describe the way the return is implemented; e.g. voluntary, forced, assisted and spontaneous return; as well as sub-categories that describe who is participating in the return; e.g. repatriation (for refugees). (IOM)

### Social Accountability

Social accountability is understood as the holding to account of decision makers outside of political accountability (i.e. elections, party political, etc.). It involves amplifying the voice of citizens to the level of decision-making in order to improve the performance of institutions constituted to serve them, and more broadly enhance trust in institutions. (Fox 2014 )

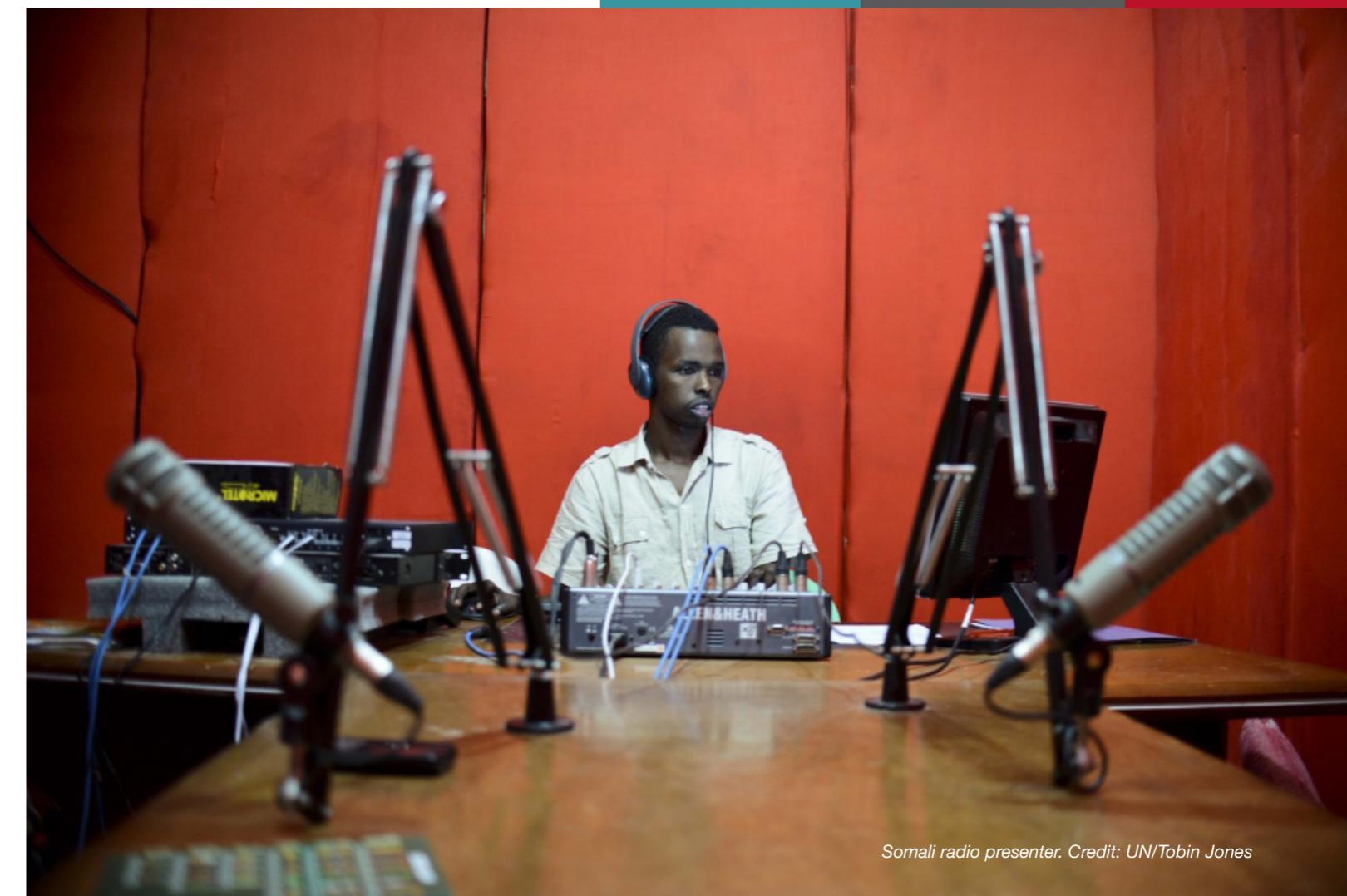
### Social Cohesion

The nature and set of relationships between individuals and groups in a particular environment (horizontal social cohesion) and between those individuals and groups and the institutions that govern them in a particular environment (vertical social cohesion). Strong, positive, integrated relationships and inclusive identities are perceived as indicative of high social cohesion, whereas weak, negative or fragmented relationships and exclusive identities are taken to mean low social cohesion. Social cohesion is therefore a multi-faceted, scalar concept. (World Vision)



## LIST OF ACRONYMS

ACTED	Agency for Technical Cooperation and Development (France)
AVF	Africa's Voices Foundation
BRA	Banadir Regional Administration
CCCM	Camp Coordination and Camp Management
CGHR	Centre of Governance and Human Rights, University of Cambridge
CSAP	Common Social Accountability Platform
DAC	Displacement-Affected Communities
DDG	Danish Demining Group
DFID	Department for International Development (UK)
DRC	Danish Refugee Council
EU RE-INTEG	EU Re-integration Programme in Somalia
EUTF	European Union Trust Fund for Africa
GPSA	Global Partnership for Social Accountability
Hage	guidance (Somali)
IAAAP	Implementation and Analysis in Action of Accountability Programme
IASC	Inter-Agency Standing Committee
IDMC	International Displacement Monitoring Centre
IDPs	Internally Displaced Persons
IOM	International Organization for Migration
INTERSOS	Organizzazione Umanitaria Onlus (Italy; NGO)
IRC	International Rescue Committee
LWF	Lutheran World Federation
NCRI	National High Commission for IDPs and Refugees (Somalia)
NRC	Norwegian Refugee Council
OCHA	Office for the Coordination of Humanitarian Affairs (UN)
PSA	Public Service Announcement
RCK	Refugee Consortium of Kenya
ReDSS	Regional Durable Solutions Secretariat
REF	Research and Evidence Facility (of the EUTF)
SAVE	Secure Access in Volatile Environments
SMS	Short Message Service; text message
UNDP	United Nations Development Programme
UN-Habitat	United Nations Human Settlement Programme
UNHCR	United Nations High Commission for Refugees
UNICEF	United Nations International Children's Emergency Fund
USAID	United States Agency for International Development



Somali radio presenter. Credit: UN/Tobin Jones

## EXECUTIVE SUMMARY

This report outlines the first iteration of the Common Social Accountability Platform (CSAP), developed by Africa's Voices Foundation (AVF) and launched in partnership with ReDSS and the Banadir Regional Administration (BRA) in late 2018. The platform was mobilised for a four-part interactive radio series designed to build public dialogue in Mogadishu on critical displacement topics and to gather public opinion to inform ongoing durable solutions programmes and decision-making. This report documents the results and presents the findings of the interactive radio dialogue pilot project implemented using CSAP.

CSAP is built on an interactive radio method used by AVF: radio debate shows driven by citizen input sent in by SMS, or text messages. CSAP has two primary goals. First, it is designed to tackle a crucial gap in connecting Somali citizens to decision-making by maximising the scale and inclusivity of dialogue between citizens and authorities. Second, CSAP provides a robust digital platform to gather and analyse evidence on citizen perspectives, as articulated in SMS responses and feedback to the specific questions posed during the interactive radio show series. By using one common platform for building social accountability, CSAP intends to strengthen the Somali social accountability ecosystem by engaging citizens in spaces they value, outside the mandate of any single programme or organisation.

## THE INTERACTIVE RADIO DIALOGUE ON DISPLACEMENT ISSUES

The first CSAP deployment successfully built a large-scale inclusive dialogue between host communities, displaced people and key decision makers in the sector. In total, 3,267 people sent in SMS contributions as part of this social accountability intervention. The dialogue that occurred was largely inclusive of vulnerable groups, with 51% of participants coming from displaced groups and 40% of them being women. Radio debate shows, covering the topics of durable solutions, discrimination against displaced groups and evictions, placed the contributions of citizen participants in conversation with one another and with key decision makers.

A series of key decision makers were interviewed by journalists as part of the interactive radio shows, where they also had opportunities to respond to citizen perspectives, including a representative from the Banadir Regional Administration (BRA), discussing the role of government in durable solutions and their new IDP policy; an official from the Norwegian Refugee Council (NRC), outlining clear eviction guidelines for citizens; and an official from the Danish Demining Group (DDG), describing efforts towards social cohesion in the city.

Participants overwhelmingly valued the discussion, seeing it as a safe space in which ideas could be exchanged and heard between communities, as well as responded to by decision makers. Among all those who participated, 78% said that engaging with CSAP made them feel included in decision-making around durable solutions. The vast majority of participants (93%) stated that such a platform should be sustained and continued in future. The following text message from a female audience member sums up the real value this space has for citizens in Mogadishu:

**"Yes, I feel involved because community consultation is always the best thing to do and I personally believe that I am part of the decisions in the community and we appreciate a lot those who made this safe spaces to talk, like the radio presenters, the leaders involved and those aid organisations that are involved, as well."**

That participants valued the discussion is also clear in the growing audience base, even over the short time span of the pilot project. Almost half of the participants (46%) participated in more than one week of discussions; and 18% participated three to four times. This parallels a growth of participants from 1,212 in the first week to 1,521 participants in the last week. Likewise, this highlights how investing in CSAP across sectors, using the AVF interactive radio approach, can build a sustained channel for engagement that citizens trust and value.

## RECOMMENDATIONS

The interactive radio method upon which CSAP is based is crucial for gathering robust evidence on public opinion to inform durable solutions programming: 58% of participants sent in contributions, relevant for analysis. Through a robust analysis of this feedback that blends qualitative and quantitative methodologies, the first iteration of CSAP delivered a range of insights and recommendations for decision makers to consider in relation to displacement and durable solutions.

These recommendations are also formulated with the full understanding that their implementation must be a collective endeavour involving a broad range of stakeholders – from national and local government, operational agencies, international and local aid and development actors to host and refugee communities themselves.

### 1. Crowdfunding

*Link current programming with support to grassroots crowdfunding efforts*

Both host and displaced communities call for crowdfunding efforts to provide assistance to IDPs, a sympathetic sentiment that is particularly strong among women and youth. This is a potentially innovative locally driven modality of assistance that can promote Somali ownership. Linking aid sector programming to crowdfunding efforts can further catalyse and coordinate citizens, as well as ensure that the most vulnerable are not left behind. Initial mobilisation efforts may be more effective if focused on women and youth.

### 2. Governance and Aid Accountability

*Establish broad-based committee structures, including representation by women and youth, to meet citizen demands for greater participation in aid management*

Citizen participants see a clear gap in participation in public affairs in Mogadishu and call for greater community consultation and the establishment of committees that can handle displacement issues. The inclusion of women and youth on these committees can leverage their greater sympathy for displaced groups.

*Keep government and local authorities at the forefront of durable solutions coordination, planning and community engagement, and ensure that all IDP policies promote accountability and transparency in delivering both assistance and solutions.*

According to citizen feedback, government should play a greater role in delivering assistance to IDPs. This is largely framed in positive terms, although some express concerns that local officials can be corrupted by the delivery of assistance. There are also concerns with the transparency and fairness of aid distribution by NGOs. The forthcoming IDP policies at the BRA and the federal level should clearly outline mechanisms to ensure transparency and accountability. These should be disseminated to Somali citizens so that they are empowered to leverage these mechanisms. The policies should support the enhancement and coordination of feedback and other mechanisms around aid distribution.

### **3. Social Cohesion**

*Carefully disrupt misconceptions about displaced groups, in particular negative perceptions about the intersection of livelihood, clan and displacement through inclusive reconciliation processes*

Despite the fact that the majority of displaced people intend to settle permanently in Mogadishu, there is a perception among inhabitants of the city that displaced communities belong in rural areas because of their traditional livelihoods in farming and pastoralism. Given the linkages between livelihood and clan or ethnic identity, this reveals underlying assumptions about who belongs in Mogadishu and who does not, with long-term implications for the integration of IDPs.

Such misconceptions should be addressed through locally relevant reconciliation processes that build social cohesion across displaced and host community groups, and are sensitive to critical social cleavages. This is essential for building a common collective vision of durable solutions in Mogadishu. Projecting positive stories of displaced minorities can help disrupt misconceptions.

***Use the geographical variations that exist in Mogadishu to inform targeting of social cohesion programming***

Geographical variations in opinion in Mogadishu suggest that there is greater social cohesion and stronger host-IDP relationships in the eastern districts, while those in the northern districts (with the highest IDP caseload) are less likely to show sympathy. Further research should be conducted to understand the factors behind greater receptivity and whether these could be transferred to other parts of the city. In particular, social cohesion programming should be a priority for the districts of Hodan and Daynile.

***Support spaces and events that allow for IDPs and host communities to intermingle***

One barrier to social cohesion that participants identify is the lack of opportunities for host and IDP populations to interact and mingle with one another. Creating spaces—sports, arts and culture, or community gathering places—that allow for greater interaction is especially important given findings that the two communities often have opposing views of viable durable solutions. Regular events and spaces that enable greater interaction can provide opportunities to promote debate towards a shared vision of durable solutions. The lack of opportunities to intermingle also further underscores the importance of delivering integrated services, which can contribute to promoting greater interaction.

***Build on a sense of common identity to support social cohesion, especially through the engagement of religious leaders***

Some participants express a strong sense of common identity with displaced groups, based on their shared Somali culture and Islam. Social cohesion interventions can and should leverage such narratives, in particular by working with religious leaders to promote tolerance and acceptance of displaced groups in Mogadishu.

***Respond to misconceptions around IDPs as health risks through sensitive campaigning***

Highlighting the real discrimination that displaced groups face, a small minority of respondents hold the view that IDPs constitute a health risk to the host population. Such misconceptions should be tackled through community-based campaigns to disrupt these negative perceptions. Interventions should not (inadvertently) reproduce negative stereotypes, especially in health and hygiene campaigns focused on displaced groups.

### **4. Service Delivery**

*Take an integrated approach to the delivery of services because segregated delivery through an encampment model is not conducive to durable solutions*

Many citizens—both hosts and displaced people, especially youth—believe that the segregated delivery of services through an encampment model is not conducive to durable solutions. Assistance should reflect citizens' demands for access to integrated services due to their significance in facilitating durable solutions. As much as possible, IDPs should be given access to streams of support linked to existing services in the city, and outside of an encampment model, to facilitate social cohesion and integration.

***Make material safety a key priority***

All residents in Mogadishu continue to face threats of insecurity. In the conversations developed over the course of the interactive radio series pilot project, however, there is nothing that indicates citizens perceive IDPs as facing or posing any particular security challenges as a result of their displacement status. At the same time, it is clear that IDPs do face challenges linked to their status when it comes to accessing basic services, housing, land and property, and livelihoods. Material safety therefore remains a critical aspect of the durable solutions framework going forward.

### **5. Forced evictions**

***Align with public sympathy for those who face forced evictions***

Public perceptions around evictions vary between calls for the relocation of displaced groups and demands that the government provide them with land and housing. The latter is an encouraging sign. As the BRA and other actors consider effective responses to the eviction crisis, they should note this public call for government leadership to provide effective housing and land solutions. If handled carefully (especially by creating buy-in among those who disagree), such interventions should have minimal impact on the prospects of integration. Public sympathy can also be leveraged to mobilise community support in advocating for solutions to the forced eviction crisis.



Mother carries her baby in IDP camp in Somalia. Credit: UNICEF\_Mackenzie Knowles-Cousin

## INTRODUCTION

### CONTEXT: SOCIAL ACCOUNTABILITY AND DURABLE SOLUTIONS IN MOGADISHU

This project emerged as a response to two intersecting issues in Somalia. First, Somalia is in the midst of a complex displacement crisis: with a caseload of 2.6 million people, 1 in 6 of the population is displaced.<sup>1</sup> This is a combination of a protracted displacement crisis (45% of displaced people have been so for more than three years)<sup>2</sup> that then deteriorated further as people fled the drought in 2016-2017.<sup>3</sup> Beyond drought, historical and ongoing insecurity in many rural areas has been a key factor in forcing people to flee to cities.<sup>4</sup> At the same time, there has been an increasing rate of return to Somalia by refugees in other countries—largely driven by pressures on Dadaab refugee camp in Kenya. This risks putting additional pressure on already overburdened services in municipalities and bringing new tensions to cities with heterogeneous clan compositions.<sup>5</sup>

In Somalia, nowhere is this crisis more salient than in Mogadishu, where more than 600,000 internally displaced persons (IDPs) live.<sup>6</sup> The majority of IDPs originate from the regions neighbouring the city; namely, Middle and Lower Shabelle.<sup>7</sup> Most of the available evidence points to the fact that IDPs live in extremely vulnerable situations, face discrimination and protection issues, and rely on humanitarian assistance as they struggle to make livelihoods.<sup>8</sup> Recent data suggests the majority of IDPs (90%) in Somalia intend to settle permanently in their new locations.<sup>9</sup> This puts huge pressure on a range of actors - government, the UN and local and international NGOs - looking to deliver programming that creates effective durable solutions for displaced communities.

Second, this project responds to the weak social accountability ecosystem in Somalia. Despite recent progress in statebuilding, protracted humanitarian crises, the absence of formal government institutions and insecurity continue to leave Somali citizens disconnected from decision-making processes. According to one recent survey, only 14% of Somali people feel they have a platform to voice their political concerns.<sup>10</sup> At a more local level, 40% of Somalis report they do not have access to decision-making in their settlements.<sup>11</sup> This lack of accountability is also palpable in the aid sector. A recent survey suggests that 96% of Somali aid recipients do not feel consulted about the aid they receive.<sup>12</sup> Recent evidence from research carried out by ReDSS highlights how the lack of accountability is particularly acute for displaced groups in Mogadishu due to a range of factors, including poverty, lack of social capital and insecurity.<sup>13</sup>

A weak accountability ecosystem is a problem in itself and impacts all sectors. However, this evidence shows how it has particular relevance to durable solutions programming. Participation in public affairs is an important part of the Durable Solutions Framework underlying programmes in Somalia.<sup>14</sup>

Without effective spaces for dialogue that include host communities, IDPs and decision makers, weak accountability risks reducing social cohesion. It also creates less spaces for IDPs to input productively on policies and programming that affects them. Combined, these factors limit the scope for effective integration in Mogadishu.

To avoid or at least minimise these risks, social accountability approaches that effectively give space to citizens to input on programming and policy therefore must be a key part of durable solutions programming. Engaging with populations in Mogadishu at sufficient scale, and in a timely fashion that can also gather robust evidence on citizen perspectives is, however, a challenge. Some interventions have worked closely with local stakeholders to improve camp-level accountability,<sup>15</sup> as have traditional Camp Coordination and Camp Management (CCCM) mechanisms<sup>16</sup> and other committee-based approaches. Yet, such processes are often difficult to scale. Moreover,

- 1 OCHA Somalia (2018). Humanitarian Needs Overview 2019, p. 6.
- 2 OCHA Somalia (2018), p.6.
- 3 ReDSS (2017). Local integration focus: Benadir Region. Durable Solutions Framework: Review of existing data and assessments to identify gaps and opportunities to inform (re)integration planning and programing for displacement-affected communities
- 4 IDMC (2018). City of Flight: New and Secondary Displacements in Mogadishu Somalia. Thematic series. UnSettlement: Urban displacement in the 21st century.
- 5 Menkhaus (2017). Dadaab Returnee Conflict Assessment,
- 6 IDMC (2018), p.2.
- 7 IDMC (2018), p.3.
- 8 For example, see: Research and Evidence Facility (2018). Return and (Re) Integration after Displacement Belonging, Labelling and Livelihoods in Three Urban Cities; ReDSS Somalia (2017); and REACH (February 2018). Joint Multi Cluster Needs Assessment. July–October 2017.

- 9 REACH (February 2018), p.25.
- 10 Altai Consulting (June 2018). Accountability Survey in Somalia. Final Report. For the Implementation and Analysis in Action of Accountability Programme, p. 37.

- 11 REACH (February 2018), p. 53.
- 12 Ruppert et al. (October 2016). Listening to Communities in insecure Environments: Lessons from community feedback mechanisms in Afghanistan, Somalia and Syria. SAVE Resource Paper, p.13.

- 13 ReDSS Somalia (2017).
- 14 ReDSS Somalia (2017).
- 15 Altai Consulting (June 2018).
- 16 CCCM Cluster Somalia (31 December 2018). CCCM Cluster Somalia Dashboard December 2018.

they are rarely geared to translate local and operational feedback from communities into substantive change at the programme strategy and policy level. Perception surveys and assessments can help inform such decision-making but are seldom designed to allow for richer qualitative feedback. In the broader context of weak governance, operationalising social accountability in Somalia remains a challenge, even as it is crucial for durable solutions programming (and other sectors).

## THE AVF INTERACTIVE RADIO METHOD

The interactive radio method developed and used by AVF can provide a new layer of social accountability programming that addresses public accountability challenges and works in complementarity with other approaches to build dialogue and ensure citizens are able to inform decision-making. It is a two-pronged methodology designed to enhance social accountability by: 1) stimulating public discussion via citizen SMS input to radio shows; and 2) collecting data on public opinion that can inform decision-making.

The interactive radio approach is designed to leverage the vibrant media and telecommunications landscape that has emerged in sub-Saharan Africa. This is especially the case in Mogadishu, where 90% of people own a phone<sup>17</sup> and 75% of people listen to FM radio on a weekly basis<sup>18</sup>. These statistics indicate the feasibility of creating large-scale, cost-effective and inclusive conversations in the city, starting with the displacement crisis. Interactive radio projects can build on this existing media landscape to effectively implement dialogue between citizens and decision makers at scale.

In the interactive radio method, audiences drive the discussion by inputting their perspectives through SMS to a toll-free shortcode. By connecting citizens with one another and with decision makers in this way, AVF's interactive radio method can overcome some of the barriers of cost, infrastructure and security to effective social accountability programming in Somalia, without losing the scope for rich and sustained citizen-authority interactions.

Moreover, by convening citizens in large-scale qualitative discussions, the interactive radio method allows for the gathering of public opinion in a way that combines the richness of on-the-ground qualitative<sup>19</sup>. Through a specific set of techniques, AVF analyses the text messages gathered in response to interactive radio to generate robust evidence on public opinion about critical issues, which then can be used by decision makers to ensure their programming and policy is responsive and accountable to citizens. This combined method of digital dialogue and public opinion research can therefore be deployed as a key piece in support of effective durable solutions programming in Somalia.

## TOWARDS A COMMON SOCIAL ACCOUNTABILITY PLATFORM

The vision of the Common Social Accountability Platform (CSAP) is to deliver a cross-sectoral methodology for strengthening the social accountability ecosystem in Somalia by connecting citizens with decision makers in a way that is not defined by one programme, project, mandate or sector. This maximises the chances that citizen perspectives are heard in decisions that affect their lives. Operationally, CSAP consists of using an interactive radio approach to create a sustained channel for engagement and public opinion research, using one format, brand and infrastructure.

The impetus for this approach comes from three directions:

- **Starting with citizens:** Social accountability approaches should be grounded in real, sustained spaces valued by citizens. A platform that is distinguished for its boldness in recognising citizen voices regardless of the topic is more likely to gain traction with citizens than a platform tied to a specific project, agenda or mandate. Moreover, sustained engagement through the same channel across sectors can build an audience over time, allowing for larger and more impactful conversations.

- **Thinking cross-sectorally and collaboratively:** The social accountability problem in Somalia spans all sectors. At the same time, durable solutions programming cuts across governance, service delivery, resilience, urban planning, peacebuilding and other relevant areas. Siloing or isolating accountability mechanisms by project or sector risks duplication of activities. It also can create a confusing plethora of feedback channels based on an obscure aid architecture with which citizens find difficult to engage. In line with a renewed emphasis on integrated and area-based approaches, CSAP can catalyse programme strategy and policies to think cross sectorally and with greater coordination. This means working collaboratively with many partners in designing iterations of the platform.
- **Building efficiency:** By deploying the formats and technologies collaboratively to support an accountability ecosystem (rather than a single agenda), efficiencies can be introduced into the data gathering and analysis architecture so as to improve value for money in the wider ecosystem. At the same time, by disseminating insights to inform collective planning and policy processes, the same cycles of engagement can have a greater impact on decision-making.

Drawing on these three motivations, the pilot project is designed to be both a social accountability intervention in support of durable solutions programming and an opportunity for catalysing support for the establishment of a wider social accountability platform.

## PROJECT AIMS

The pilot project is designed to bridge a twin gap in both durable solutions programming addressing the complex challenges of the current displacement crisis and the wider social accountability ecosystem in Somalia. Deploying an interactive radio approach, the pilot project aims to meet these four objectives:

- 1) Design, test and evaluate an approach that uses digital media discussion spaces to build a broad-based platform for social accountability in Somalia and gather evidence on displaced population perspectives and aspirations.
- 2) Build a dialogue that is valued by displacement-affected communities (DAC) as a common platform where these communities can discuss issues around displacement and consider collective solutions.
- 3) Inform durable solutions programming and area-based planning in Mogadishu by generating insights on citizen perspectives about key displacement-related topics (such as their sense of identity, belonging, priorities and expectations) and disseminate these views to key stakeholders, especially decision makers.
- 4) Motivate key stakeholders and actors working on durable solutions to contribute to and support a sustainable CSAP solution in Banadir and other key displacement-affected geographies in Somalia.

## TOPICS AND RESEARCH QUESTIONS

In order to implement a social accountability intervention that works to develop the wider ecosystem, the first iteration of CSAP follows an intensive collaborative approach to designing topics and research questions around which to structure both the dialogue and public-opinion gathering elements of the project. Discussion topics and research priorities are selected in consultation with multiple stakeholders to ensure that the dialogue touches on the most relevant topics around displacement in Mogadishu and that the analysis of public opinion is targeted towards key evidence gaps relevant to programming.

To this end, AVF carried out extensive discussions, including a stakeholder workshop in Mogadishu on 11 November 2018, with representatives from the BRA, NGOs forming the ReDSS core member group, durable solutions consortia partners (EU RE-INTEG, Durable Solutions Programme and Danwadaag Consortium), IOM, UN Resident Coordinator's Office, UN-Habitat, the Somalia Protection Cluster and UNHCR. The objectives of these consultations were twofold: 1) identify priority topics for engagement with displacement-affected communities; and 2) define key research questions to guide the gathering of public opinion.

The main topics selected from these wide ranging stakeholder consultations to be the focus of the four interactive radio discussions include:

17 Altai Consulting (June 2017). Mobile Money Ecosystem in Somalia - Summary. Report commissioned by the World Bank, p. 5

18 Robertson et al. (2017). Somalia Perceptions Survey, Part I: The Emerging Federal States, Puntland and Mogadishu. Report prepared for USAID, p.16.

19 Srinivasan & Lopes (2016). 'Africa's Voices Versus Big Data? The Value of Citizen Engagement Through Interactive Radio'.

### **1) Displacement-affected communities' notions of durable solutions:**

Stakeholders highlight how they want to see discussions among communities on what durable solutions look like to them, and how they feel they could be achieved. This is also aligned with new policy processes at the federal and BRA level to establish a clear IDP policy based on durable solutions. A particular concern among those stakeholders who were consulted is the possibility and viability of integrating displaced communities in Mogadishu. This topic is split over the first two shows.

### **2) Social cohesion and discrimination against IDPs:**

Stakeholders are concerned with strains between host and IDP communities in Mogadishu, especially given evidence that suggests many IDPs face discrimination due to their poverty, identity and lack of social capital. Discussion of this topic is therefore prioritised to promote host-IDP dialogue and disseminate information on new interventions designed to promote greater solidarity.

### **3) Forced evictions and housing, land and property:**

A recurring topic in stakeholder discussions is the high rate of evictions in the city of Mogadishu over the past several years and the need to generate a public discussion on the way forward; for example, in 2017 alone, there were 148,000 evictions in Mogadishu.<sup>20</sup> IDPs constitute the vast majority of these evictions in Mogadishu, thus rendering them even more vulnerable. To support an effective response, stakeholders also call for the dissemination of government and NGO information on the rights and responsibilities of citizens in the case of forced eviction.

The discussion topics above correspond to the following specific research questions that arise from the stakeholder consultations:

- 1. What are DAC perspectives on what constitutes a durable solution?**  
How do they vary by group? Stakeholders indicate that more information is required to understand how displacement-affected communities understand durable solutions, and what they see as the pathway to those solutions. This research question is spread over two of the radio shows.
- 2. To what extent do displaced groups perceive discrimination in Mogadishu?**  
How do they vary by group? In line with concerns around the issue of social cohesion, stakeholders are keen to understand how discrimination impacts displaced communities and acts as potential barrier to integration.
- 3. What are DAC perspectives on how to solve the current eviction crisis in Mogadishu?  
How do they vary by group?**  
Paralleling the emphasis on the eviction crisis in the city, stakeholders are keen to understand public perceptions about potential solutions to the problem in order to understand which preventive measures would be least likely to cause further tensions.



<sup>20</sup> IDMC (2018), p. 6.



Somali radio presenter. Credit: Tobin Jones

## METHODOLOGY: USING CSAP TO SUPPORT DURABLE SOLUTIONS IN MOGADISHU

This section describes in further detail how the Common Social Accountability Platform (CSAP) is designed to support durable solutions programming in Mogadishu. CSAP is built around two pillars, both of which are based on interactive radio: 1) building inclusive dialogue at scale; and 2) gathering insight on public opinion to inform decision-making.

### BUILDING INCLUSIVE DIALOGUE AT SCALE

To build inclusive dialogue at scale, AVF deployed a four-show interactive radio series in collaboration with MediaINK (a Hargeisa-based media organisation) and a network of five radio stations in Mogadishu (Radio Kulmiye, Radio Dalsan, Radio Mustaqabal, Radio Risaala and Radio Star FM). The show is branded as Hage, which is the Somali word for “guidance”. This is meant to signify the idea that the audience guides the show. It also demonstrates the importance of audience engagement and citizen-driven content.

The series ran for four weeks, from Sunday, 2 December until Saturday, 29 December 2018. At the start of each week, AVF sent out brief radio public service announcements (PSAs) informing citizens about the Hage programme and asking them to respond to a question on displacement in Mogadishu (see below) by sending an SMS to a toll-free shortcode. The PSAs were broadcast three times a day for three days on each participating radio station. Displaced people were particularly encouraged to participate. In parallel to the PSAs, an SMS advertisement with the same question was sent to those who had engaged in previous Hage shows. For the first episode, a notification was sent to databases collated from previous projects conducted in Mogadishu, asking whether the recipient would like to participate. If they consented, people were sent the question for the first week.

All responses were recorded in an SMS platform (TextIT). Immediately after the show, participants were sent follow-up questions via SMS asking them for demographic information (age, gender, location, IDP status, etc.). Participants responded to these and all other questions on a purely voluntary basis.

In parallel to this audience engagement process, AVF drafted a series of radio scripts with relevant information on durable solutions. AVF worked closely with ReDSS to select appropriate or relevant guests to interview for each topic. To increase participation, each script also contained segments during which audiences were asked the same question as that posed in the PSAs. Finally, this script was combined with audience responses from the beginning of the cycle (in response to PSAs and initial SMS advertisements) and specific messages highlighting key themes in audience feedback were read out on air. Additional interview questions were also scripted based on the key concerns voiced by the radio audiences. The final content was recorded in Mogadishu, including interviews with government and NGO officials. Presenters introduce the topic, as well as different interviews, and read out messages from audiences. Editing and production oversight were provided by AVF and MediaINK editorial team in Hargeisa. The shows were then broadcast through the five participating radio stations on Thursday of each week.

After the four shows concluded, all participants were sent follow-up demographic questions a second time to increase response rates. They were also sent questions relevant to better understanding their perspectives on the platform. Their responses were used to inform an initial impact assessment.

### GATHERING INSIGHT ON PUBLIC OPINION TO INFORM DECISION-MAKING

The second pillar of the interactive radio approach is the analysis of audience engagement to inform decision-making based on a rich understanding of public opinion. This approach is designed to generate robust social scientific evidence on opinions, perspectives and views that are shared at a group level and that emerge in collective discussion.<sup>21</sup> This theoretical framework, in combination with the intensive stakeholder consultation, guides the development of the data collection tool to guide radio engagement.

<sup>21</sup> For further information, see: Lopes (19 September 2015). Africa's Voices Methods and Approaches. AVF blog; see: <http://www.africasvoices.org/ideas/newsblog/africas-voices-methods-and-approaches/>

Table 1. OVERVIEW OF ENGAGEMENT AND DATA COLLECTION PROCESS

Week	Engagement Topic	Research Question	Question aired on radio
1	Solutions for the displaced	What are DAC perspectives on what constitutes a durable solution? How do they vary by group?	What do you think are the best solutions to support displaced people currently living in Mogadishu?
2	Possibilities for integration of displaced groups	What are DAC perspectives on what constitutes a durable solution? How do they vary by group?	Do you think it's better for displaced people living in Mogadishu to be integrated into the community? YES or NO. Please explain your answer.
3	Discrimination against displaced groups	To what extent do displaced groups perceive discrimination in Mogadishu? How do these perceptions vary by group?	Do you think displaced people face discrimination in Mogadishu? YES or NO? Please explain your answer.
4	Eviction crisis	What are DAC perspectives on how to solve the current eviction crisis in Mogadishu? How do they vary by group?	What do you think is the best way to solve the eviction crisis happening in Mogadishu?

In particular, the questions aired on radio are intended to be open-ended so as to provoke lively and plural discussion in an engaging and accessible way.<sup>22</sup> The questions are designed according to social scientific frameworks to ensure comprehensibility and accessibility. Question design also ensures that citizen responses correspond to the concepts being measured. AVF tested the questions aired on radio through two focus group discussions conducted in Mogadishu, using a cognitive interview methodology.<sup>23</sup> The focus groups were conducted with 12 participants, one for men and one for women, with a mixture of host and IDP populations.

Table 2. CONSENT AND DEMOGRAPHIC QUESTIONS ASKED BY FOLLOW-UP SMS

No.	Demographic	Question
0	Consent	We would like to use your answers for research on displacement issues and want to ask a few more questions. If you prefer not to participate, reply STOP and you will receive no questions and your messages will not be analysed. If you consent to being part of this study, please respond to the following questions.
1	District in Mogadishu	What district of Mogadishu do you currently live in?
2	Encampment status	Do you live in an IDP camp? Please answer YES or NO.
3	Displacement status	Have you had to flee your home in the last year due to conflict, drought or flooding?
4	Age	How old are you? Please answer with a number in years.
5	Gender	What is your gender? Please reply with MALE or FEMALE.
6	Household language	What language do you usually speak in your household?

Table 3. FOLLOW-UP SMS EVALUATION QUESTIONS

No.	Question
1	Did this consultation process make you feel involved in decision-making that affects your community? YES or NO. Please explain your answer.
2	Do you feel this consultation process should be repeated to support inclusive decision-making in your community? YES or NO. Please explain your answer.

<sup>22</sup> Lopes and Srinivasan (May 2014). Africa's Voices: Using mobile phones and radio to foster mediated public discussion and gather public opinions in Africa. CGHR Working Paper #9,

<sup>23</sup> For an overview of this methodology, see: Sudman et al. (1996). Thinking about answers: The application of cognitive processes to survey methodology

## DATA COLLECTION PROCESS

### In-depth qualitative insight

AVF groups the text messages received from in response to the questions aired on radio according to different themes that analysts identified in the data. This categorisation concludes in the finalisation of a coding frame for each week that organises the data into themes and sub-themes.<sup>24</sup> To ensure validity in the analysis, a subset of messages is labelled by two analysts and their results were compared to ensure inter-coder reliability. Once a Kappa statistic value of 0.8 is reached, the entire dataset is labelled. After an extensive validation process, the labelled dataset is then analysed and visualised to assess the relative prevalence of the different ideas that participants offer during the conversation. AVF then provides a thick description of the ideas in the dataset, using many quotations directly from citizen voices, to give deeper insight into the main themes of the data.<sup>25</sup> Messages are included with demographic information for the individual who sent them; however, in several instances, due to lack of response to specific questions, some demographics are excluded. Where no demographics are available, "NA" (not answered) is inserted.

### Variations by demographic group and geography

By combining this labelled dataset with data received from audiences on their demographic information, AVF can shed light on how perspectives vary between different demographic groups. Odds ratios are used to test for associations between groups and ideas using a confidence interval of 95% because they are particularly sensitive to sample size and therefore set a higher threshold for achieving results with statistical significance. In this instance, statistical significance is not indicative of the ability to infer these results to a wider population. Rather, it is suggestive of the reliability of the patterns identified in the data. Some findings that are not statistically significant, but nevertheless, show a clear pattern in the data, are therefore reported, but these should be understood as less reliable and are not used to infer final recommendations. Instead these findings are best considered alongside other data sources and knowledge, and can hint at new areas of research.

### Consent

AVF makes clear in all radio communications that data would be analysed to inform durable solutions programming. This is then reiterated at the beginning of the SMS survey (See Table 2). Participants are given the option of opting out from having their data analysed by using a keyword. Any participant who sent in this keyword can still have their message read out on air but their data is excluded from analysis.

### Generating recommendations

Alongside the dissemination of this report, AVF has delivered insights to key decision makers in durable solutions programming in Somalia, including: the BRA, NGOs forming the ReDSS core member group, durable solutions consortia partners (EU RE-INTEG, Durable Solutions Programme and Danwadaag Solutions Consortium), IOM, UN Resident Coordinator's Office and UNDP. On 24 February, key insights emerging from data analysis were presented to these stakeholders at a workshop in Mogadishu to develop and refine recommendations for programming in response to citizen voices.

This report has been revised based on this feedback, along with an accompanying policy brief that summarises the recommendations to inform decision makers. These will continue be disseminated to decision makers to maximise uptake of the findings into decision-making.

In order to broaden and strengthen the findings for programming, AVF has also sought to link these findings with other evidence-gathering tools that ReDSS has put in place, such as the update to the ReDSS Solutions Analysis of Banadir<sup>26</sup> and the upcoming ReDSS Longitudinal Aspirations Analysis.

## SCOPE AND LIMITATIONS

### Analytical approach

The data gathered using this method constitutes a non-probabilistic sample and this affects the type of insights presented in the report. First, there is a large coverage error, given that radio participants differ from the population of Somalia as a whole. Only 70% of the Somali population is estimated to be covered by radio and 90% of the population has a mobile phone. Low literacy rates also limit effective coverage.

Second, there is a clear sampling error: those who participate are self-selected among potential audiences based on a range of factors, such as phone ownership, media habits, literacy and gender roles.<sup>27</sup> Therefore, this dataset cannot be used to estimate the prevalence of particular perspectives based on this sample for either radio audiences or the population of Mogadishu. Figures showing the relative prevalence of perspectives are presented here only to illustrate the content of the conversations and should not be used as an indicator of the prevalence of ideas in the areas of interest. Some perspectives held by those groups other than radio participants (for example, people unable to access radio) may not even be identified by this approach. Instead of pursuing quantitative aggregates of individual perspectives, this research seeks to complement and strengthen qualitative analysis by understanding how opinions are shared and vary at the group level. Analysis shows how opinions vary in prevalence between groups of radio participants, making it possible to identify how these ideas might circulate beyond the specific participants in the radio shows, given that they are indicative of a wider group (such as those in IDP camps).<sup>28</sup> From a statistical point of view, the lack of representativeness is less important for a study based on associations than aggregate indicators.<sup>29</sup>

In this report, the qualitative insights about opinions and associations with demographic groups are therefore of indicative value for understanding the perspectives of comparable groups in the population. They are best used with other knowledge and research for informing policy and programme decision-making, such as the ReDSS Solutions Analysis of Banadir<sup>30</sup> and the upcoming ReDSS Longitudinal Aspirations Analysis.

### Data collection

Working with broadcast media and mobile phone networks is an effective modality for gathering data but also leads to specific operational challenges that can negatively impact the quality of data. For example, during the second week of engagement, there was a technical failure at the level of the main mobile network operator that halted SMS communications through the toll-free shortcode for two days.

Similarly, there was an error in the implementation of an SMS survey, which led to the sending out of the second radio question via SMS advertisement two weeks in the row, omitting the question for the third week. This negatively impacted the participation relevant to data from week three.

Finally, data quality of interactive radio dialogue has proved to be highly variable in Somalia. The proportion of people each week who sent in a relevant message varied from 36% to 64%. Although this does not methodologically hinder analysis, it should be borne in mind when assessing the overall volume of participation. Many of the irrelevant messages are simply greetings or acknowledgement of the programme without substantive content for analysis.

<sup>24</sup> The coding frame is included in the following analysis to show all the ideas present in the data alongside an in-depth exploration of key topics by referring directly to the voices of participants.

<sup>25</sup> A thick description is the result of a scientific observation of any particular human behaviour that describes both the behaviour and its context, so that the behaviour can be better understood by an outsider. A thick description usually includes a record of subjective explanations and meanings that is provided by the people engaged in the behaviours, which adds greater value to the collected data.

<sup>26</sup> ReDSS (2017).

<sup>27</sup> Srinivasan & Lopes (2016).

<sup>28</sup> Due to the limitations on the demographic information that can be collected via SMS, however, it is possible that there are confounding variables behind associations that are not collected in this project; e.g. education.

<sup>29</sup> See: Rothman et al. (2013). Why representativeness should be avoided. *International Journal Epidemiology* 42:1012–1014. This is especially the case when data collection is inclusive and distribution of key variables is not skewed. This includes demographic attributes but also individual characteristics that influence belief, such as interest in the topic. The sample size is large enough: ( $n>1000$ ); see: Nemes et al. (2009). Bias in odds ratios by logistic regression modelling and sample size. *BMC Medical Research Methodology* 9(56): 1–5.

<sup>30</sup> ReDSS (2017).

## RESULTS OF THE RADIO DIALOGUE

This section presents an overview of the radio dialogue in order to inform an assessment of its inclusivity, reach, value and content. It then examines patterns of participation. Finally, this section discusses the specific content of each of the four radio show episodes broadcast during this pilot project.

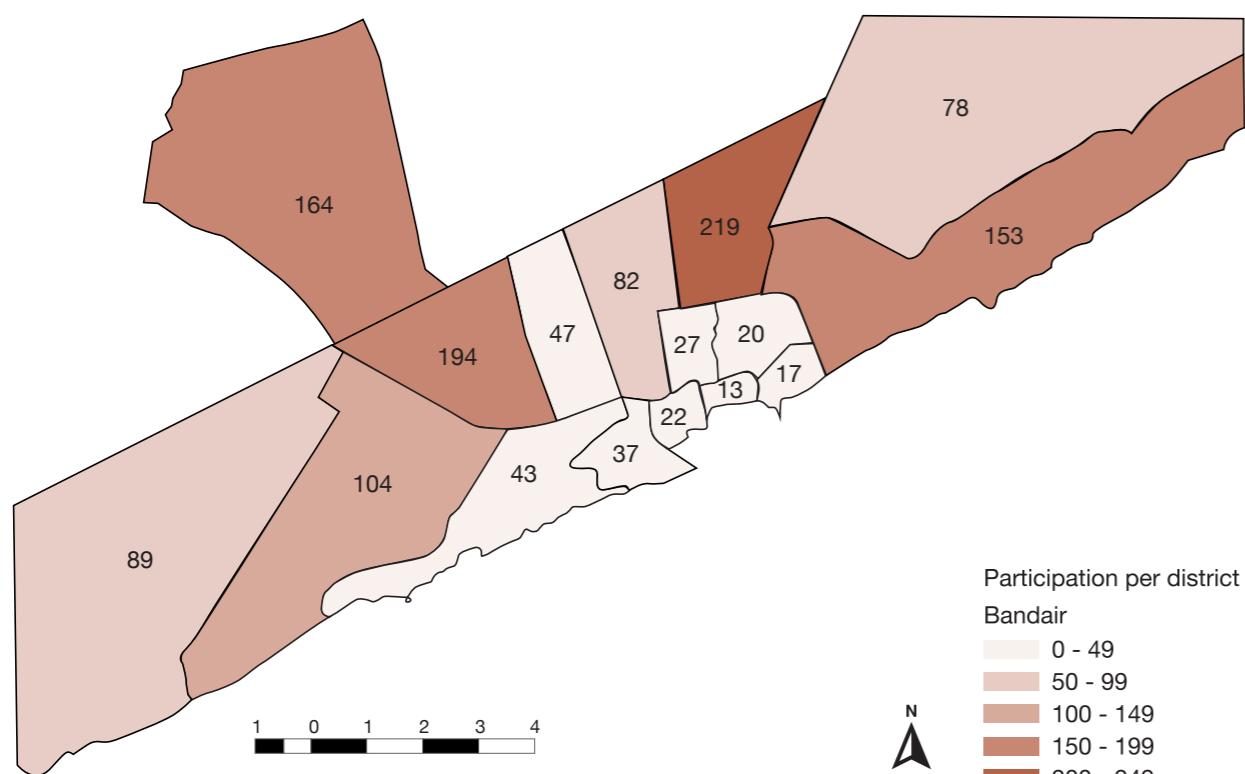
### WHO PARTICIPATED IN THE DIALOGUE?

Across the four weeks of the radio dialogue pilot project, 3,267 people sent in a total of 14,391 SMS contributions, many of them participating more than once. Among those citizens who sent in messages as part of the dialogue, 3,058 (approximately 94% of participants) consented to receive a follow-up survey and have their messages used as part of the analysis upon which this report is based. Relevant demographic information on the participants in the radio debate is presented below.

#### Geography

The majority of participants (90.5%) live within Mogadishu, with the remaining 9.5% coming from surrounding districts (because the coverage of Mogadishu radio stations extends beyond the administrative limits of the city). The map in Figure 1 shows the distribution of participants by district within the city, showing strong participation from districts with high proportions of displaced people, such as Hodan and Daynile.<sup>31</sup>

Figure 1. DISTRIBUTION OF PARTICIPANTS BY DISTRICT

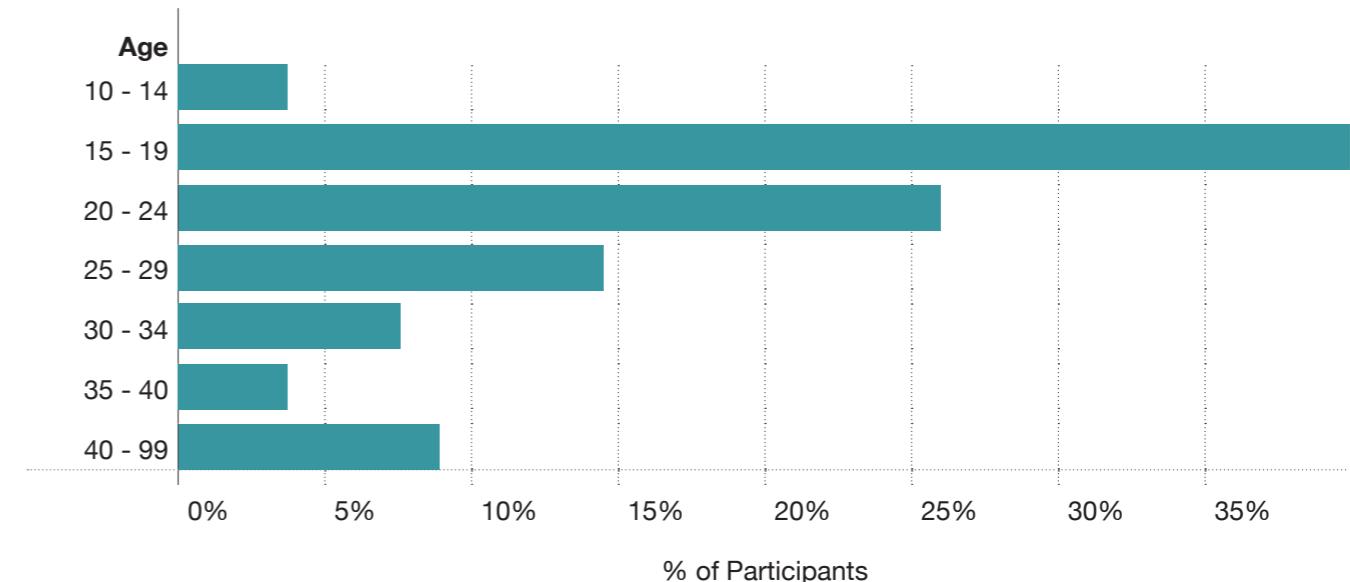


<sup>31</sup> The response rate for the sub-district question is 42.8%. This is particularly low compared with other questions, and this is likely due to the combination of the consent question and the sub-district question.

#### Age

In line with the youth bulge in the demographic composition of Somalia, the majority of participants are under thirty years old. The largest represented age bracket was 15-19 years old (35.1%), followed by 20-24 years old (25.9%).<sup>32</sup> Overall, more than 60% are 24 years old or younger.

Figure 2. AGE OF PARTICIPANTS



#### Gender

Of the participants, 60.0% are men and 39.9% are women. This suggests that the radio dialogue approach can be effective in engaging women (but maintained a gender bias). There was also an association between gender and age. Younger women aged 15-19 years old are more likely to participate compared with their older cohorts, whose participation rates are lower.<sup>33</sup>

Figure 3. VARIATIONS OF PARTICIPANTS BY GENDER AND AGE

Gender	Age						
	10-14	15-19	20-24	25-29	30-34	35-40	40-99
Female	40.32%	49.91%	37.50%	32.20%	32.20%	37.10%	30.87%
Male	59.68%	50.09%	62.50%	67.80%	67.80%	62.90%	69.13%

#### Displacement

Among those citizens who participated in the radio dialogue, 51.2% are in some way displaced. This indicates that the channel is as accessible for displaced groups as the host population. Among the total number of displaced citizens who participated, 41.9% are recently displaced in the last year<sup>34</sup> and 31.0% are displaced individuals living in a camp.<sup>35</sup>

Of those 41.9% who had been recently displaced, 60.6% are living in camps, while 83.7% of participants in camps have been displaced in the last year. Districts in Mogadishu that had a high proportion of participants who recently displaced included Bondhere (44.0%); Dharkenley (41.8%); Hodan (45.3%); Wadajir (47.8%); Waberi (42.5%) and Shibus (42.1%).

<sup>32</sup> The response rate for this question is 58.7%.

<sup>33</sup> The response rate for the gender question is 62.1%.

<sup>34</sup> The response rate for the recent displacement question was 70.0%.

<sup>35</sup> The response rate for the question on encampment was 68.1%.

There is also an association between displacement status and the language spoken in the household:

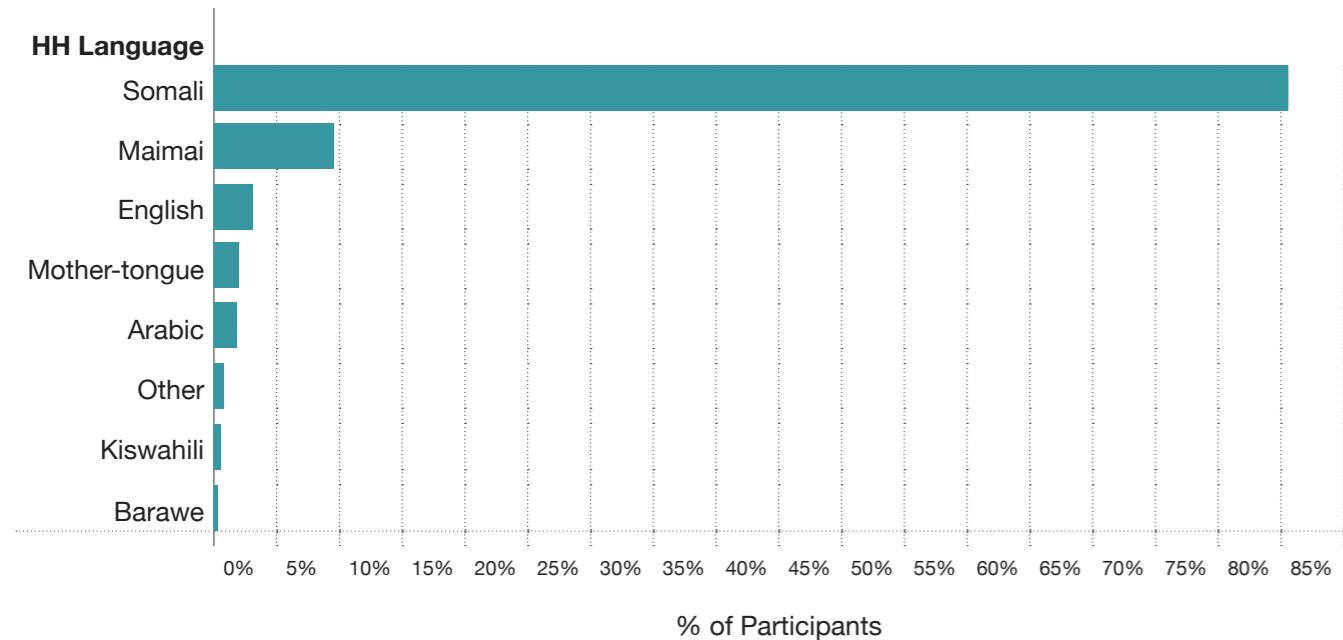
- 59.5% of participants who are Af-Mai speakers are living in IDP camps, as opposed to 26.0% of the Af-Mahitri speakers
- 70.9% of participants who are Af-Mai speakers living in Mogadishu are recently displaced, as opposed to 38.8% of Af-Mahitri speakers

This highlights the linkage between clan and displacement status. In particular, many Rahanweyn (Af-Mai speakers) living in Mogadishu have moved there as a result of forced displacement. Therefore many displaced individuals who participated are differentiated from the dominant Hawiye clans in Mogadishu.<sup>36</sup>

#### Household Language

The majority of participants (81.5%) speak the Somali dialect, Af-Mahitri, as the primary language in their household. The second most spoken language (9.6%) is Af-Mai, the Somali dialect spoken by the Rahanweyn community. Other languages spoken in participants' households include English, Arabic, Kiswahili and Af-Barawe.<sup>37</sup>

Figure 4. VARIATIONS IN HOUSEHOLD LANGUAGE (HH LANGUAGE) AMONG PARTICIPANTS?

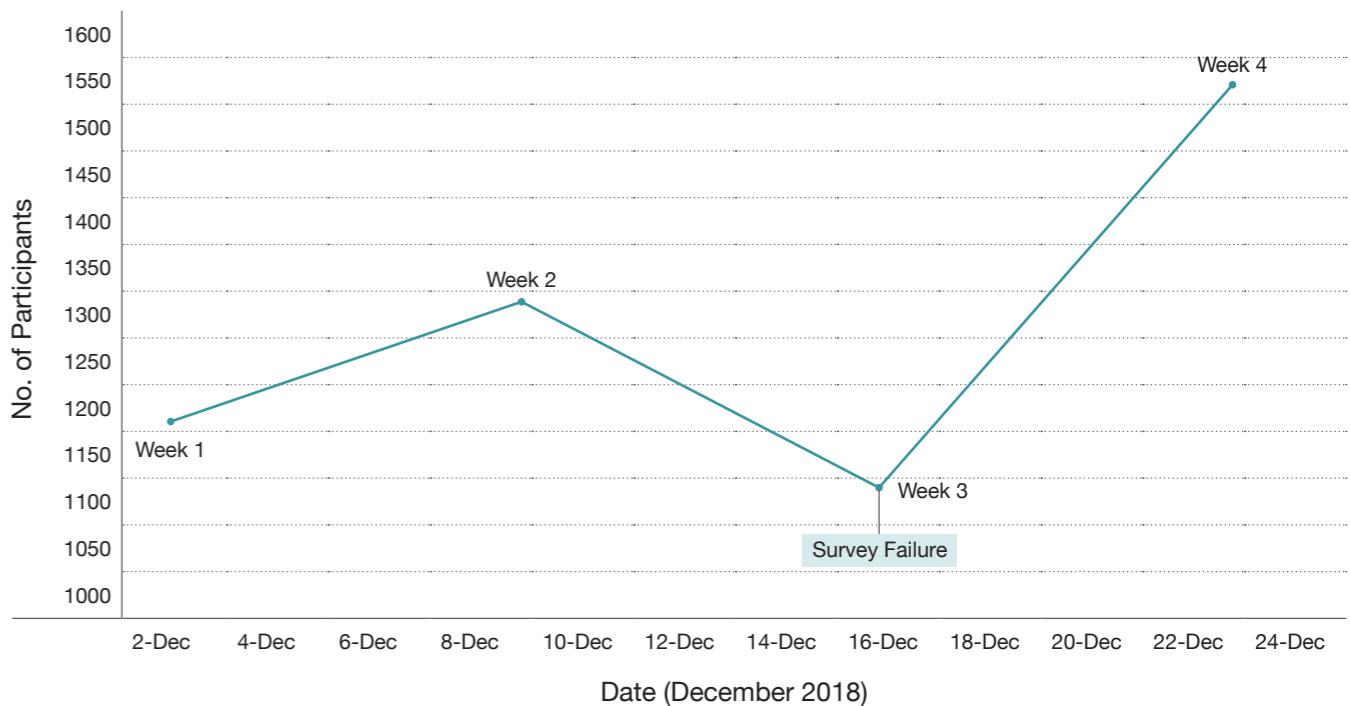


#### PATTERNS OF PARTICIPATION

##### Participation over time

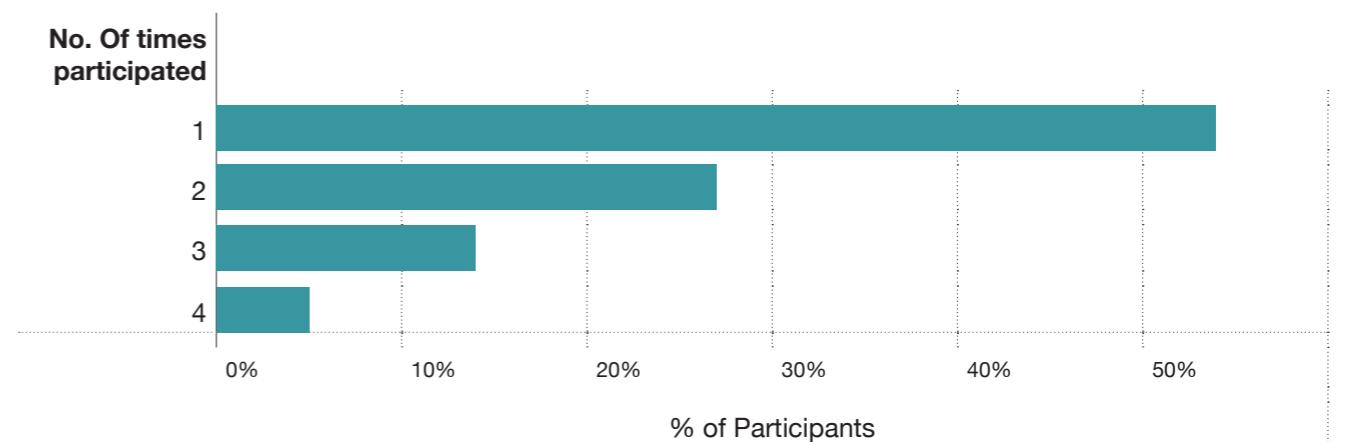
Across the four weeks of this radio dialogue pilot project, there is a clear upward trend in participation. This suggests that the Hage brand is already able to build momentum. This sustained following forms a strong basis upon which to build CSAP. The notable exception was in week 3, during which a failure in AVF survey distribution significantly reduced the level of participation. By the fourth and final show, however, data indicates that participation levels had recovered: more than 1,500 people participated during the last week of the radio dialogue, which is the highest level of engagement over the course of the pilot project.

Figure 5. PATTERNS OF PARTICIPATION OVER TIME



##### Patterns of Engagement

Figure 6. PATTERNS OF ENGAGEMENT AMONG AUDIENCES



There was a notable amount of repeat participation across the four Hage debates. Almost half of participants (46.0%) engaged in more than one week of discussion, 13.9% of participants participated in three out of the four weeks, and 5.3% participated all four of the radio dialogues. This clearly indicates the potential of the Hage brand, and CSAP more widely, to build a sustained audience base in the future.

<sup>36</sup> Menkhaus (2017).

<sup>37</sup> The response rate for the question on household language was 66.0%.

## Participation by channel and quality of responses

How participation varied by different channels of communication and the varying quality of responses can lend insight into the best strategies and techniques for audience engagement for future iterations of CSAP. The most used channel of the weekly cycle is the initial PSA, to which 50.6% of participants sent in at least one response, followed by the SMS advertisement sent at the beginning of the week of the planned Thursday broadcast (45.3% used this channel) and the radio show itself (33.1% used this channel).<sup>38</sup>

Overall data quality is fairly low because many messages that were sent to the platform were not relevant for analysis. Of the 3,058 people who participated one or more times across the entire series, more than half of them (58.6%) sent at least one message with relevant content to the analysis to at least one question. Many of the messages that are not regarded as relevant are greetings for the show or requests for information and timings. This suggests that these citizens were engaged in the dialogue process in some way, even if they do not directly contribute an opinion. These interactions can therefore, still be of value to social accountability outcomes, as well as to building CSAP over time—despite the fact that such responses do not inform an analysis of public opinion in this radio dialogue pilot project cycle.

Table 4 shows how the quality of responses varied by different channels of communication and radio show episodes, using relevance as a proxy for quality.<sup>39</sup> Table 4 highlights how relevance of messages is highest for those who responded directly to the SMS advert sent to existing participants at the beginning of the week. This suggests that the SMS modality and repeat participation improve data quality. In contrast, responses to the radio shows and the radio PSAs has a lower quality of data compared with responses to the SMS advert.<sup>40</sup> This suggests that use of more structured SMS interactions in tandem with radio might improve the quality of data.

Data quality is relatively constant across the four weeks of the radio dialogue pilot project, although it appears that the question in week 4 (on evictions) may have been less relevant to audiences, thus eliciting responses of lesser relevance. The high quality of data gathered during week 2 should be discounted as part of this analysis because it is artificially inflated due to an error in sending an additional SMS advert with the question for week 2 during week 3.

Table 4. VARIATIONS IN DATA QUALITY BY CHANNEL AND EPISODE

Week	Radio PSA (% relevant)	SMS Advert (% relevant)	Radio Show (% relevant)	Other (% relevant)	Total messages (% relevant)	Total participants (% relevant)
1	17.80%	31.90%	11.00%	5.60%	17.40%	42.60%
2	24.20%	45.40%	25.50%	44.50%	35.80%	63.70%
3	17.50%	25.90%	21.00%	13.80%	19.40%	45.80%
4	15.4%	32.2%	21.8%	4.6%	15.8%	36.4%

<sup>38</sup> This analysis is based on assigning a received text message to a channel based on a timestamp of when interactions occurred. It is, therefore, only an approximation of what particular stimulus prompted audience responses.

<sup>39</sup> Using relevance as a proxy for quality does not allow for an indication of the full qualitative value of the message.

<sup>40</sup> Data quality is further reduced by the many irrelevant messages AVF received outside planned interactions.

## CONTENT OF RADIO SHOW EPISODES

This sub-section of the report describes the specific content of the four radio show episodes for each of the four weeks during which the pilot project was conducted. Using select quotes from the radio show transcripts, it intends to demonstrate how the interactive radio approach works in reality to build effective citizen-led discussions by showing how the content of the show is shaped by citizen responses and contributions from decision makers. A detailed overview of audience responses is presented in the next section of this report.

### Episode 1: Solutions for the displaced

Week 1 launched the Hage brand. Citizens were placed front and centre of the discussion, allowing them to contribute their perspective on possible solutions for supporting IDPs. Participants were also introduced to the concept of durable solutions; notably, the three possibilities of return, (re)integration and relocation. Research was presented on the drivers of displacement in Somalia and the potential methods to stem displacement that governments and international actors could use.

The following extracts from the radio show transcript during week 1 indicate how the curation of audience engagement can provoke a lively and inclusive debate in media spaces.<sup>41</sup>

**Presenter 1:** “Another listener says, ‘My name is Ahmed. I live in the Banadir region, in Hiliwa District. I believe if society comes together and stands shoulder to shoulder, they can support the poor and God will be kind to them. Inshallah! I am 20 years old.’”

**Presenter 2:** “Another listener says, ‘Hage, I think the Somali president should do a fundraising event for the IDPs, since he has taken responsibility for the country. People should form cooperatives as the cooperatives will not fail.’ This listener says that she’s 20 years old and in Yaqshid. She did not say her name.”

**Presenter 1:** “Another listener says, ‘I think the best ways to help the IDPs in Mogadishu is by creating jobs or livelihoods activities or to help them go back to their original places. They should also be supported to cultivate their farms. Thank you.’ This listener is also 20 years old and lives in the Hodan District.”

### Episode 2: Possibilities for integration

During week 2, participants joined in a conversation with an invited guest, Dr Hodan Ali, who is the BRA regional humanitarian and durable solutions coordinator. The topic of discussion was the potential for integration of displaced groups in Mogadishu. The presenters once again outlined the concept of durable solutions to displacement, in line with relevant international frameworks.

During her presentation, Dr Hodan explained that the BRA is working on a new IDP policy, which should be finalised in early 2019. She also said that an outline of a framework for achieving durable solutions will also be available in 2019. Dr Hodan clarified how government, donors and NGOs work together to support the needs of those in Mogadishu, indicating that meeting the needs of displaced groups is the responsibility of the government and local authorities. This extract from the week 2 transcript of the radio show captures some of Dr Hodan’s words:

“The IDPs are part of our society and thus our responsibility is to respond to their needs. But, you may know that the government doesn’t have the funds to assist these people. Therefore, we have enhanced our cooperation and coordination with the donors and the aid agencies on how to respond to the existing needs and to make sure that the responses are in line with the needs of the IDPs.”

As part of the week 2 radio show, the presenters also read out some of the competing views of participating citizens. These views range from those who felt it right that displaced groups in Mogadishu be supported to integrate in the city to those who suggested it was better for them to return to their area of origin.

### **Episode 3: Discrimination against IDPs**

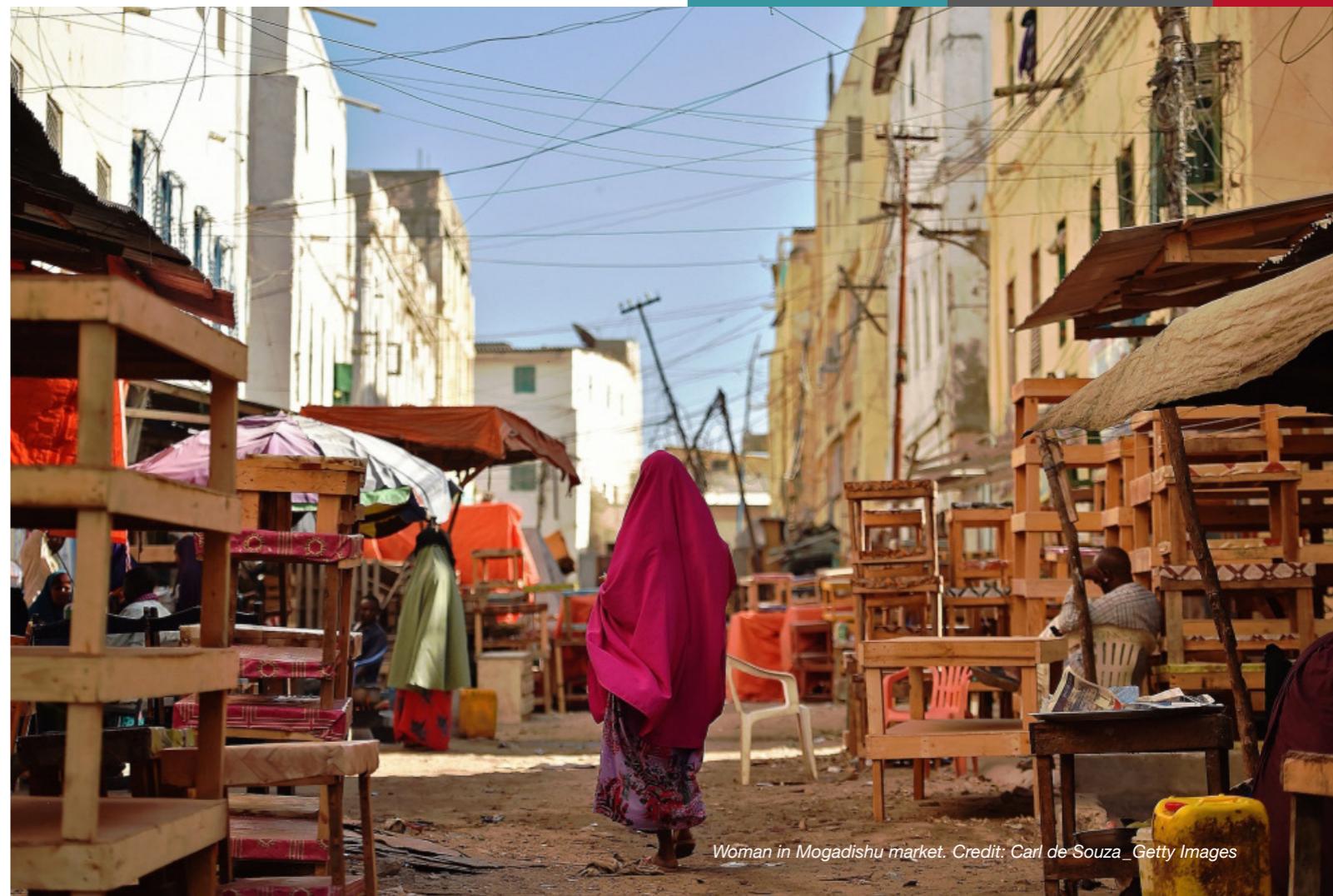
Week 3 focused on discrimination against IDPs. Participating citizens were joined again by Dr Hodan, along with Mr Mustafa Omar from the Danish Demining Group, which works to support efforts towards social cohesion in Mogadishu and elsewhere in Somalia. During their discussions, contributors explained that displaced people face discrimination from government, NGOs and the local host community, which hinders their access to basic services, jobs and housing.

According to the week 3 radio show transcript, Dr Hodan highlighted the need for skills training and jobs for displaced people to support their effective integration, an idea that is also put forward by audience members (also see next section below). In addition, Dr Hodan spoke on the mechanisms that government uses to hear the perspectives of IDPs in their work, including consultations around the new IDP policy. She also raised the issue of forced evictions. Mr Mustafa discussed work that the Danish Demining Group is carrying out to support social cohesion, including efforts to develop access to justice for displaced groups and their role in brokering relationships between displaced groups, government and civil society.

### **Episode 4: Forced evictions**

The final episode covered the important issue of forced evictions in Mogadishu. People participated in the debate alongside Mr Abdirasak Aden Ahmed from the Norwegian Refugee Council and, once again, Mr Mustafa. The show explained the rights and responsibilities of displaced groups in the context of forced evictions, and presented statistics from NRC on the rate of evictions in the city.

Mr Abdirazak discussed the need for a legislative framework in which to manage dispute resolution in conflicts about land and property. Without such a framework, he explained, NGOs are often left playing only a limited reactive role when it comes to evictions. Mr Abdirazak also pointed out the value of empowering committees to manage disputes, an idea that some audience members also expressed. Mr Mustafa spoke briefly on the potential dangers for IDPs returning to their areas of origin.



Woman in Mogadishu market. Credit: Carl de Souza\_Getty Images

## INSIGHTS: CITIZEN PERSPECTIVES ON DURABLE SOLUTIONS

This section of the report presents the responses of those citizens who participated in the pilot project by sending in SMS contributions related to the main topic of engagement for that week. The responses that are included here are indicative and representative. This section also analyses the data collected for each episode in the interactive radio series.

### WEEK 1: SOLUTIONS FOR DISPLACED GROUPS

*What do you think are the best solutions to support displaced people currently living in Mogadishu?*

This question for week 1 drew responses from 1,212 people. Their perspectives shed light on how both host and displaced communities perceive the challenges displaced people face and how these might be addressed. Table 5 summarises the perspectives put forward in this discussion. Figure 6 visualises this information by number of participants per theme. (The linkages between Table 5 and Figure 6 are expressed through the numbering of the various themes and colour coding).

The ideas participants express are broadly categorised in line with the ReDSS solution framework,<sup>42</sup> inspired by the IASC framework on durable solutions.<sup>43</sup> This is intended to align the analyses in this report with the ongoing work of ReDSS and its partners so as to update their Solutions Analysis in Banadir and to inform more responsive programming and planning.

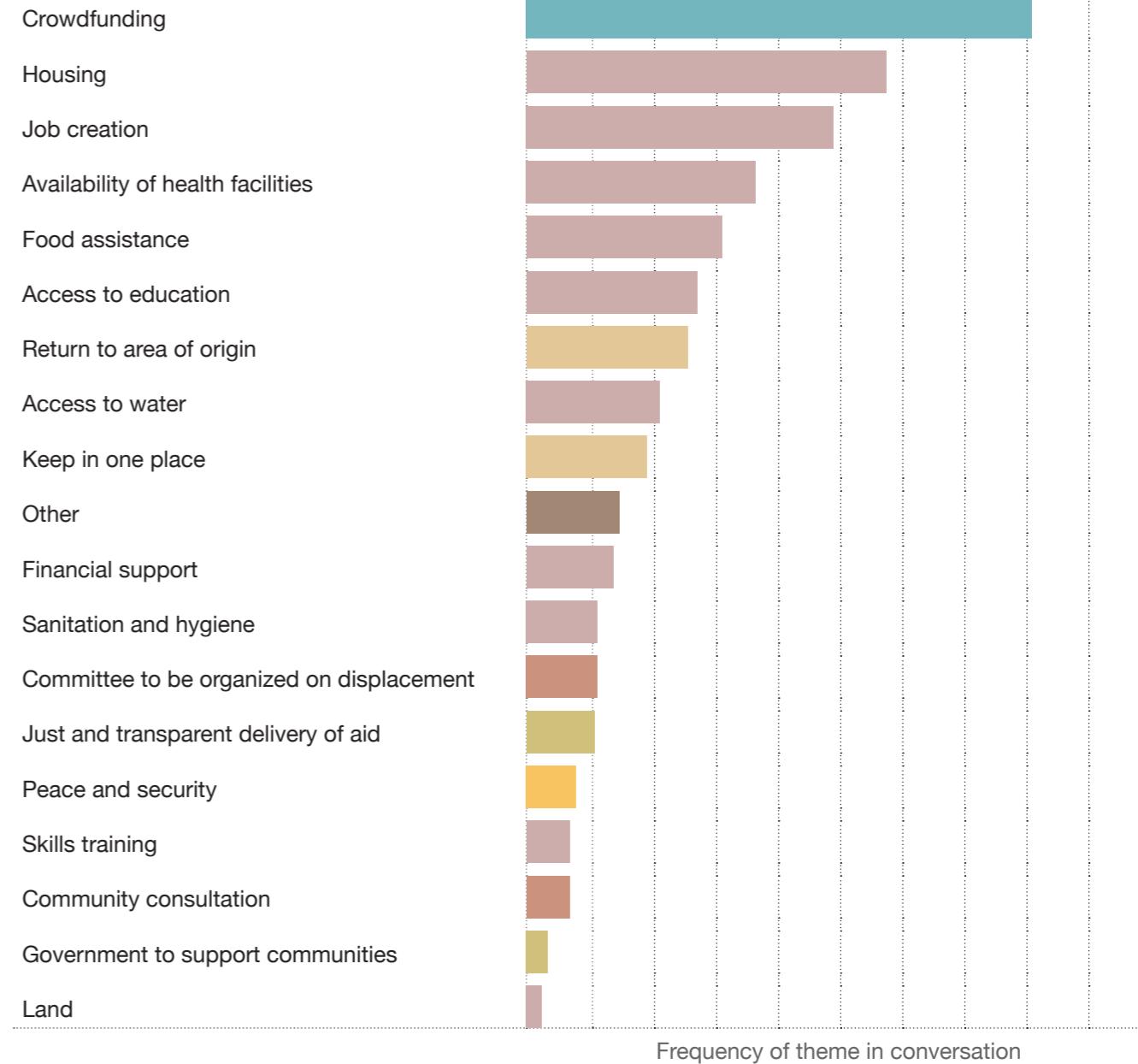
Table 5. THE BEST SOLUTIONS TO SUPPORT DISPLACED GROUPS

Category	Theme	Total number of participants
Material safety	01. Financial support	28
	02. Job creation	99
	03. Skills training	14
	04. Availability of health facilities	74
	05. Food assistance	63
	06. Access to water	43
	07. Access to education	55
	08. Sanitation and hygiene	23
	09. Housing	116
	10. Land	5
Physical Safety	11. Peace and security	16
Legal safety	12. Committee to be organized on displacement	23
	13. Community consultation	14
Good governance	14. Government to support communities	7
	15. Just and transparent delivery of aid	22
Crowdfunding	16. Crowdfunding	163
Location management	17. Return to area of origin	52
	18. Keep in one place	39
Other	19. Other	30

<sup>42</sup> ReDSS (2017).

<sup>43</sup> IASC / Brookings Institute (2010). IASC Framework on Durable Solutions for Internally Displaced Persons.

Figure 7. RELATIVE FREQUENCY OF THEMES IN CONVERSATION



Frequency of theme in conversation

### Host and IDP communities call for crowdfunding mechanisms to support IDPs

The most frequently referenced idea in the data—crowdfunding—falls outside the ReDSS durable solutions framework. Nonetheless, participants indicate that collective fundraising efforts directed towards meeting the needs of displacement-affected communities is seen as the best way to support durable solutions. People frame such initiatives both as the imperative of the wider community and as the responsibility of privileged Somali individuals, such as business leaders and the private sector.

It is important to note that this idea is more common among participants from the host community than the recently displaced: only 21.4% of recently displaced people raise the idea of crowdfunding compared to 29.5% of the host community. The language of the SMS contributions sent in by citizen participants also clearly shows how solidarity between host and displaced communities underscores the desire to assist displaced groups.

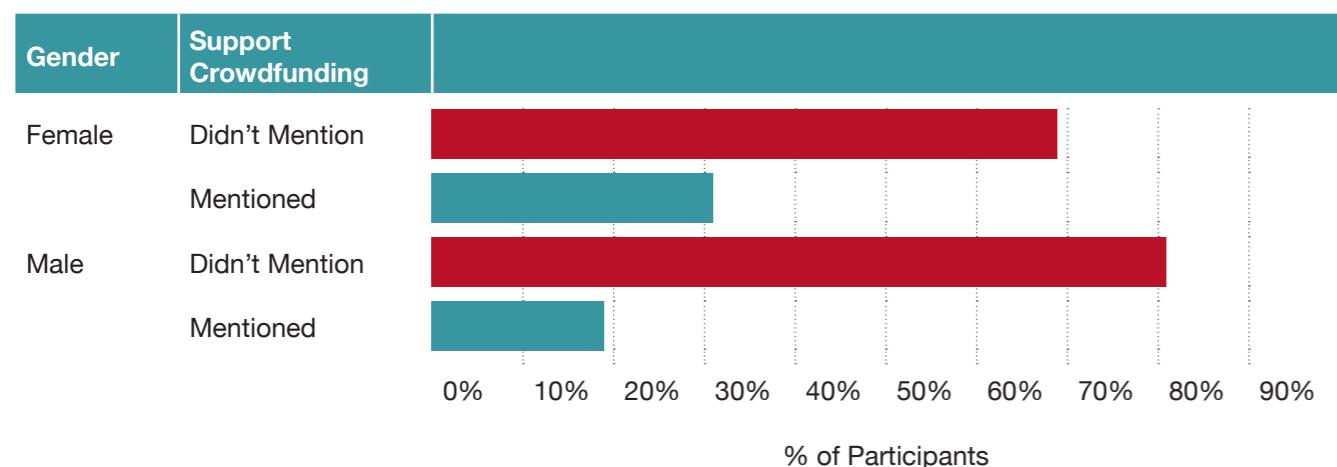
*“They [displaced groups] can overcome this situation if they get assistance from people with money, like business people and those who are in a position to help the whole Somali community.” (male IDP, 26 years old, Daynile)*

*“The solution is for people to come together and help one another and then God will be on their side make things easier for them.” (female IDP, 20 years old, Banadir)*

*“The best way we can assist the displaced is by all of us coming together and giving the little we can afford to those displaced who are in need.” (male host, Dharkenley)*

Relevant to programming that might link up with crowdfunding initiatives is the fact that this idea is significantly more likely to be raised by women<sup>44</sup> and youth (those under 25 years of age).<sup>45</sup> This suggests both a clear target group with whom to engage on such efforts and the need to translate this goodwill to other more privileged members of the community. This finding also suggests that sympathy for IDPs is stronger among women and youth than among men and older people.

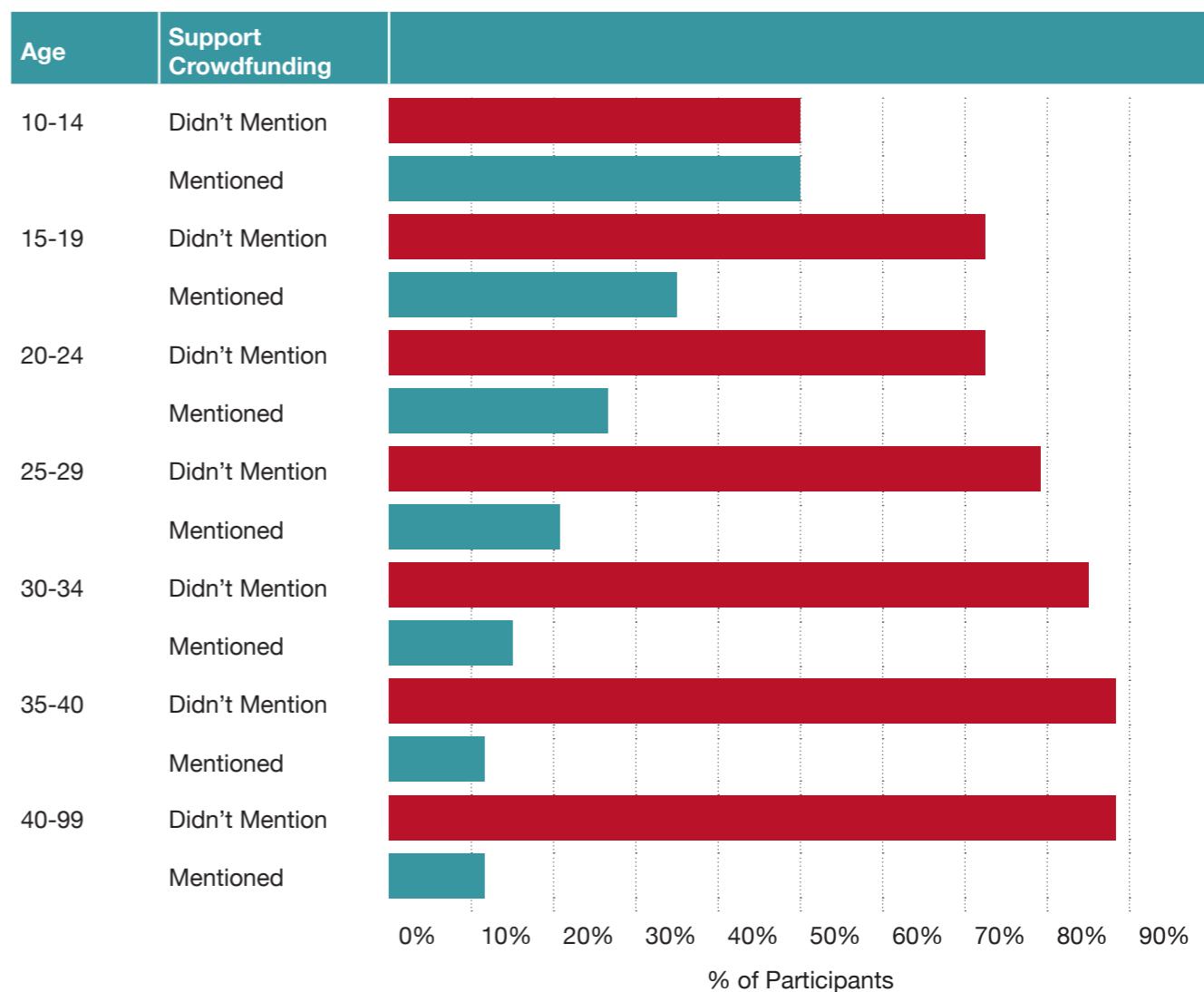
Figure 8. VARIATIONS IN SUPPORT FOR CROWDFUNDING BY GENDER



<sup>44</sup> Women have 84.0% higher odds of talking about crowdfunding than men ( $OR = 1.84, CI = 1.20, CI = 2.84, p = 0.006$ ). This holds when controlling for age and displacement status.

<sup>45</sup> Those over twenty-five years of age have a 67.0% lower odds of raising the issue than those under 25 ( $OR = 0.434, CI = 0.26, 0.79, p = 0.0011$ ). This holds when controlling for gender and displacement status.

Figure 9. VARIATIONS IN SUPPORT FOR CROWDFUNDING BY AGE



Support for crowdfunding as the best solution for helping displaced communities is also stronger in the eastern districts of Mogadishu. In the eastern districts of Yaqshid, Heliwa, Karan and Shibus, for example, 36.4% of participants call for crowdfunding in contrast to 22.2% in the rest of the city.<sup>46</sup> This suggests that solidarity with displaced groups is stronger in the eastern part of the city, and may be a viable area to pilot crowdfunding efforts.

### Material safety a common concern, especially in northern districts of Mogadishu

The most frequently voiced concerns on meeting the needs of displaced communities refer to their material safety, cutting across all three sub-categories in the ReDSS framework of: 1) food security and livelihoods; 2) adequate standard of living; and 3) housing, land and property. This concern is significantly more likely to be raised by residents from the northern districts of Mogadishu. Of participants in Wardhigley, Howl-Wadag, Hodan and Daynile, for example, 25.9% raise issues around material safety, compared with only 15.4% in the rest of Mogadishu.<sup>47</sup> This finding is aligned with research that notes the more intense settlement of displaced people in the northern part of the city.<sup>48</sup>

<sup>46</sup> Those in the eastern part of the city (Yaqshid, Heliwa, Karan, Shibus and Bondhere) have 101% higher odds than those in other parts of the city ( $OR = 2.01, CI = 1.23, 3.26, p = 0.0057$ ).

<sup>47</sup> Those in the northern section of the city have 91.5% higher odds than those in the rest of Mogadishu of raising this issue ( $OR = 1.91, CI = 1.06, 3.43, p = 0.029$ ). This holds when controlling for age, gender and displacement status.

<sup>48</sup> IDMC (2018).

While many voices refer to the need to deliver direct assistance to beneficiaries, a common theme in these messages is that financial assistance should be loaned to support initial set-up of livelihoods streams, rather than simply be delivered in grant form.

"I am an IDP myself and we can be supported by lending money (for example \$300 US dollars) to the displaced so that they can start up small business to support themselves and they can pay back the money later." (male IDP, Mogadishu)

This mirrors in the calls for displaced groups' financial independence through effective job creation and skills training. These voices reveal a clear sentiment in Mogadishu that displaced groups should be supported to build livelihoods in their current location, rather than be handled as a temporary humanitarian caseload.

"The support we can give to the displaced is to provide them with a suitable place where they can receive relevant assistance and job creation so that they can be able to get out of the hands of other human beings [so they can be independent]." (host, Yaqshid)

"The solution is to provide the displaced with job opportunities so that they can be able to handle their own daily sustenance." (male IDP, Dharkenley)

"Here is a list of things that can be done for the displaced in order to support them. One: water. Two: assistance with being able to afford their daily sustenance. Three: They can only be assisted by providing them with food. And it is important to check the skills that they used to use to fend for themselves, such as pastoralism and farming, before being displaced. To build those skills so that they can be able to provide for themselves." (male, IDP)

A range of SMS messages advocate for basic services to be put in place to support adequate standard of living among displaced groups.

"The solution is to assist them in accessing health facilities." (female, Daynile)

"Most importantly, there is need to provide assistance equally and get rid of clan issues and provide the displaced people's children with education and the older ones with jobs." (Hodan)

"There is need to find solutions on issues of sanitation and hygiene, and education." (male host, Daynile)

Many messages also highlight the need to provide support to IDPs in terms of housing. These messages, however, more frequently refer to temporary housing, such as tents, than to permanent housing solutions. There are some messages discussing the need to provide IDPs with land, although these are less prominent in the conversation (5 messages as opposed to 116).

"They need to be supported with access to tents so that they can protect themselves from the rain because we are currently in a rainy season." (female host)

"There should be mechanisms in place to prevent the challenges that bring about people being displaced. People should come together—both government and individuals—to put aside money and buy them land to settle them in." (male IDP, Heliwa)

#### Communities should be engaged to participate in public affairs

Participants who raise issues related to legal safety as defined in the ReDSS solutions framework point specifically to a clear gap in participation in public affairs among IDPs. Some voices argue for the need to establish specific committees for displaced groups. This appears to extend beyond the camp committees established through existing CCCM mechanisms. Instead, such calls seem to refer to the establishment of broader committees that have a wider remit to handle issues related to displacement. These calls are linked to perspectives advocating for broader consultation with IDPs on the delivery of aid that could be combined with more effective mechanisms for monitoring assistance to them.

"They can be supported by people coming together and then creating a committee responsible for issues to do with displacement and how to assist them." (female host, Hodan)

"The solution is to provide constant aid. There should be specific people in charge to ensure there is no corruption of whatever kind." (male IDP)

"They [IDPs] should be consulted in what is the best way of assisting them because they know what is best for them and their needs. The other issue is having a monitoring mechanism in place to oversee the people who receive and distribute aid to them." (male host, Shangani)

#### Physical safety in Mogadishu not raised prominently as an issue

The need to address security and protection concerns in Mogadishu to support displaced groups do not feature prominently in the conversation. Rather, citizens stress the lack of security in the areas of origin as being a key cause of displacement. This suggests that citizens do not perceive that displaced groups in Mogadishu face protection or security issues specific to their status vis-a-vis the host population.

"We left our homes and farms because of insecurities." (IDP, Kaxda)

"There is a need to ensure peace because whenever there is chaos and insecurity, the number of IDPs keep increasing." (male host, Bondhere)

#### Greater government involvement in responding to displacement and aid transparency

Several messages from audiences highlight the perception that government is a key actor in responding to displacement, especially when it comes to supporting durable housing and land solutions. This idea parallels a distrust of aid agencies. It also corresponds to insinuations that aid was distributed unfairly and without transparency. Taken together, these messages make clear a sentiment for more effective aid governance as a key component of finding solutions for displaced groups.

"The solution to supporting the displaced is to find a great leader who is just. Only then will they receive the necessary support." (male IDP, 25 years old)

"I believe the solution is for the government to buy them land so that they can be able to have shelter." (NA)

"The NGOs in charge should carry out their duties in a just manner." (female IDP)

"I believe the best solution to assist the displaced is to create jobs for them and to distribute the aid provided by the NGOs in a transparent manner." (male host, Hodan)

#### Return to area of origin, particularly among minority clans and ethnicities

There are some calls for displaced groups to return to their areas of origin as the best solution to address their needs. These messages are largely sympathetic in tone, however, and do not explicitly indicate negative sentiments towards IDPs. The call for IDPs to return to their areas of origin is significantly more prominent among the Af-Mai speaking Rahanweyn community and Af-Barawe speakers, which are both minority groups in Mogadishu. Of these minority communities, 5.2% suggest this solution (return to place of origin) compared with 1.7% of participating Somali speakers (who are assumed to be among the majority clans in Mogadishu).<sup>49</sup> This suggests

<sup>49</sup> Af-Mai and Af-Barawe speakers have 339% higher odds than Af-Mahiti speakers of calling for displaced groups to return home (OR = 4.39, CI = 1.86, 10.35, p = 0.0017). This holds when controlling for gender, age and displacement status.



Market in Mogadishu. Credit: UN/Tobin Jones

that integration may appear less viable to such minority communities. It is also an important indicator that social cohesion interventions need to effectively build bridges across these divides if there is to be effective integration of these groups.

**“I believe the support we can give to the displaced is to create jobs for them or return them to where they came from and support them in taking care of their farms.” (male host, 22 years old, Hodan)**

**“The way to assist displaced people is by taking them back to where they came from, to their farms to continue with farming.” (female host)**

**“In my opinion, I believe they should be taken back to where they came from so that they can continue with their farming.” (male host, Af-Mai speaker, Wadajir)**

The perception that displaced groups are members of the farming community (which is also associated with ethnic minorities, in particular the Rahanweyn) was clear in many messages. Such messages also convey the notion that IDPs are best suited to a farming lifestyle. These ideas also reappear in the conversation during week 2. Although no messages are explicitly discriminatory, the perceived and real linkages between livelihood, clan and displacement may erroneously risk entrenching perspectives that displaced groups are only temporarily seeking refuge in cities.

#### Maintain displaced groups in one place

There are also a number of messages calling for displaced groups to be drawn together in one place so that their needs can be met more effectively. While these messages have a broadly sympathetic tone, they also support the view that displacement is temporary and that displaced groups should be assisted separately from the rest of the community.

**“They [IDPs] can be supported by the government keeping them in one place and so there they can be aware of their problems and can be provided with the necessary help. And they will trust the government because they will see it to be a functional government that takes care of its people.” (female host, Shangani)**

**“The solution is for the government to create big camps that are specifically for displaced people, just like refugee camps in foreign countries. [IDPs] can be taken care of there. If this is achieved by the government, then there would be no youth who would cross over to foreign countries by sea seeking asylum because they would be able to see that they have a working government, which serves its people. And they will trust it [the government].” (female IDP, Shangani)**

## WEEK 2: POSSIBILITIES FOR INTEGRATION OF DISPLACED GROUPS

*Do you think it's better for displaced people living in Mogadishu to be integrated into the community? Reply YES or NO. Please explain your answer.*

This question for week 2 drew responses from 1,339 people.<sup>50</sup> An analysis of these responses can shed light both on the aspirations of displaced communities and the perspectives of host communities when it comes to the prospects (or lack thereof) for integration. Host community willingness to support integration can also be understood as a key indicator of social cohesion. By framing the question this way, the intention is to assess the viability and relevance of two of the three key durable solutions categories in Mogadishu: return and (re)integration. For reasons of sensitivity, the question does not explicitly refer to return as an option. This approach seeks to avoid unnecessarily stoking discriminatory attitudes. The findings are intended to inform government and international partner efforts to handle displaced communities, in particular efforts to move them out of the humanitarian caseload during 2019, and into more long-term development programming.

Of the participants:

- 67.1% argue that it is better for displaced groups to be integrated in the community
- 20.1% argue it is better for displaced groups to return to their place of origin
- 12.8% wrote in with a message that is relevant but does not strongly favour either return or integration

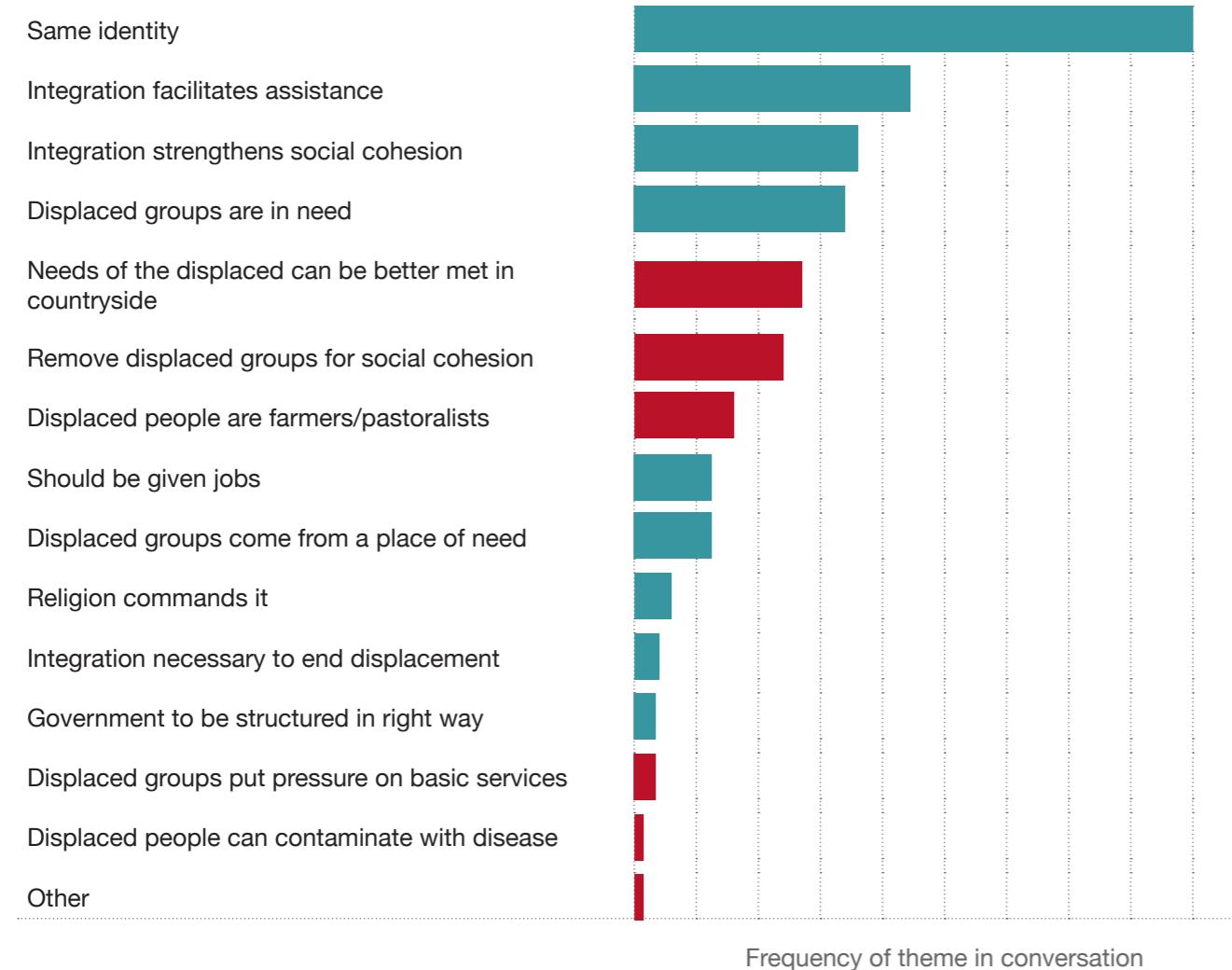
Table 6 summarises the themes in this discussion

Table 6. RESPECTIVE VALUE OF RETURN VERSUS (RE)INTEGRATION

Category	Theme	Frequency
Reintegration	01. Same identity	180
	02. Integration strengthens social cohesion	72
	03. Religion commands it	12
	04. Should be given jobs	25
	05. Displaced groups come from a place of need	25
	06. Displaced groups are in need	68
	07. Integration facilitates assistance	89
	08. Integration necessary to end displacement	8
	09. Government to be structured in right way	7
Return	10. Remove displaced groups for social cohesion	48
	11. Displaced groups put pressure on basic services	7
	12. Needs of the displaced can be better met in countryside	54
	13. Displaced people are farmers/pastoralists	32
	14. Displaced people can contaminate with disease	3
	15. Other	3

<sup>50</sup> Of responses received, 64.0% of SMS contributions are relevant to the question. This is higher than other episodes in part due to an error, whereby this question was asked more than once through the AVF SMS platform.

Figure 10. RELATIVE FREQUENCY: THE VALUE OF RETURN VERSUS (RE)INTEGRATION



#### Solidarity with the displaced based on religion and identity

Many citizens express solidarity with displaced groups. Calls for these groups to be integrated into the city are often grounded in a sense of common Somali identity. In some cases, religious solidarity or the teachings of Islam are used in a similar manner to justify integration. The messages below show the strength of support among some citizens for the integration of displaced groups, along with an underlying sense of common identity.

“Yes, because Somalis are people who love each other.” (male host, Yaqshid)

“Yes, because they are Somali fathers and mothers. The displaced Somalis should be welcomed.” (NA)

“Yes, because Allah commands us to help each other.” (male host, Yaqshid)

“Yes, because it’s said that a Muslim doesn’t suffer among Muslims.” (NA)

The data is also suggestive that a sense of common identity is a narrative that is more likely to be used by older people; for example, 39.6% of people older than 25 years of age put forward this narrative, while 30.0% of those under 25 years old voice this perspective, although this finding was not statistically significant.<sup>51</sup>

51 Those older than twenty-five years of age had a 52.7% higher odds of using this narrative than those under 25 years old (OR = 1.53, CI = 0.989, 2.53, p = 0.057). This holds when controlling for gender and displacement status.

#### Integration seen as an effective way to meet needs, support cohesion and reach durable solutions

There are also many participants, especially young people, who assert that integration is essential for ensuring the needs of IDPs are met, support greater cohesion and want to see that IDPs ultimately overcome their status as displaced people. Many participants also express views suggesting that the model through which displaced groups are handled separately by NGOs is not supportive of social cohesion.

“Yes, they should [be integrated] because they have become people who need to become like the rest of society. They should not wait for NGOs to come to their rescue. The Somali people should help their own.” (NA)

“Yes, because if they are not integrated back into society, they will always be living as refugees.” (male host)

“Yes, because they will feel like they have a support system. Hence, it will breed love and brotherhood.” (male host)

The notion that service delivery and assistance using an integrated approach is a better one is significantly more likely to be raised by younger people.<sup>52</sup> This suggests that younger people in particular, perceive the separate management of IDPs from the rest of society to be an ineffective modality for meeting their needs.

It is also clear from these messages that citizens perceive it to be easier to provide assistance around basic needs when IDPs are fully understood and accepted as part of society in Mogadishu.

“Yes, they were part and parcel of the society before and now they need to be removed from the difficulties they are facing and get help in access to basic needs in life; e.g. water, education.” (male, Yaqshid)

“Yes, they should be integrated into the society that lives in Mogadishu so that they can get assisted and can live their life just like everyone else.” (NA)

Similar to these messages are calls from some citizens for the establishment of livelihoods as a critical part of the integration process.

“Yes, if possible they should be given incentives to help them start businesses.” (male)

“Yes, they can be integrated back into society through giving them jobs that will help generate income for them. With that, integration becomes easy for them.” (male, Mogadishu)

#### Respect for the needs and experiences of displaced groups

There are also a range of voices that sympathise strongly with the plight of displaced groups and therefore call for greater integration. There are many people who assert that integration is necessary for displaced groups because they fled detrimental situations in their area of origin, which remain unchanged. In particular, lack of security and persistent drought are raised as features of the areas from which IDPs have fled, which is seen to justify the need for integration. Perhaps unsurprisingly, this sentiment is significantly more likely to be raised by the recently displaced themselves: 10.6% of those displaced in the last year make this argument, as opposed to only 2.1% of the host community.<sup>53</sup> This suggests that displaced groups still perceive threats in their areas of origin, which continue to be a factor that makes return an unviable durable solution. IDP perceptions of continued threats, however, may remain less palpable to the host community, thus undermining justifications for integration.

“Yes, they are people just like us and they got displaced because of the war and drought that exist in their places [of origin].” (male, Waberi)

“Yes, they are people who come from a place of need and they are not foreigners. They deserve a life just like the way others are living a life of comfort.” (male, Mogadishu)

“Yes, because they come from different locations and have been displaced because of conflict. What brought them to Mogadishu is the need for safety. Therefore, they should be reintegrated.” (Dharkenley)

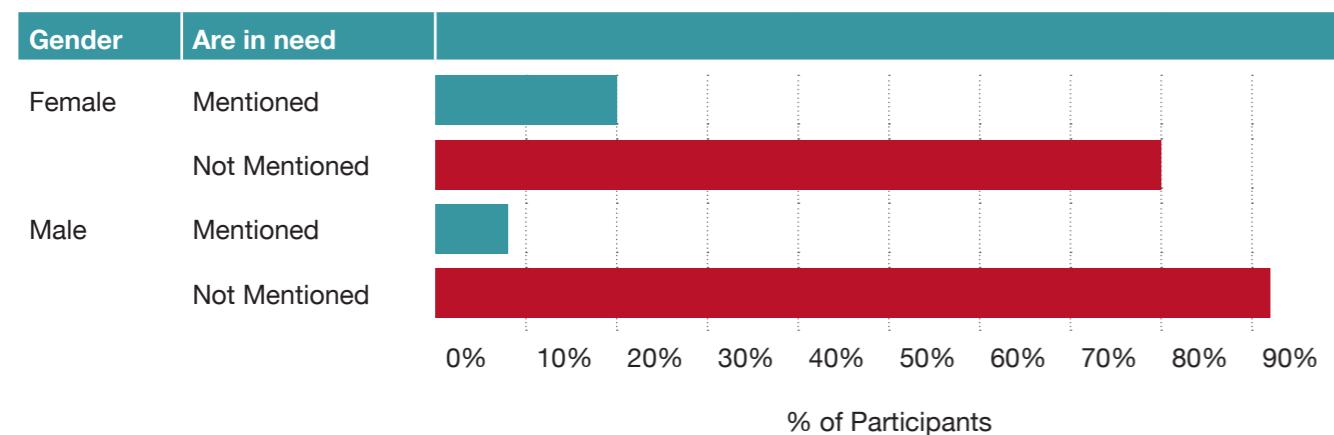
52 Those older than twenty-five years of age have a 53.0% lower odds of raising how integration supports delivery of assistance than those under 25 years of age (OR = 0.472, CI = 0.256, 0.874, p = 0.0176). This holds when controlling for gender and displacement.

53 Those displaced in the last year have 455% higher odds of raising the issue of the situation in their area of origin than host community respondents (OR = 5.55, CI = 2.141, 14.377, p < 0.001). This holds when controlling for age and gender.

At the same time, many voices call for integration on account of the perceived current vulnerability and needs of displaced people. There are significant gender variations in relation to this sentiment: 20.3% of women participants use this narrative to justify integration, as opposed to 8.3% of men.<sup>54</sup> Again, this highlights the greater sympathy for displaced groups among women, when compared with men.

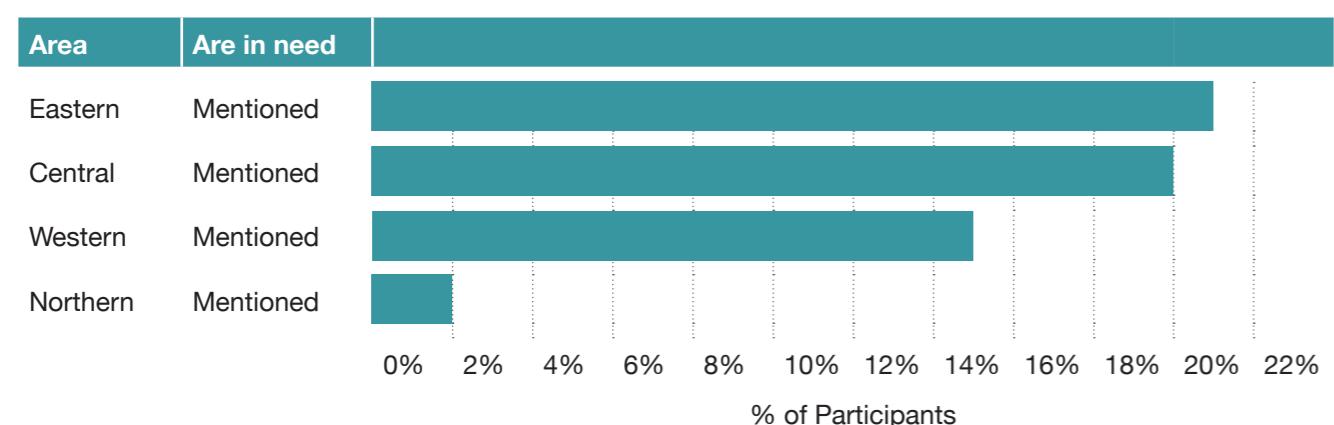
“Yes, they are Somali citizens who play a critical role. They are in need and they should be helped.” (female)

Figure 11. GENDER VARIATIONS IN SYMPATHY FOR IDP NEEDS



It is also of note that this sympathetic point of view is also more likely to be put forward in the eastern districts of Mogadishu. Notably, this is also the same area of the city with strong support for crowdfunding (see above), reinforcing the sense that sympathy for IDPs is stronger in this part of the city. In contrast, those in the northern districts of Mogadishu are less likely to express sympathetic views than those residing in other parts of Mogadishu: only 1.9% of those in Wardhigley, Howl-Wadag, Hodan and Daynile articulate a sympathetic narrative.<sup>55</sup> This is of some concern for the prospects of social cohesion, given the high proportion of displaced groups in this part of the city.

Figure 12. GEOGRAPHICAL VARIATIONS IN SYMPATHY FOR IDP NEEDS WITHIN MOGADISHU



**Remove displaced groups to support greater social cohesion and reduce pressure on access to services**  
There are also participants in the radio dialogue pilot project who argue that displaced groups should not be integrated into the city. Two primary reasons are cited: IDPs could create issues or they are seemingly too different. These voices make clear distinctions between “other communities” and the long-term city dwellers of Mogadishu. Similar messages raise complaints that a high IDP caseload could put too much pressure on basic services, livelihoods and housing in Mogadishu.

“No, some serious problems could develop between the displaced persons and the host community.” (female)

“No, the displaced persons and the other communities are not the same and are not equal economically and cannot cope with the people in Mogadishu.” (male, Yaqshid)

“No, because they will be a nuisance to the city and the country.” (NA)

“No, because if they integrate there will be shortage of food and shelter.” (NA)

Displaced communities should be supported in the countryside and return to their rural livelihoods  
Contrasting with the messages immediately above, there are also a range of messages arguing that displaced groups could have their needs better met in their area of origin. This view is slightly more likely to be put forward by the host community: 12.9% of host community participants put forward this idea, as opposed to 8.1% of those in camps, although this is not statistically significant.<sup>56</sup> This contrasts with the fact that recently displaced people are more likely to call for integration on account of their vulnerability and hardship in their area of origin. This shows how the aspirations of the displaced may differ markedly from those of host community perspectives on appropriate durable solutions.

“No, they should be helped in their locations.” (female, Hodan)

“They should return [to their places of origin] because they are IDPs and there is no one [in Mogadishu] who can take responsibility for them.” (female, Hodan)

“No, they should be returned because they can get better assistance in the areas they come from. If they get integrated into society, the aid they receive will reduce, since others will want a share of it.” (female, Warta Nabada)

A linked view was the perception that displaced groups largely originate from farming and pastoralist communities and therefore would return to rural areas and livelihoods. A range of arguments support this view, such as the fact that a rural economy is critical for Somalia’s development so the country cannot afford these communities to be idle. Another argument is that it is part of the identity of these individuals to be farmers and pastoralists so it would be ideal for them to return to their previous rural livelihoods because it is their appropriate and desired position in society.

“No, they have homes and farms in those locations and play a critical role for society. They should go back to their locations so that they can continue farming and have their normal lives back.” (female, Heliwa)

“Most of them are farmers, and as a country, the economy depends on them. So we should help them with farming equipment and they can continue with their lives.” (male)

“Returning them to their lives of farming and pastoralism is the support they can be given.” (NA)

This idea that displaced groups belong in rural communities is more likely to be raised by men: 1.8% of men raised this issue, as opposed to only 0.7% of women, although this is not statistically significant.<sup>57</sup> This aligns with other findings from this research, which indicate that women are more sympathetic to the plight of displaced groups.

<sup>54</sup> Women have 183% higher odds of using this narrative than men (OR = 2.84, CI = 1.57, 5.13, p < 0.001). This holds when controlling for age and displacement status.

<sup>55</sup> Those in northern districts have 92.5% lower odds of putting forward this narrative than those in other parts of the city (OR = 0.0759, CI = 0.0101, 0.567, p <0.001). This holds when controlling for age, gender and displacement status.

<sup>56</sup> Those in IDP camps have 71.2% lower odds of putting forward this idea than the host community (OR = 0.388, CI = 0.149, 1.01, p = 0.060). This does not hold when controlling for age and displacement status.

<sup>57</sup> Women have 67.6% lower odds of raising this issue than men (OR = 0.324, CI = 0.119, 0.879, p = 0.0228).



Young girls line at a feeding centre in Mogadishu, Somalia, on March 9 2017. Credit: UN/Tobin Jones

#### Perceptions of a health threat from displaced groups

A minority of participants express the idea that displaced groups pose a health risk to city dwellers. These participants argue that displaced groups are more prone to disease and therefore should be kept away from the city to ensure public health. Along with some of the other sentiments calling for displaced groups to return to their places of origin, these messages show the real discrimination that IDPs can face in Mogadishu. Such a perspective may also serve as a warning sign for those who conduct hygiene and health campaigns, which are often targeted to those in camps, to be careful not to reproduce the misconception that displaced groups are unhealthy.

"There are some of the displaced persons who are not healthy. Mingling with healthy people is not a good idea." (NA)

"[IDPs] should return because there is this general belief that they have disease and will infect others in the community and so they should all be kept in one place and be returned." (NA)

#### WEEK 3: DISCRIMINATION AGAINST DISPLACED COMMUNITIES

*Do you think displaced people face discrimination in Mogadishu? YES or NO. Please explain your answer.*

During week 3 of the radio dialogue and consultation, 1,141 people respond to this question.<sup>58</sup> Their responses offer insight into the level of social cohesion in the city and the strength of IDP-host community relations. Among those who responded:

Of the participants:

- 60.4% affirm that displaced people face discrimination
- 25.7% argue displaced people do not face discrimination
- 13.9% sent in ambivalent messages that do not strongly assert an answer one way or another

The data is also suggestive that recently displaced people are more likely to perceive discrimination than the host community, although this is not statistically significant. Excluding ambivalent messages, 75.6% of displaced people mention they faced discrimination, compared with 66.5% of host community.<sup>59</sup> This indicates (somewhat unsurprisingly) that displaced groups perceive discrimination against them more closely than the host community.

In contrast to the rest of the city, those in the eastern districts of Mogadishu are less likely to say that displaced groups face discrimination, although these findings are not statistically significant. This accords with the other findings of this research, which highlight greater levels of social cohesion between displaced and host communities in this part of the city: 61.1% of participants in eastern districts of Mogadishu assert that discrimination is not a problem, compared with 66.5% in the other parts of the city.<sup>60</sup>

Figure 13. VARIATIONS IN VIEWS ON DISCRIMINATION AGAINST IDPs IN MOGADISHU

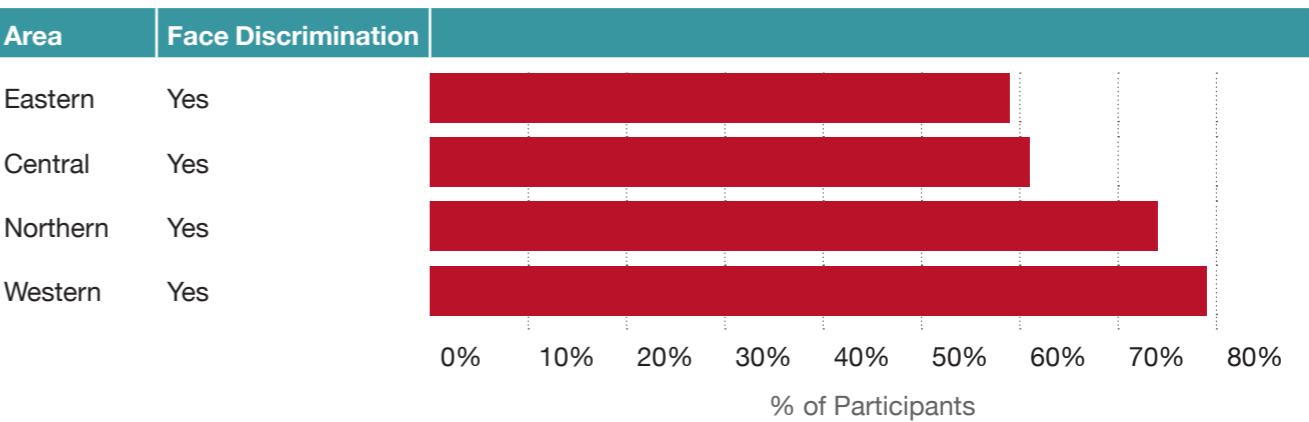


Table 7. DISPLACED COMMUNITIES AND DISCRIMINATION

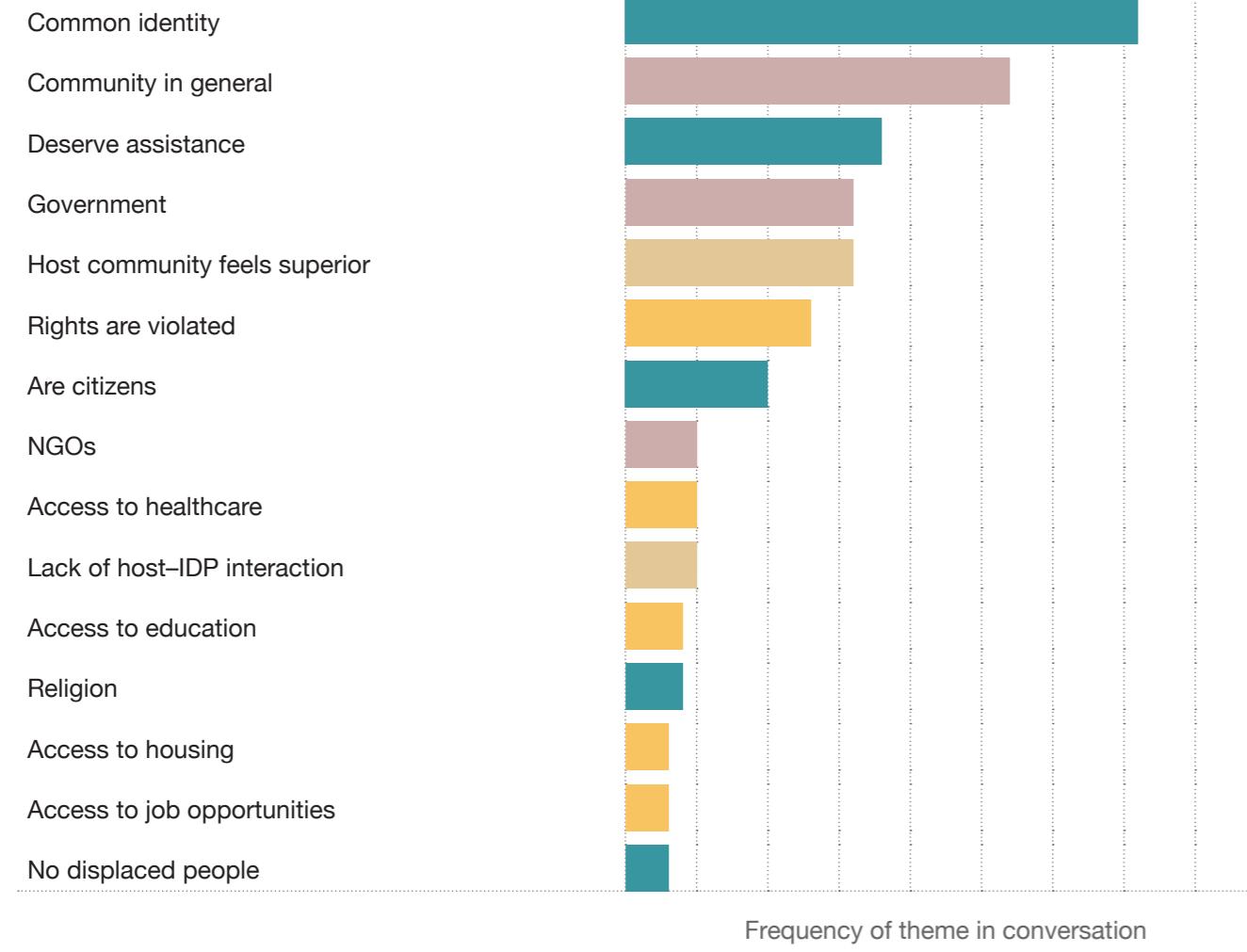
Category	Codes	Frequency
Yes: agents of discrimination	01. Government 02. NGOs 03. Community in general	16 5 27
Yes: types of discrimination	04. Rights are violated 05. Access to housing 06. Access to healthcare 07. Access to education 08. Access to job opportunities	13 3 5 4 3
Yes: reasons for discrimination	09. Lack of host-IDP interaction 10. Host community feels superior	5 16
No: reasons for not discriminating	11. Religion 12. Deserve assistance 13. No displaced people 14. Are citizens 15. Common identity	4 18 1 10 36

<sup>58</sup> 45.8% are relevant messages for analysis. The low proportion of messages with distinct themes may in part be down to a technical issue during this week.

<sup>59</sup> Recently displaced people have a 55.8% higher odds of saying displaced groups face discrimination than host community ( $OR = 1.47$ ,  $CI = 0.94, 2.31$ ,  $p = 0.0557$ ).

<sup>60</sup> Those in the eastern part of the city have 43.2% lower odds of seeing discrimination as a problem than those in other parts ( $OR = 0.568$ ,  $CI = 0.33, 0.97$ ,  $p = 0.0528$ ).

Figure 14. RELATIVE FREQUENCY OF VIEWS ON DISCRIMINATION AGAINST IDPs



#### Displaced groups face discrimination from a range of actors, including government and international NGOs

Different participants highlight different actors who they see as responsible for discriminating against displaced people. Some highlight that government is deliberately neglecting displaced groups and not delivering sufficient assistance to them.

“Yes, I believe they are discriminated against, especially from the government side in Mogadishu.” (male, Mogadishu)

“They are discriminated against by the government, which fails in delivering to the IDPs.” (male)

“Yes, they are discriminated against by the government, which doesn’t care for them, and the business people, who don’t do anything for them.” (male)

At the same time, several participants hold NGOs to account because they do not sufficiently recognise the plight of displaced groups. These people also suggest that NGO aid distribution is sometimes co-opted by local government.

“Yes, they are discriminated against by the district administration and the NGOs.” (female, Mogadishu)

“Yes, they are discriminated against by the NGOs. When they come to the areas [where IDPs are located], they give aid to the district administrators and everyone else, except the IDPs.” (female, Yaqshid)

The most frequent actor accused of discriminating against IDPs, however, is the community at large. Reasons given for broader community discrimination include the fact that displaced groups are poor and that they are foreigners in Mogadishu.

“Yes, they are discriminated against by the community because of the places they come from.” (male)

“Yes, because I think that Mogadishu residents haven’t receive the IDPs well. They ostracised them as aliens. IDPs shouldn’t be shunned but welcomed.” (female, Hodan)

“Yes, they are discriminated against by the community because they are poor and lack resources.” (male, Yaqshid)

#### IDPs face discrimination across many areas, including rights violations, access to housing, jobs and basic services

Citizens talk about a number of different ways in which displaced groups face discrimination. This includes several messages relating to the challenges IDPs face in accessing quality housing, as well as facing the prospect of forced eviction and relocation.

“Yes, they face a lot of problems because they don’t have decent housing.” (male IDP, Karan)

“Yes, we have been relocated to a place outside of Mogadishu.” (NA)

“Yes, they are discriminated against as they say IDPs are inferior to us when it comes to health, education, housing and every aspect of life.” (female, Daynile)

“Yes, there are people who are treated unjustly and evicted from their houses forcefully and are looked down upon.” (female, Hodan)

Other messages emphasise the challenges displaced groups face in accessing basic services, especially healthcare and education.

“Yes, they are discriminated against when they are accessing water and healthcare services and they are not provided with enough assistance.” (female, Hodan)

“Yes, they don’t have access to healthcare services and food and they should be provided with healthcare.” (female, Shibus)

“Yes, they are discriminated against, especially in the education sector and public places.” (male, Warta Nabada)

There are also several SMS contributions indicating that IDPs face discrimination in accessing jobs on account of their status.

“Yes, they are discriminated against, especially in terms of accessing job opportunities and education.” (female host, Hodan)

“I am an IDP myself. Yes, we face discrimination when looking for jobs. They abuse us for being refugees.” (female IDP, Mogadishu)

Other citizens highlight broader rights violations and discrimination that IDPs face in Mogadishu. The following message succinctly summarises the dire situation some displaced people face in the city, including protection issues, such as rape.

“Yes, IDPs face a lot of problems during times of flooding. They are raped. They work and do not get paid. People are being told not to marry the IDPs.” (male IDP, Shibus)

### Host-IDP relations are strained by lack of interaction and feelings of superiority among the host community

A few participants reveal reasons for what is straining relationships between IDPs and the host community. A perspective put forward by some citizens that has particularly relevant programmatic implications is the idea that lack of interaction and mingling between IDPs and host communities is responsible for a lack of social cohesion. Some messages highlight how this is exacerbated in part by extensive encampment and spatial segregation.

"Yes, [IDPs] are discriminated against because they are not given the necessary respect by the community members. So no one cares about them and there is less interaction between hosts and IDPs." (male, Karan)

"Yes, I believe they are discriminated against because there is no mingling of the host community and the displaced and so this brings about discrimination." (female)

"Yes, they are discriminated against. Keeping people in one place and feeding them and not interacting with them is bad. Human beings are nothing without interactions." (NA)

Others mention how host communities feel superior to displaced groups because of their status as a displaced person and perceived external origin.

"Yes, they are discriminated against by the community because they are neglected and looked down upon." (female host, Warta Nabada)

"The displaced people are discriminated against by the community because of the situation they are in. They are told you are refugee and not part of us." (male IDP)

"Yes, the community looks down on the displaced and feels superior to them but I would advise them to welcome their brothers." (female)

### Religion, shared sense of citizenship and identity, and sympathy for displaced groups underscore positive perceptions of social cohesion

More positive perceptions of host-IDP relations in Mogadishu were also present in the conversation. Many of these referred to a common religious identity and the importance of Islamic teachings that prohibit discrimination.

"No, Somalis are Muslims and they are not capable of discriminating against their brothers, who are in need. They support one another 100 percent." (male host, Hamar Weyne)

"No, because our religion does not allow discrimination at all." (male)

There are also many participants who strongly insist that a common Somali identity or a shared sense of citizenship between host and IDP communities allows social tensions and issues to be overcome. Those asserting that IDPs have equivalent citizenship to others in Mogadishu also made clear this means displaced groups have the right to claim assistance and support from government.

"I believe they are not discriminated against because they are Somali citizens." (male, Yaqshid)

"No, they are not discriminated against because Somalis help one another in every situation." (male, Warta Nabada)

"Yes, they are Somali citizens and we are all equal. There is no reason why they should be discriminated against." (female, Yaqshid)



Asha who has faced multiple forced evictions in Mogadishu. Credit: NRC

### WEEK 4: EVICTION CRISIS IN MOGADISHU

*What do you think is the best way to solve the eviction crisis happening in Mogadishu?*

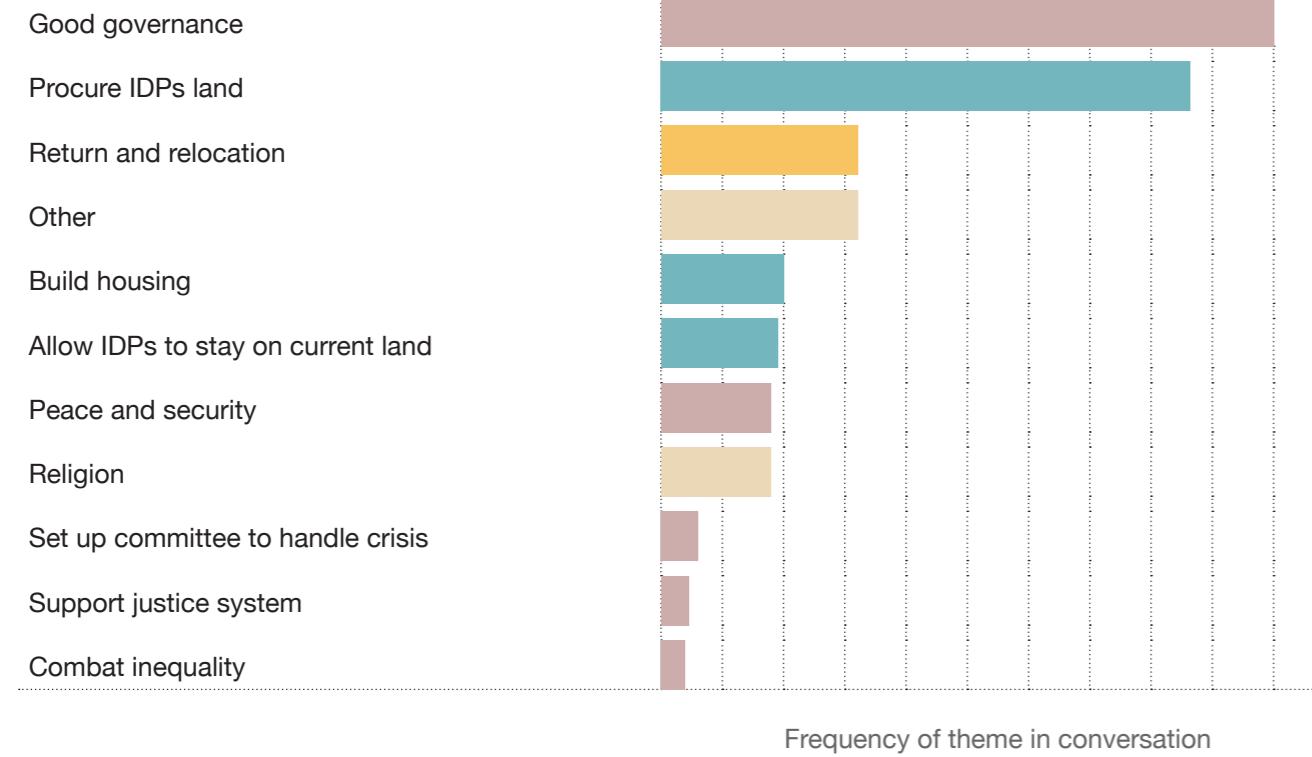
A total of 1,537 people sent in SMS contributions in response to this question during the final week of the pilot project. This is the highest number of responses over the course of the four episodes.

The responses shed light on the ongoing eviction crisis in Mogadishu. This analysis is intended to inform the current momentum behind the establishment of robust eviction prevention and response policies among different actors, including the BRA, NCRI (National High Commission for IDPs and Refugees) and international partners (namely, the Norwegian Refugee Council, UN-Habitat and the Somalia Protection Cluster). Table 8 summarises the main themes that arose in the conversation.

Table 8. SOLUTIONS TO EVICTION CRISIS IN MOGADISHU

Type of solution	Themes	Frequency
Systemic	01. Peace and security 02. Good governance 03. Support justice system 04. Set up committee to handle crisis 05. Combat inequality	36 200 9 12 8
Land and housing	06. Procure IDPs land 07. Allow IDPs to stay on current land 08. Build housing	172 38 40
Return and relocation	09. Return and relocation	64
Other	10. Religion 11. Other	36 64

Figure 15. RELATIVE FREQUENCY OF VIEWS ON EVICTION CRISIS IN MOGADISHU



#### Government should play a stronger role in preventing and responding to evictions

Many participants in the interactive radio show call for the government to step up its efforts in supporting displaced people. There are claims that displaced people have been neglected to date and that it is therefore time for government to recognise their responsibility and provide solutions, including the formalisation and regulation of land tenure.

“It is the government that has neglected the displaced people. It is they who are supposed to provide the displaced with land.” (male, Daynile)

“The solution is for the government to take responsibility for its people because the displaced people are citizens. The government should care for its people by procuring lots of land for them and building houses for people to live in.” (male, Heliwa)

There are also calls for government to support more humane eviction processes; for example, by giving sufficient notice, as well as avoiding coercion and clan-driven logics in the process.

“The most important thing is for the government to ensure the people that own the land are the actual owners. Those being evicted should be given enough notice and there should be no muscle flexing and clan-related issues.” (female, Jazeera)

#### Communities should organise and establish accountability mechanisms

Several citizens call for the set-up of dedicated community committees that could handle eviction-related issues. They further indicate a need for feedback mechanisms that can highlight problems and track incidents of evictions.

“The solution is to create a committee in charge of this kind of issue and to get a number that they can contact when such issues arises.” (female, Wadajir)

“The best solution to assist the displaced is by finding an honest committee, which they can share their problems with and which can communicate the same to the relevant authorities that can provide help to them.” (male, Hodan)

#### Need for peace and security in areas of origin

Some participants in the discussion argue that there needs to be effective stabilisation in IDP areas of origin to reduce levels of displacement and pressure on housing in Mogadishu. This perspective assumes that IDPs will eventually return to their areas of origin once peace has returned. It also assumes that IDPs would not integrate in Mogadishu. This perspective is significantly more likely to be put forward by men (8.0%) than women (2.3%).<sup>61</sup>

“The solution to eviction issues is for there to be peace because most displaced people are running away from war. So there is need for peace and security to be provided.” (male)

“The solution to eviction is to get good governance and peace so that the displaced can live a good life [in their places of origin].” (male, Wardhigley)

This perspective is also more likely to be put forward by minorities—Af-Mai and Af-Barawe speakers: 15.4 % of these groups, compared to 6.1% of Somali speakers, although this is not statistically significant.<sup>62</sup> It suggests minorities feel more precarious in Mogadishu and are therefore more concerned with solutions that enable them to return to their areas of origin. This resonates with the particular sense of exclusion among minority groups, as referenced in a recent report on the perceptions of IDPs in Somalia.<sup>63</sup>

#### Stronger dispute resolution mechanisms

Some voices call for a more robust judiciary that can manage land disputes and ensure greater security in land tenure.

“There should be a strong justice system in place for all the people to be governed by. So the strengthening of the justice is very important.” (female, Karan)

#### Private landowners should be sympathetic to the plight of displaced groups

Many voices advocate for private landowners to be more sympathetic to the plight of displaced groups. Given that the alternative is often that the land remains unused or lies fallow in the short term, citizens appeal landowners with a common sense of identity in hope that landowners change their approach.

“The solution is for the landowners to allow the displaced to continue staying on their land and they will receive blessings instead of it being an empty land.” (Heliwa)

“I would ask the landowners to be sympathetic to your needy brothers [and sisters] and allow them to stay [on their land].” (Karan)

<sup>61</sup> Women have 73.5% lower odds of arguing this case than men (OR = 0.267, CI = 0.909, 0.786, p = 0.012). This holds when controlling for age and displacement status.

<sup>62</sup> Af-Mai and Af-Barawe speakers have 77.5% higher odds than Somali speakers of raising this perspective (OR = 2.77, CI = 1.055, 7.29, p = 0.0442). This is not significant when accounting for gender and age.

<sup>63</sup> For example, see: Research and Evidence Facility (2018).

### IDPs deserve land or housing to be procured for them

Many voices, especially those of women, argue that the solution to land and housing shortages in Mogadishu is for the federal government to fulfil its promises to build sufficient housing for displaced groups or to procure land for them. There is a clear sentiment running through these SMS contributions that citizens deserve land and housing solutions. Some citizens even see IDPs as a tax base that could bring benefits to government revenue and service delivery.

“The issue of displaced people can be solved by the government setting up houses for them. That was promised by the president himself during the elections.” (male, Hodan)

“The government should procure land for displaced people to live on and then later start taxing them.” (female, Hodan)

“The solution is for the government or the business people to procure land for them and settle the displaced people there.” (female, Hodan)

This perspective appears to be slightly more likely to be put forward by women. Among women, 9.1% argue for more housing to be built, as opposed to 4.9% of men.<sup>64</sup> This accords with other findings from this research that highlight the greater sympathy for IDPs among women participants in Mogadishu.

### IDPs should be given support to relocation and return

In contrast, others argue that the most appropriate solution was to support displaced groups to return to their area of origin. This is often framed in sympathetic, rather than discriminatory, terms, with citizens stressing the need to provide appropriate assistance to returning IDPs.

“The solution is to take them back to where they come from and assist them in settling down and provide them with the necessary financial assistance.” (female Hodan)

“No, the IDPs owned houses, farms and they had a huge impact in the community so they should be returned back to their districts so that they can do their farming and go back to their previous lives.” (female, Heliwa)

“I believe they should be provided with assistance in the areas where they come from.” (female, Hodan)



A man loads blocks of ice onto a cart in Mogadishu on March 26, 2015. Credit: Carl de Souza

<sup>64</sup> Women have a 95.5% higher odds than men of using this narrative (OR = 1.955, CI = 0.929, 4.11, p = 0.0816).

## RECOMMENDATIONS FOR DURABLE SOLUTIONS PROGRAMMING IN MOGADISHU

The following section outlines recommendations for durable solutions programming in response to the research findings presented above. These recommendations also combine the domain knowledge of AVF with the expertise of key stakeholders working in durable solutions in Somalia. On 24 February 2019, a workshop to generate recommendations was held in Mogadishu with staff from the ReDSS, BRA, UN and other NGOs working on durable solutions.

### 1. Crowdfunding

#### *Link current programming with support to grassroots crowdfunding efforts*

Support for crowdfunding efforts to meet the needs of displaced people, especially among members of the host population, emphasises the value of this locally driven innovative modality for delivering assistance. Such a modality can strengthen Somali-owned solutions and builds on existing grassroots processes, such as public resource mobilisation in response to the 14 October 2017 bombing in Mogadishu.<sup>65</sup> Authorities and aid actors can provide support and further assistance to these networks to strengthen their value and contribution to durable solutions, with recent efforts by UNDP providing an example upon which to build on.<sup>66</sup>

A crowdfunding modality would not only provide material benefit to displaced groups. The very process of collecting funds to meet community priorities could also contribute to greater host-IDP interaction. In the long run, this modality could likewise lead to stronger social cohesion. In addition, unconditional cash transfer programmes could be delivered at the community level, in combination with the mobilisation of their own resources, to further enable communities to take ownership of interventions. This approach differs from the delivery of prescriptive and individually targeted cash grants. Crowdsourcing—collecting ideas from communities for interventions—could complement crowdfunding activities, whereby resource mobilisation and community consultation go hand in hand to maximise ownership and impact.

As a mode for resource mobilisation, crowdfunding can be most effective if advocacy work amplifies the plight of displaced people and the corresponding need for durable solutions. The research findings indicate that women and youth are more likely than any other group of participants to raise crowdfunding as an option. These groups should be engaged as an entry-point to build momentum, while also recognising the need to engage other groups in the community with greater resources, such as private sector leaders, to maximise impact. More research is necessary, however, to better understand the socio-economic status of those participants who propose crowdfunding in order to identify more precisely their own resource levels. This could be achieved by asking additional questions on livelihoods in subsequent rounds of engagement.

### 2. Governance and Aid Accountability

#### *Establish broad-based committee structures, including representation by women and youth, to meet citizen demands for greater participation in aid management*

Citizens who responded to the interactive radio pilot project indicated that there is a clear gap in participation in public affairs. They call for strong support for community organisations to contribute to managing the governance of assistance to displaced groups. This is considered an asset both in managing responses to IDP evictions in Mogadishu and in ensuring the transparent delivery of aid to displaced communities. These citizens also highlight the value of complementing such structures with community monitoring mechanisms to make sure implementation matches planning.

Those who sent in SMS messages on this topic clearly differentiate these community-based committees from camp management and project management committees, seeing the former as offering broader space for discussion. In contrast, interviews with stakeholders suggest that a key problem may not be the absence of

committee-based approaches but rather the duplication and diffused responsibilities of multiple committees operating in the same area.

Populating these committees with women and youth would not only support gender equality and social inclusion in Somalia. Given the tendency of these two particular groups to have higher levels of sympathy for displaced groups, their greater participation might also foster more effective integration. In addition, such committees can support feedback mechanisms that provide early warning information to better enable effective responses to evictions or problems with aid delivery.

#### *Keep government and local authorities at the forefront of durable solutions coordination, planning and community engagement, and ensure that all IDP policies promote accountability and transparency in delivering both assistance and solutions*

Participants clearly indicate that government at all levels should be front and centre of durable solutions programming. They further highlight that emergency-based models for responding to IDP needs are insufficient for improving durable solutions. In particular, the new Durable Solutions Unit at the BRA can function as a key node and entry point for the coordination of aid actors and community members in Mogadishu.

There is, however, a concern among participating citizens that government has yet to take responsibility for meeting the needs of displaced groups. In some cases, citizens called out the actions of corrupt officials, who prevent or stop displaced groups from receiving assistance. It is therefore critical to ensure that new IDP policies (at both the BRA and the federal level) put in place robust accountability mechanisms to avoid such incidents. Local authorities are best placed to engage communities and bring durable solutions programming closer to communities.

Moreover, making sure that new IDP policies are publicly disseminated to clarify the role of government for local communities can help reduce negative perceptions of government. This can also empower communities to work with government to build trust and transparency.

Aid actors should also take note of the fact that citizens are concerned that the delivery of aid can be unjust and lacking in transparency. This indicates a continued need for aid actors to enhance their mechanisms for community consultations and collecting feedback. Citizen concern about aid distribution patterns likewise reinforces the need for government to take a leading role when it comes to fostering aid accountability.

### 3. Social Cohesion

#### *Identify and carefully disrupt misconceptions about displaced groups, in particular negative perceptions about the intersection of livelihood, clan and displacement through inclusive reconciliation processes*

Despite the fact that the majority of displaced people intend to settle (semi)permanently in Mogadishu, there is a perception among inhabitants of the city that displaced communities belong in rural areas. The latter view is explicitly associated with the traditional livelihoods of displaced communities (namely, farming and pastoralism). Given the linkages between livelihood and clan identity in Somalia, however, the perceptions of long-term Mogadishu city dwellers (that IDPs belong in rural areas) reveals underlying assumptions about who belongs in Mogadishu and who does not, with long-term implications for the integration of IDPs. The fact that Af-Mai speakers are more likely to call for the return of IDPs to their areas of origin also suggests that minorities, such as the Rahanweyn clan, face specific challenges in Mogadishu.

These perceptions indicate that the recent emphasis on social cohesion programming in Mogadishu has yet to translate to full results on the ground. Such misconceptions should be addressed through locally relevant reconciliation processes that build social cohesion across displaced and host community groups, and are sensitive to critical social cleavages. Effective and sensitive reconciliation programming that is grounded on an analysis of relations between identity groups is essential. In particular, better understanding of the relations between distinct identity groups can contribute to more effectively bridging the divides between these communities. This is necessary for building a collective shared vision of durable solutions programming among the different communities that populate Mogadishu.

<sup>65</sup> Dahir (16 October 2017). How technology helped save lives right after Somalia's deadliest attack ever. Quartz Africa; see: <https://qz.com/africa/1103014/somalias-deadliest-ever-mogadishu-attack-was-lessened-by-technology/>

<sup>66</sup> UNDP Somalia Innovation Team (18 November 2018). Tapping into the talent of young Somalis in displaced communities. Our Perspectives UNDP Somalia blog; see: <http://www.undp.org/content/somalia/en/home/blog1/2018/11/18/Tapping-into-the-talent-of-young-Somalis-in-displaced-communities.html>

In addition, projecting positive stories about displaced groups and minorities can help disrupt negative stereotypes. Alignment with the new government National Reconciliation Framework can also strengthen social cohesion work. Given the clear strains on social cohesion that have been created by forced displacement to Mogadishu, policy and decision makers should seek to explore the entire spectrum of possible responses. In particular, investment in IDP areas of origin to facilitate their voluntary and safe return should not be dismissed as a policy option. There is no single solution to the complex and multiple challenges of large-scale forced displacement.

***Use the geographical variations that exist in Mogadishu to inform targeting of social cohesion programming***

Distinct area profiles within the city emerge as a result of analysing the research findings from the interactive radio pilot project. For example, participants residing in eastern districts of Mogadishu are more likely to offer support for the idea of using crowdfunding as a means to mobilise resources. They are also less likely to perceive discrimination against IDPs, which may indicate broader social cohesion, although it may also point to a lower visibility of the issue. Further research is needed to understand the enablers or drivers of these perspectives so as to be able to learn from this apparent success. In contrast, participants from districts such as Hodan and Daynile are less sympathetic to the plight of IDPs. Given the high caseload in these districts, this is a cause for some concern. Efforts to promote social cohesion likely require sensitive and well-informed interventions that are grounded in the concrete realities of these places.

***Support spaces and events that allow for IDPs and host communities to intermingle***

One repeated reason given for lack of social cohesion is the lack of scope and space for host and IDP communities to interact. A recent study on social cohesion in the Galkacyos in Somalia also shows similar findings.<sup>67</sup> Social cohesion interventions might respond to this lack of opportunities to interact by building spaces or hosting regular events that allow for host-IDP interaction; for example, through sports, arts and cultural events, and shared community spaces. Sports and cultural events are likely to be most effective if the communities themselves are involved in planning the events and defining the terms of competition. Urban planning that promotes interaction and supports upgrades to informal settlements can also contribute to spatial solutions that encourage greater levels of intermingling between host and IDP communities.

Creating spaces for interaction is especially important, given that the research findings indicate host and IDP communities often have opposed views of viable durable solutions. Creating opportunities to intermingle is essential for building a shared view of what solutions are possible and can best meet the needs of host and IDP communities living in Mogadishu. Integrated delivery of services and livelihood interventions can also support positive interactions; for example, through such mechanisms as self-help groups that consist of both host and IDP populations. Such models have been deployed effectively in Hargeisa, which might offer additional insights for similar undertakings in Mogadishu.

***Build on a sense of common identity to support social cohesion, especially through the engagement of religious leaders***

The research findings indicate that there is a common sense of identity between host and displaced groups among many Mogadishu inhabitants. This lays firm foundations for effective social cohesion interventions. This could be strengthened by working with religious leaders who stress tolerance and acceptance of the displaced in line with Islamic teachings and identity, thus building sympathy among the host community in relation to the plight of displaced groups.

***Respond to misconceptions around IDPs as health risks through sensitive campaigning***

Highlighting the real discrimination that displaced groups face, a small minority of respondents hold the view that IDPs constitute a health risk to the host population. This should be addressed through sensitive and community-based campaigning. Most importantly, interventions should not (inadvertently) reproduce or entrench negative perceptions, especially in health and hygiene campaigns focused on displaced groups.

#### **4. Service Delivery**

***Take an integrated approach to the delivery of services because segregated delivery through an encampment model is not conducive to durable solutions***

Many citizens, especially youth, argued against the segregation of displaced groups to different spaces and streams of assistance. Instead, these voices call for more integrated approaches to access to assistance and services that treat displaced groups as equal members of society. Integrated approaches can promote greater interaction between host and IDP communities, foster social cohesion and better enable sustainable (re)integration.

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***Make material safety a key priority***

All residents in Mogadishu continue to face threats of insecurity. In the conversations developed over the course of the interactive radio pilot project, however, there is nothing that indicates citizens perceive IDPs as facing or posing any particular security challenges as a result of their displacement status, although more specific protection challenges such as gender-based violence are mentioned by participants. At the same time, it is clear that IDPs do face challenges linked to their status when it comes to accessing basic services, housing, land and property, and livelihoods. Material safety therefore remains a critical aspect of the durable solutions framework going forward.

#### **5. Forced evictions**

***Align with public sympathy for those who face forced evictions***

As the BRA and other actors consider effective responses to the eviction crisis, they should note the broad public call for government to play a leadership role in providing effective housing and land solutions. This is an encouraging sign. If handled carefully, such interventions could be carried out in such a way as to have minimal impact on the prospects of integration. This can be used to mobilise community support in advocating for solutions to the forced eviction crisis.

<sup>67</sup> REACH (April 2018). Social Cohesion, Galkacyo South, Galkacyo, Galmudug, Somalia.

## CITIZEN PERSPECTIVES AND EMERGING LEARNING ON THE USE OF THE COMMON SOCIAL ACCOUNTABILITY PLATFORM (CSAP)

### CITIZEN PERSPECTIVES ON CSAP



Credit: One of the many sprawling camps in Mogadishu\_PBiro

Among all those who participated, 78% argue that the consultation process made them feel more included in decision-making.<sup>68</sup> The vast majority of participants (93%) also request that the radio dialogue process be repeated in future.<sup>69</sup> Many participants further indicate that they feel Hage and CSAP constitute a trusted and safe space in which their views can be (and had been) heard and taken into account.

“Yes, I feel involved 100 percent. I am not in a position to help my people, at least I can share my views and opinions, which I gladly give.” (male, Yaqshid)

“Yes, I feel involved because community consultation is always the best thing to do. I personally believe that I am part of the decisions in the community and we very much appreciate those who made this safe space to talk, like the radio presenters, the leaders involved and those aid organisations that are involved, as well.” (female)

“Yes, I feel involved because I found a space where I can share my views with others, thanks to you.” (Hodan)

“Yes, I feel involved because when we consult one another we get different opinions from people and can pick the best views, which will in turn impact positively in the community.” (male, Yaqshid)

“Yes, because my opinions and views are considered.” (male, Dharkenley)

Against these perceptions of involvement, other participants continue to feel excluded from decision-making. This is the case for two reasons. First, they do not see progress on-the-ground that aligns with their positive discussions, which caused frustration. This is a reminder that social accountability programming must take supply-side programming seriously so as to avoid unduly raising expectations.

“No, I don’t feel involved because there is no visible progress that is happening in the community.” (male)

“No, I don’t feel involved because they always say we will do this and that but in reality we see nothing happen.” (male, Hodan)

The second reason for continuing to feel excluded is a perception that decision-making on topics such as displaced communities, durable solutions and social cohesion is the domain of specialists alone.

“No, because this work [creating durable solutions] has specific people that deal with it.” (NA)

“No, because I am not part of those people who make decisions.” (female, Karan)

The following messages clearly express a desire for the interactive radio pilot project to be repeated and for the platform to be sustained.

“Yes, I feel like this should be repeated because it is important space for the community to consult as often as possible. New and interesting opinions will come up and this might be useful in solving the many issues that exist within the community.” (female)

“Yes, it would be good if the community consultation is done regularly.” (male, Dharkenley)

“Yes, it is always important to consult [people] because it brings out unity in the community.” (male, Wadajir)

<sup>68</sup> The response rate for this question is 28.5%.

<sup>69</sup> The response rate for this question is 27.7%.

## LESSONS LEARNT<sup>70</sup>

**Via Hage, CSAP was able to build sustained plural conversations led by citizens on displacement issues that are of importance to those citizens, demonstrating how this type of intervention can fill part of the social accountability gap.** Citizens themselves perceive the platform as a space where their opinions could be heard by decision makers and the wider community. Despite the fact that all the issues addressed in the four-part radio series related to displacement, the platform is also able to introduce new topics of conversation, such as the critical issue of forced evictions. The near unanimous demand (93% of participants) for the continuation of the programme is a particularly strong indicator of the value of the intervention to improve social accountability.

**The platform was effective in engaging vulnerable groups, including women, youth and especially displaced groups.** More than 50% of participants belong to displaced groups, which highlights the extent to which CSAP is a viable platform to engage displaced groups and create a space for conversation between displaced and host communities. Given that 40% of participants are women and more than 60% are youth (aged between fifteen and twenty-four years old), CSAP also has a capacity to involve these marginalised groups, including adolescent girls who are a demographic that is notoriously hard to reach.

**Data quality issues can arise from both operational challenges and the limitations of interactive radio, which can be addressed in multiple ways.** While rich insights emerge from the data, low data quality risks undermining the value of the analysis, especially when it comes to quantitative comparisons. Allowing greater time and using multiple methods for question testing to account for the specific interactive radio modality can ensure that questions are more relevant and better understood by communities. Trying to engage more groups as part of structured SMS questionnaires can also improve the quality of data.

**Data disaggregated on minority status is critical for nuanced understandings of context, with household language a useful but limited proxy.** Using primary household language as a proxy for identity is a constructive way of disaggregating data by different types of identity groups. This is essential for uncovering evidence of how integration is more challenging for Rahanweyn minorities. This success is only partial, however, as the question about primary household language cannot capture all identity groups. More research is necessary to better understand how to effectively gather data on identity in Somalia in sensitive and careful ways, without (inadvertently) causing protection concerns or entrenching harmful norms. This is a common issue in survey and other research. If successfully resolved, this would add value to programming.

**Both partners—AVF and ReDSS—are able to effectively convene a collaborative design process around the platform using an area-based approach, rather than using the lens of one project or mandate.** This is encouraging for expanding a common social accountability platform that seeks to work on priority issues at the intersection of multiple partners. As a result of this project, for example, AVF was able to advocate for bringing together streams of funding from European Union Trust Fund and UN Resident Coordinator Office in support of the platform, as well as increased interest from other partners.

**To maximise interactivity in radio shows, AVF needs better planning and coordination to ensure media management is implemented smoothly between multiple stakeholders.** AVF will put in place new planning process and coordination mechanisms for CSAP to ensure that interviews with guests occur at the right time in the production cycle. This is necessary for structuring guest interviews in a manner that more effectively responds to citizen concerns.

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<sup>70</sup> Additional lessons learnt will emerge from the planned collaborative evaluation of this pilot project, with ReDSS and other partners. This evaluation will focus on understanding the value of the insights presented in this report to programming and policy around durable solutions.

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Children at play in Mogadishu. Credit: UN Photo\_Tobin Jones

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