



REPÚBLICA DE ANGOLA  
MINISTÉRIO DE AGRICULTURA E FLORESTAS

**ANGOLA AGRICULTURAL TRANSFORMATION PROJECT (MOSAP3)**  
**P177305**

Ethnolinguistic Minorities Policy Framework (EMPF)  
Quadro de Planeamento das Minorias Etnolinguísticas (QPME)

**February 2023**

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## Acronyms

ACADIR	Associação de Conservação do Ambiente e Desenvolvimento Integrado Rural (NGO)
EM	Ethnolinguistic Minorities
EMP	Ethnolinguistic Minorities Plan
EMPF	Ethnolinguistic Minorities Policy Framework
ESS	Environmental and Social Standard
FAO	Food and Agriculture Organization
FAS	Fundo de Apoio Social (Social Support Fund)
FPIC	Free, Prior and Informed Consent
GRM	Grievance redress mechanism
GRS	Grievance Redress Service (World Bank)
IBRD	International Bank for Reconstruction and Development
IPP	Indigenous Peoples Plan
IPPF	Indigenous Peoples Planning Framework
MASFAMU	Ministério da Acção Social, Família e Promoção da Mulher (Ministry of Social Action, Family and Women's Promotion)
MAT	Ministério da Administração do Território (Ministry of Territorial Management)
MBAKITA	Missão de Beneficência Agropecuária do Kubango Inclusão Tecnologias e Ambiente (NGO)
MINAGRIF	<i>Ministério de Agricultura e Florestas</i> (Ministry of Agriculture and Forestry)
MOSAP	Market Oriented Smallholder Agriculture Project
OCADEC	Organizacao Cristã de Apoio ao Desenvolvimento Comunitario
NGO	Non-Governmental Organisation
PIU	Project Implementation Unit
SADCP	Smallholder Agriculture Development and Commercialization Project
SEP	Stakeholder Engagement Plan
SSAHUTLC	Sub-Saharan African Historically Underserved Traditional Local Communities
WASH	Water, Sanitation and Hygiene
WB	World Bank

## Executive Summary

The purpose of this Ethnolinguistic Minorities Policy Framework (EMPF) is to define requirements under the World Bank's Environment and Social Standard (ESS) 7: Indigenous Peoples/Sub-Saharan African Historically Underserved Traditional Local Communities<sup>1</sup> (EM/SSAHUTLC) for the Angola Agricultural Transformation Project (MOSAP3) (P177305). This includes organizational arrangements, requirements for project design and implementation where indigenous peoples/ethnolinguistic minorities are affected directly or indirectly by project components. Project activities that affect Ethnolinguistic Minorities do not commence until such a plan is developed and approved by the World Bank and its implementation partners

Angola, in common with many African states, does not widely use the term 'indigenous peoples', and ethnolinguistic minorities (minorias etnolinguísticas) is being adopted as preferred term by GoA.

The project is organized into four components, the first three of which will increase the resilience of agricultural communities and the productivity, production and marketing of selected agricultural and livestock products in the project implementation area, with the fourth component reactive only in the case of national emergencies. These are:

- **Component 1:** Capacity Building and Institutional Development, including smallholder capacity building through Farmers' Field Schools (FFS), and institutional capacity strengthening of local, provincial and national units of MINAGRIF and capacity building of Non-Governmental Organizations.
- **Component 2:** Agricultural Resilience, Intensification and Market Linkages, including irrigation infrastructure, WASH investments, technical assistance, agricultural production and market development, and livestock production and market development.
- **Component 3:** Project Management and Monitoring and Evaluation.
- **Component 4:** Contingent Emergency Response Component (CERC).

This EMPF identifies a number of groups - the San (IXun and Khwe), Mukwisi, Ovahimba, Ovatwa and Ovatjimba – that meet the ESS 7 criteria based on available information and consultations in Namibe, Huíla, Cunene, Cuando Cubango and Moxico Provinces.

Thorough socioeconomic and demographic data for remote rural communities in Angola is limited. As there may be additional groups meeting ESS 7 in Angola, and there may be other small populations of the groups named above in project implementation locations that have not been documented, EMPF also requests a basic remote screening by email questionnaire to municipal administrators, and where available civil society organisations. This is to ensure that any other relevant groups for ESS 7 are identified, without visiting all project areas indigenous groups, which would be time unrealistically time and resource intensive given limited infrastructure and long distances. These include Benguela, Bie and Huambo (where a higher probability of such groups being present exists) and Lunda Norte and Lunda Sul (where the probability is lower).

While not necessarily meeting ESS 7 criteria, it should be noted that multiple pastoralist groups in Cunene and Huíla Provinces share traits with the San, Kwisi and Ovatwa and are significantly vulnerable, compounded by the ongoing drought conditions in southern Angola.

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<sup>1</sup> <http://pubdocs.worldbank.org/en/837721522762050108/Environmental-and-Social-Framework.pdf#page=89&zoom=80>

The EMPF is a precursor and guidance for an Ethnolinguistic Minorities Plan (EMP), developed within the first 6 months of the project start date, and in advance of implementation of activities affecting Ethnolinguistic Minorities, which will address specific Project activities once they are defined in terms of risk, impact, mitigation and ensuring the participation and benefit of Ethnolinguistic Minorities in the Project. The EMP formulation will involve consultation with stakeholders and particularly with the Ethnolinguistic Minorities, to ensure their communities benefit from improved social and economic outcomes within the Project, and to avoid or mitigate any negative consequences. The EMP will further define costs, roles and responsibilities, monitoring and evaluation of the measures to be taken within the Project. It will also confirm grievance mechanisms in place. The EMP must be cleared by the World Bank.

This EMPF outlines actions and recommends measures, to be further defined in an Ethnolinguistic Minorities Plan (EMP), including:

1. Screenings and social assessments of Ethnolinguistic Minorities' needs and barriers in target municipalities
2. Proposed interventions, in municipalities with Ethnolinguistic Minorities, in regard to:
  - a. Sensitization on Ethnolinguistic Minorities during staff training
  - b. Participatory inclusion of community leaders and members in project design and implementation
  - c. Defining whether Free, Prior and Informed Consent will be required in the project activities
  - d. Providing both new skills and activities, and support to Ethnolinguistic Minorities' established agricultural activities and infrastructure
  - e. Increasing exposure and learning for indigenous communities through exchange
3. Recommendations regarding COVID-19
4. Requirements for a Grievance Redress Mechanism

## 1. Introduction

This Indigenous People Policy Framework was developed for use in the World Bank (WB) funded project 'Angola Agricultural Transformation Project (MOSAP3) (P177305), designed in partnership with the Government of Angola (GoA) and to be implemented by the Ministry of Agriculture and Fisheries. The project will increase the resilience of agricultural communities and the productivity, production and marketing of selected agricultural and livestock products.

The purpose of the Ethnolinguistic Minorities Policy Framework (EMPF) is to define requirements for the Project under the World Bank's Environment and Social Standard (ESS) 7: Indigenous Peoples/Sub-Saharan African Historically Underserved Traditional Local Communities<sup>2</sup> (IP/SSAHUTLC). This includes organizational arrangements, requirements for project design and project implementation where Ethnolinguistic Minorities are affected directly or indirectly by project components.

Angola, in common with many African states, does not often employ the term 'indigenous peoples'. When specifically referred to, the specific collective names such San or Khoisan are used, or one of several broader collective terms including:<sup>3</sup>

- Ethnolinguistic minorities (minorias etnolinguísticas), which is being adopted as preferred term by most GoA ministries, and hence used in this document – hence Ethnolinguistic Minorities Plan/Framework is used in lieu of indigenous peoples Plan/Framework
- Most vulnerable groups (grupos mais vulneráveis), a term which is applied to many groups including women, persons with disabilities, and their caregivers, women headed-household communities affected by poverty to a greater extent than others
- Autóctones, which is understood to refer to groups in similar context to indigenous peoples.

The EMPF is a precursor and guidance for an Ethnolinguistic Minorities Plan (EMP)<sup>4</sup>, which will address specific Project activities once they are defined in terms of risk, impact, mitigation and ensuring the participation and benefit of Ethnolinguistic Minorities in the Project. The EMP formulation during the project preparation phase will involve consultation with stakeholders and particularly with the Ethnolinguistic Minorities, to ensure their communities benefit from improved social and economic outcomes within the Project, and to avoid or mitigate any negative consequences. It is important to note circumstances under ESS 7 where Free, Prior and Informed Consent (FPIC) must be obtained, but regardless consultations with Ethnolinguistic Minorities must be carried out in a participatory and fair manner (see section 4).

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<sup>2</sup> <http://pubdocs.worldbank.org/en/837721522762050108/Environmental-and-Social-Framework.pdf#page=89&zoom=80>

<sup>3</sup> It should be noted in this context most of these groups prefer being referred to by their individual group names, for example Ovahimba, !Xun, Khwe and so on, and also that "indigenous peoples" as referred to in ESS 7 is a specific term used in international law, and therefore other collective terms may not be identical in meaning.

<sup>4</sup> <http://documents1.worldbank.org/curated/en/972151530217132480/ESF-Guidance-Note-7-Indigenous-Peoples-English.pdf>

The EMP will also further define costs, roles and responsibilities, monitoring and evaluation of the measures to be taken within the Project, and confirm grievance mechanisms in place. Project activities that affect Ethnolinguistic Minorities do not commence until such a plan is developed and approved by the World Bank and its implementation partners. The EMP must also be cleared by the World Bank.

This EMPF sets out the potential positive and adverse impacts of the Angola Agricultural Transformation Project (MOSAP3), guidelines for social assessments, consultations, and carrying out Free, Prior and Informed Consent (FPIC), as well as capacity needs and requirements for the Grievance Response Mechanism (GRM), Monitoring and Evaluation (M&E) and budget.

## **2. Project Description**

Agriculture was in the past a driver of the Angolan economy, but the civil war, years of severe drought and climate change have limited production, and in the south of Angola caused a food and nutrition security crisis that affected 2.3 million people in recent years. Angola has an abundance of suitable agricultural land, but requires strengthening of technical skills, infrastructure, market access and reduction in community susceptibility to climate shock.

### **2.1. Overview of Project Components**

The project is organized into four main components, the first three of which will increase the resilience of agricultural communities and the productivity, production and marketing of selected agricultural and livestock products in the project implementation areas. The fourth component will provide immediate and effective responses to an eligible crisis or emergency, should the need arise.

**Component 1: Capacity Building and Institutional Development.** The objective of this component is to strengthen the institutions involved in the development of smallholder agriculture, including smallholder organizations (including women's organizations), cooperatives, non-governmental organizations (NGOs), government agencies, service providers (such as extension services), and the private sector. A total of 425,000 smallholder farmers are expected to benefit from this component.

**Component 2: Agricultural Resilience, Intensification and Market Linkages.** The objective of this component is to provide investment support to eligible beneficiaries in driving their rehabilitation and/or development of new micro- and/or small-scale irrigation systems, sustainable and climate-resilient crops and livestock production through improved access to climate-smart technologies and irrigation technologies, services and infrastructure. This component is expected to benefit 425,000 smallholder farmers (30% women), including 250,000 beneficiaries supported under component 1 (exact number of beneficiaries to be discussed during project preparation and following the selection criteria), as well as 175,000 direct beneficiaries who graduated from MOSAP2.

**Component 3: Project Management and Monitoring and Evaluation (M&E).** The objectives of this component are to (i) ensure efficient project management, which will include efficient and targeted use of project resources in accordance with fiduciary objectives, procedures and guidelines and efficient contract management, among others; and (ii) build the project's M&E system capable of reporting on project progress and achievements, supporting management decision making and course correction with timely and quality data and reports.

**Component 4: Contingent Emergency Response Component (CERC).** This component will provide an immediate response to eligible emergencies. As such, in the event of an eligible emergency, as defined in the Contingency Emergency Response (CER) operational manual prepared and adopted by the Government, this component will fund emergency activities and expenditures through the reallocation of Project funds.

## **2.2. Geographic Focus**

The project will be implemented in 13 of Angola's 18 Provinces: Benguela, Bié, Cuando Cubango, Cuanza Sul, Cunene, Huambo, Huíla, Luanda, Lunda Norte, Lunda Sul, Malange, Moxico, and Namibe. Six provinces will receive both components, four Component 1 only, and three Component 2 only.

Component 1 will be implemented in Benguela, Cuando Cubango, Cuanza Sul, Cunene, Huíla, Luanda, Lunda Norte, Lunda Sul, Moxico, and Namibe.

Component 2 will be implemented in Benguela, Bié, Cuando Cubango, Cuanza Sul, Cunene, Huambo, Huíla, Malange and Namibe.





Figure 1: A map of possible project implementation areas

### 3. Methodology of the EMPF

- i. Project Document Review: A desk review of project documents, has been carried out subject to updated documentation (currently project concept note, ESRS). A review of current Government of Angola guidelines on COVID-19, related World Bank procedures, and the COVID-19 situation in southern Angola has also carried out.
- ii. Literature Review: A desk review of situational and climatic issues affecting Ethnolinguistic Minorities was carried out, as well as comparative issues with Ethnolinguistic Minorities in neighbouring Namibia, including the effects of prolonged droughts in southern Angola.
- iii. Consultation design: Consultations included community and local authority consultations through civil society organisations. Due to timelines and travel restrictions consultations were carried out via third parties. These included two organisations in Provinces with San

populations, Huíla and Cuando Cubango, and another organisation to consult with nomadic pastoralists in Cunene and Namibe. There are also unconfirmed very small San populations in Moxico and southern Benguela, and if present these will be identified through the remote screening process. The areas with unconfirmed San populations in Moxico and southern Benguela are very remote, may not be within project implementation sites, and significant time and resource barriers exist to carry out an in person screening until those populations are confirmed. Should they be identified within project areas in the remote screening, the EMP process must ensure that consultations are carried out with those communities.

A questionnaire, attached as Annex 3, was designed by the consultant in Portuguese, and orally translated where needed into local languages (for example San languages or Otjiherero dialects).

The NGOs involved with consultations were:

- OCADEC (Organizacao Crista de Apoio ao Desenvolvimento Comunitario): An NGO based in Lubango, principally serving San in Huíla Province with education, human rights and advocacy activities in Cunene, and occasionally in Cunene, Kuando Kubango and Moxico. [ocadec.angola@gmail.com](mailto:ocadec.angola@gmail.com)
- ACADIR (Associação de Conservação do Ambiente e Desenvolvimento Integrado Rural): Based in Menongue, ACADIR works principally in Cuando Cubango with community-based natural resource management, conservation and conservation agriculture training. [aacadir@yahoo.com.br](mailto:aacadir@yahoo.com.br)
- In Namibe an independent consultant with agricultural experience was used due to the lack of civil society organisations available to take part in consultations.

Consultation sites for San communities included: two settlements each in Huíla and Cunene, and three in Cuando Cubango. Sites were chosen to give variation in factors relating to the project aims (those with and without substantial agricultural support, and with and without close main road/market access), and at a secondary level due to accessibility. These consultations provide a sample - there are groups meeting ESS 7 criteria in very remote areas who have not been included. Many of those areas have poor or very poor roads, and limited or no communication infrastructure. Some practice limited nomadic livelihoods and therefore populations and locations can vary. During the EMP development and project implementation these more remote communities should be taken into account in project design if they fall within project implementation areas.

- iv. Consultation implementation: Consultations were aimed both at Key Informants (community leaders, development practitioners) and community members, ensuring both men and women, young and old are included. Local government staff relevant to the project were also consulted, including MINAGRIF, Municipal Administrators (where available<sup>5</sup>) and the Ministry of Social Action, Family and Women's Promotion using a short questionnaire to assess priority needs in the area. Organisations assisting with consultations were provided funds for staff time and travel. Photographs, names and gender of participants were recorded, if agreed upon. The records are kept by the NGOs and area accessible upon request, and some of the photos are included in this EMPF.

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<sup>5</sup> For example, due to travel duties and where Administrators are not based near the consultation site, and do not have adequate communications

- v. Drafting of EMPF, including analysis, consultation summary, and recommendations formulated from the literature review and consultation feedback, followed by a final EMPF versionEM based on feedback and comments on the draft. Once the EMPF is approved, the EMPF will be disseminated and consultations held for the final EMPF with communities.

#### **4. World Bank ESS 7: Indigenous Peoples/Sub-Saharan African Historically Underserved Traditional Local Communities**

The World Bank identifies Indigenous Peoples/Sub-Saharan African Historically Underserved Traditional Local Communities as having the following characteristics in varying degrees<sup>6</sup>:

- i. Self-identification as members of a distinct indigenous social and cultural group and recognition of this identity by others; and
- ii. Collective attachment<sup>7</sup> to geographically distinct habitats, ancestral territories, or areas of seasonal use or occupation, as well as to the natural resources in these areas; and
- iii. Customary cultural, economic, social, or political institutions that are distinct or separate from those of the mainstream society or culture; and
- iv. A distinct language or dialect, often different from the official language or languages of the country or region in which they reside.

ESS 7 also applies to communities or groups of Ethnolinguistic Minorities/Indigenous Peoples/Sub-Saharan African Historically Underserved Traditional Local Communities where the groups no longer inhabit ancestral territories in the project area, because of forced severance, conflict, resettlement programs, dispossession, natural disasters or urbanisation.

The objectives of ESS 7 are:

- To ensure that the development process fosters full respect for the human rights, dignity, aspirations, identity, culture, and natural resource-based livelihoods of Ethnolinguistic Minorities;
- To avoid adverse impacts of projects on Ethnolinguistic Minorities/Indigenous Peoples/SSAHUTLC or, when avoidance is not possible, to minimize, mitigate and/or compensate for such impacts;
- To promote sustainable development benefits and opportunities for Ethnolinguistic Minorities/Indigenous Peoples/SSAHUTLC in a manner that is accessible, culturally appropriate and inclusive;
- To improve project design and promote local support by establishing and maintaining an ongoing relationship based on meaningful consultation with the Ethnolinguistic

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<sup>6</sup> The World Bank Environmental and Social Framework, p.77

<http://pubdocs.worldbank.org/en/837721522762050108/Environmental-and-Social-Framework.pdf>

<sup>7</sup> Defined as generations of physical and economic ties to land customarily used or occupied by the group

Minorities/Indigenous Peoples/SSAHUTLC affected by a project throughout the project's life cycle;

- To obtain the Free, Prior, and Informed Consent (FPIC) of affected Ethnolinguistic Minorities/Indigenous Peoples/SSAHUTLC as described in ESS7 if required (see below).
- To recognize, respect and preserve the culture, knowledge, and practices of Ethnolinguistic Minorities/Indigenous Peoples/ SSAHUTLC, and to provide them with an opportunity to adapt to changing conditions in a manner and in a time-frame acceptable to them.

In addition, World Bank requires Free, Prior and Informed Consent (FPIC) from ethnic groups in a project when the following circumstances apply:

- Have adverse impacts on land and natural resources subject to traditional ownership or under customary use or occupation;
- Cause relocation of Ethnolinguistic Minorities/Indigenous Peoples/SSAHUTLC from land and natural resources subject to traditional ownership or under customary use or occupation; or
- Have significant impacts on Ethnolinguistic Minorities/Indigenous Peoples/SSAHUTLC cultural heritage that is material to the identity and/or cultural, ceremonial, or spiritual aspects of the affected Ethnolinguistic Minorities/Indigenous Peoples/ SSAHUTLC lives.

Measures to ensure the above ESS 7 requirements must be put into place in the Project before activities with Ethnolinguistic Minorities/Indigenous Peoples/ SSAHUTLC commence. Consultation quality and broad inclusion is a particularly important factor in ESS 7 requirements, and is further detailed below:

### **Community Consultations**

Engaging with Ethnolinguistic Minorities to ensure the Project's objective, local ownership and participation, and to avoid negative consequences involve steps, including at minimum:

- Stakeholder analysis and engagement planning
- Disclosure of information
- Meaningful consultation in a culturally appropriate and inclusive manner, including gender and age.

The term *meaningful consultation* implies:

(a) Involving indigenous people's representative bodies and organizations (e.g. Sobas<sup>8</sup>, villages heads, community leaders, community-based)

(b) Provide sufficient time for the processes required for Ethnolinguistic Minorities to make informed decisions

(c) Allow for Ethnolinguistic Minorities' participation in the design of project activities or mitigation measures that could potentially affect them either positively or negatively.

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<sup>8</sup> Sobas are government recognized traditional leaders, with some powers over customary issues and land allocation

Additionally, while Ethnolinguistic Minorities' FPIC is not required in every project, other principles of Free, Prior, and Informed Consent below should be observed in consultation procedures.

### **Free, Prior, and Informed Consent (FPIC)**

FPIC provides principles to ensure consultations with local communities are fair, balanced and inclusive. The principles are:

- **Free:** consent given voluntarily and without coercion, intimidation or manipulation. A process that is self-directed by the community from whom consent is being sought, unencumbered by coercion, expectations or timelines that are externally imposed;
- **Prior:** consent is sought sufficiently in advance of any authorization or commencement of activities;
- **Informed:** nature of the engagement and type of information that should be provided prior to seeking consent and also as part of the ongoing consent process;
- **Consent:** collective decision made by the right holders and reached through a customary decision-making process of the communities.<sup>9</sup>

The World Bank's ESS 7 sets out conditions under which projects require FPIC:

1. Projects that have adverse impacts on land and natural resources subject to traditional ownership or under customary use or occupation;
2. Projects that have cause relocation of Ethnolinguistic Minorities/Indigenous Peoples/Sub-Saharan African Historically Underserved Traditional Local Communities from land and natural resources subject to traditional ownership or under customary use or occupation; or
3. Projects that have significant impacts on Ethnolinguistic Minorities/Indigenous Peoples/Sub-Saharan African Historically Underserved Traditional Local Communities' cultural heritage that is material to the identity and/or cultural, ceremonial, or spiritual aspects of the affected Ethnolinguistic Minorities/Indigenous Peoples/Sub-Saharan African Historically Underserved Traditional Local Communities' lives.

Should FPIC be a requirement, the Project will contract independent specialists, who have experience of working with that specific community, or failing that similar experience with other Ethnolinguistic Minorities or comparable socioeconomic groups. These specialists will assist in the identification of the project risks and impacts, and assist the consultation process.

In the absence of FPIC requirements, consultations must be carried out in a meaningful way, including the following characteristics as defined in ESS 7 guidance:

- Begins early in the project planning process to gather initial views on the project proposal and inform project design;
- Encourages stakeholder feedback, particularly as a way of informing project design and engaging stakeholders in the identification and mitigation of environmental and social risks and impacts;
- Continues on an ongoing basis;

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<sup>9</sup> For further information on FPIC: <http://www.fao.org/indigenous-peoples/our-pillars/fpic/en/>

- Is based on the prior disclosure and dissemination of relevant, transparent, objective, meaningful, and easily accessible information in a time frame that enables meaningful consultations with stakeholders in a culturally appropriate format, in relevant local language(s) and understandable to stakeholders;
- Considers and responds to feedback;
- Supports active and inclusive engagement with project-affected parties;
- Is free of external manipulation, interference, coercion, discrimination, and intimidation; and is documented and disclosed by the Borrower.

## 5. Ethnolinguistic Minorities in the Project Target Areas

Groups considered Ethnolinguistic Minorities/indigenous peoples under World Bank ESS 7 guidance are found chiefly in the provinces of Namibe, Huíla, Cunene and Cuando Cubango. Information on these groups can be found in this section. Information on Ethnolinguistic Minorities in Angola is increasing, but remains limited in terms of widely available data. As illustrated in this section, the lack of information impacts planning and additional pre-screening for Ethnolinguistic Minorities is required in some areas to limited demographic and socioeconomic data. At the provincial and municipal level some data collection is carried out and surveys have been carried out by civil society organisations, which may complement and confirm information gathered for this project.

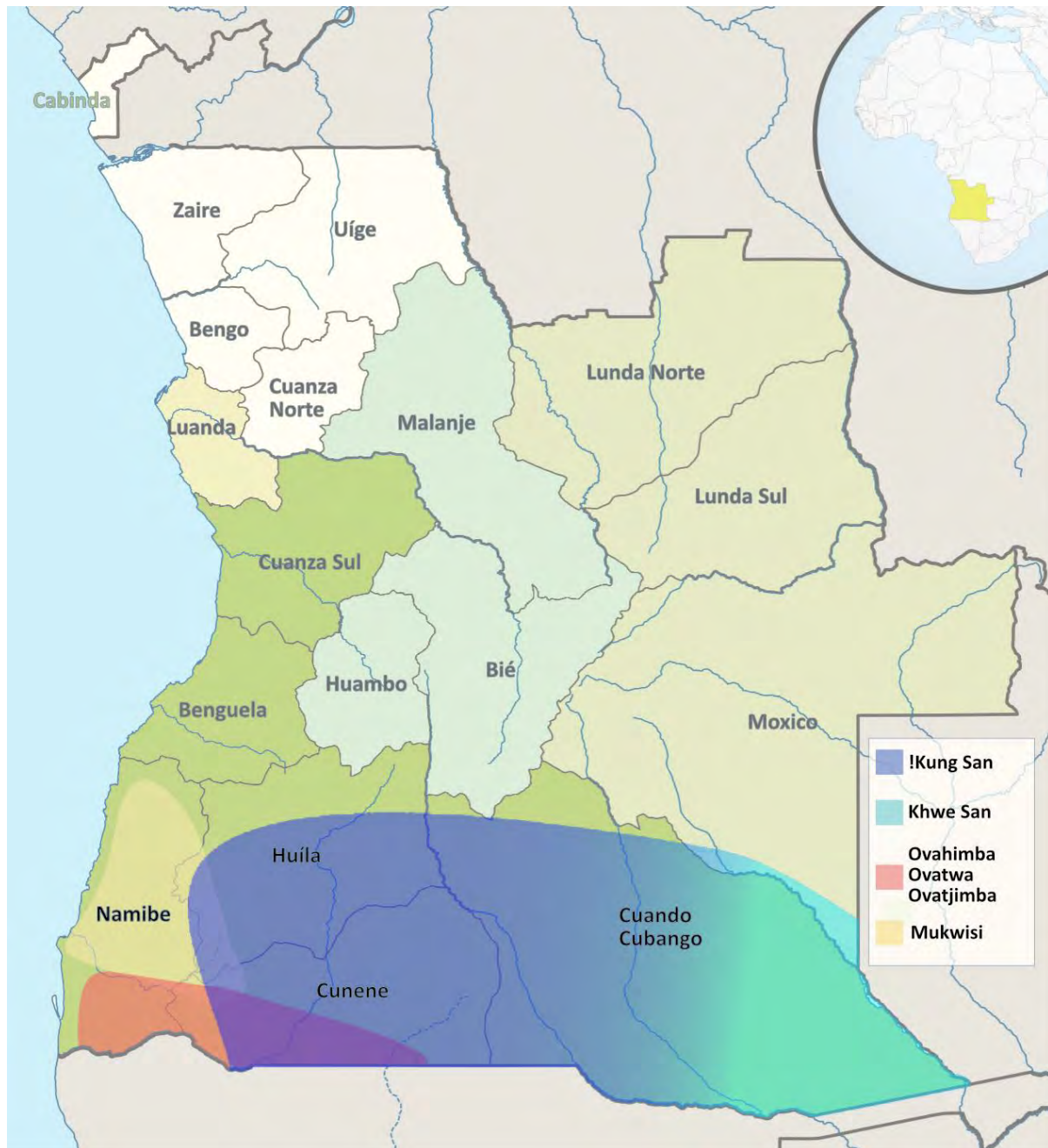


Figure 2: A map of the possible project implementation areas with approximate extends of groups identified as meeting ESS7 criteria

## Assessment of Provinces and Application of ESS 7 criteria

The following assessment of the Provinces in regard to the presence of populations meeting ESS 7 criteria, or likelihood of those populations being present, is made based on currently available information.

Note that basic pre-screenings are recommended (see 4.2 below), that can be conducted by email with provincial and municipal health or administrative staff, and NGOs, especially in cases where both information is limited and proximity to populations meeting ESS 7 criteria is possible. This may be a more rapid and cost effective method of assessment to define where to focus planning resources regarding ESS 7.

- a) **Cuanza Sul, Malange, Luanda:** No populations meeting ESS 7 criteria reported or expected. No screenings for ESS 7 recommended.
- b) **Lunda Norte, Lunda Sul:** No populations meeting ESS 7 criteria reported; however remote screening is recommended in municipalities bordering the Democratic Republic of the Congo due to potential small populations of “forest peoples” such as Mbuti or Bambuti.
- c) **Benguela, Bié and Huambo:** Remote screening is recommended in municipalities bordering Namibe, Huíla and Cuando Cubango due to proximity to populations meeting ESS 7 criteria – for example, small San populations have been reported in southern Benguela by the FAS project.
- d) **Namibe, Huíla, Cunene, Cuando Cubango and Moxico:** Populations meeting ESS 7 criteria are known or have been reported; remote screening recommended in the all municipalities of these provinces where project activities occur - settlements where these groups are present can be identified by local administrators and NGOs.

### 5.1. Additional screening in municipalities where groups meeting ESS 7 criteria may be present

Government data, academic literature, NGOs and field visit confirm the presence of groups meeting ESS 7 criteria in Namibe, Cunene, Huíla, Cuando Cubango and parts of Moxico Provinces. As information is limited regarding Ethnolinguistic Minorities in Angola, the project will ensure that a basic screening questionnaire, to be completed via email or fax, is sent to municipalities where communities meeting ESS7 criteria are likely to be found. For example, small numbers of San or Kwisi are likely present in border areas of Benguela Province, the municipalities of Baía Farta, Chongoroi, Cubal and Ganda.

Batwa, Bambuti and other forest peoples (also referred to as “pygmies”, a pejorative term) have not been reported in northern Provinces of Angola. However, there is a distinct lack of socioeconomic and ethnographic data in these areas, and it remains possible that such groups being present in small numbers due to their historical presence groups in Angola and reported recent presence of such groups close to the border in neighbouring Democratic Republic of Congo. If present, they may now participate in informal labour and agriculture, rather than traditional livelihoods, though overall, the likelihood of distinct groups existing today appears low.

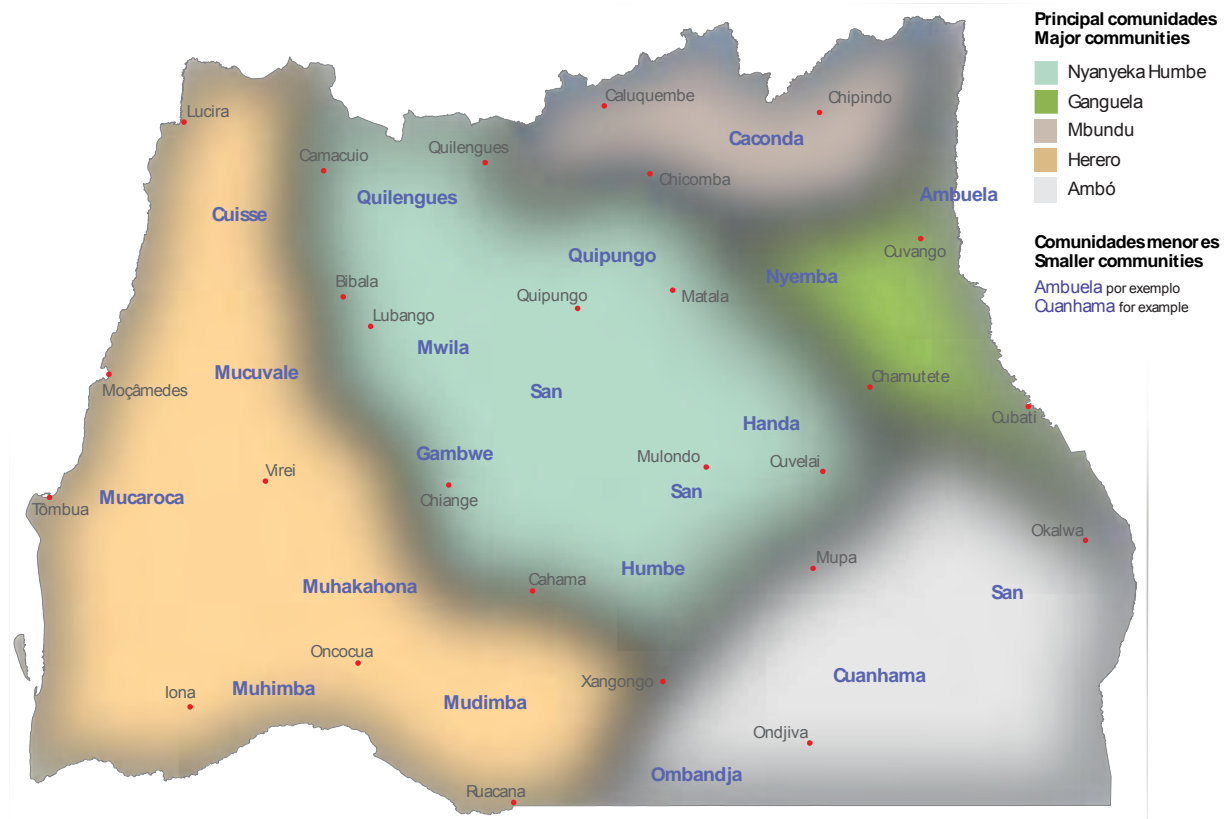
Therefore, the same basic pre-screening should also be carried out with local municipal administrators, and/or local MINAGRIF and MASFAMU staff, to confirm the presence, or lack thereof, of any groups potentially meeting ESS 7 in Lunda Norte and Lunda Sul. The pre-screening



questionnaire is attached as Annex 3. The process should be included in the EMP development or by the PIU in partnership with local Provincial and Municipal officials, and the MINAGRIF.

Should additional municipalities be recorded to have groups meeting ESS 7 criteria they will be included in EMP development following ESS procedures.

## 5.2. General information on Ethnolinguistic Minorities in the Project target areas



### Diversity and Vulnerable Communities in Angola

*An illustrative map of approximate locations of some of the diverse ethnic groups in Namibe, Huila and Cunene Provinces<sup>10</sup> (Mendelsohn, 2018)*

Angola is ethnically diverse, with over 40 languages spoken within the country. Many Angolans are subject to rural poverty and experience resource, infrastructure or geographic limitations that reduce access to service provision, health, education and the formal economy. It should therefore be noted that while this EMPF deals specifically with Ethnolinguistic Minorities as defined under ESS7, many urban, rural and pastoralists communities in Angola share challenges related to resources, isolation, language, culture and representation. Any measures in the Project that result from this EMPF may be applicable to wider communities, and in settlements where both Ethnolinguistic

<sup>10</sup> Mendelsohn JM, Mendelsohn S (2018) Sudoeste de Angola: um Retrato da Terra e da Vida. South West Angola: a Portrait of Land and Life. Raison, Windhoek

Minorities and other local communities are found, measures should be applied in an equitable fashion.

### **Categories and nomenclature**

As detailed earlier, Angola, in common with many African states, does not employ the term 'indigenous peoples'. Ethnolinguistic minorities (*minorias etnolinguísticas*) is now the preferred term used by GoA. It should be noted that most communities prefer to be referred to by their individual groups names, rather than a collective term. Additionally, the concepts of indigenous peoples and ethnolinguistic minorities, while have similarities, are not analogous, for example in terms of ESS 7 identification criteria.

Due to Angola's diverse population and many languages, multiple names are often used for the same group of people or community, consisting of both different terms and geographic references. There is currently no standardisation within Government for these usages. In general, the usages of 'c' and 'k', 'u' and 'w' are often interchangeable. In addition, various prefixes are used in Bantu languages for plural or singular groups<sup>11</sup>, frequently including Mu-, Ova-, Va-, Ba- in southern Angola, hence Ovahimba, Muhimba and Himba refers to the same group.

Furthermore, it should be noted that across Sub-Saharan Africa the Bantu word "twa" and derivatives is used as a label for many groups<sup>12</sup>, with literal meanings of 'stranger', 'foreigner', 'other' in various Bantu languages. Therefore, there is not necessarily any significant link between Ovatwa discussed below, San groups who are sometimes labelled Twa or Abatwa, the Twa people of south west Zambia, and Batwa groups found in Democratic Republic of Congo near Angola's north west border. It appears that the Kwisi and Kwepe are often referred to Vatwa or Vatua, but not necessarily include the Ovatwa found living in similar areas to Ovahimba further south and east. The term Curocas is also used in relation to these groups, particularly the Kwepe, but is sometimes used to refers to the peoples of the geographic area close to Tombua and the Curoca River, not the Kwepe alone.

Analysis is complicated by the range of names used for these groups, both within Angola and between different academic schools of thought. The lack of standardisation of names used in World Bank projects and in government would assist the coordination and implementation of research, data collection, development planning and projects.

#### **5.2.1. The San in Angola**

The term "San" is a collective name for groups with comparable hunter-gatherer heritage and languages utilising click consonants<sup>13</sup>, but with their own group names, customs, culture, history and language. They are often referred to a Bushmen, a term that is pejorative to some and acceptable to others. While some groups are more closely related to one another, others are from separate language families and geographically distant areas. San people are one of the oldest and most genetically diverse human groups studied in world, with archaeological evidence of their presence in

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<sup>11</sup> McCormack, A. (2008). Subject and object pronominal agreement in the southern Bantu languages: From a dynamic syntax perspective.

<sup>12</sup> See for example, Jeffreys, M. (1953). The Batwa: Who Are They? Africa: Journal of the International African Institute, 23(1), 45-54. Retrieved June 8, 2020, from [www.jstor.org/stable/1156032](http://www.jstor.org/stable/1156032)

<sup>13</sup> Different are clicks denoted by the symbols: |, ||, !, †, ⊙

southern Africa for a minimum of 20,000 years, with some estimates up to 150,000 years ago. The San now consist of between 130,000 and 200,000 people in 15 main groups, spread over Angola, Zambia, Zimbabwe, Botswana, Namibia and South Africa.

In previous decades, anthropologists estimated the population of San of Angola to number around 5,000. However, the population appears more likely to be between 10,000 and 20,000 based on government and NGO findings.<sup>14</sup> For example, in 2016 MINARS (Ministério da Assistência e Reinserção Social) registered over 8,000 San individuals in alone.<sup>15</sup> This would make Angola potentially the third largest San population in southern Africa after Botswana and Namibia, with populations of approximately 60,000 and 40,000 San respectively.

The long-term occupation of the San across southern Angola is indicated by historical records, including rock art, cultural records, colonial accounts and the usage of Khoisan languages in southern Angola (including the recently extinct language of the Kwepe people, Kwadi, in Namibe). The largest population of San in Angola is likely to be in the provinces of Cunene or Cuando Cubango, with San communities also found in Huíla and southern areas of Moxico.

In general, the various San groups identify themselves with their respective group names rather than the external terms. The San<sup>16</sup> in Angola are also referred to as “khoisan”, “koisan”, “vassequele” and “kamussequele” among other terms. Khoisan (or Khoesan) is also the term for the larger family of languages within which San languages are categorised, and in South Africa denotes members of groups related but distinct to the San, such are Griqua and Nama.

San groups in Angola are principally the !Xun (!Kung) in Huíla, Cunene and in smaller numbers in Cuando Cubango, and the Khwe who largely are found in Cuando Cubango. Small numbers of San in Moxico are likely also Khwe. Both the !Xun and Khwe are also found in northern areas of Namibia and Botswana. Angola’s If speak one of between three to five dialects, and while two dialects exist for Khwe speakers. There may a small population of Kede speakers (also known as Hai| |om) or their descendants in Cuando Cubango. While the San languages of !Xun and Khwedam are spoken within their communities, use may be decreasing due to a lack of mother tongue education, economic pressures and discrimination. Hence many San speak the languages of neighbouring Bantu groups.

While in the past the San were hunter-gatherers, most San southern Africa now live on a combination of subsistence agriculture, informal manual work and food aid, though a number of significant traditional livelihood practices remain, including gathering of bush foods and in some cases hunting and craft production.

NGO reports, research studies and news articles, show that Angola’s San appear to share similar socioeconomic challenges, marginalisation and deprivation found among the San in neighbouring countries, together with experience over 25 years of civil and cross-border conflict since 1966. Many

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<sup>14</sup> Field surveys by the NGOs OCADEC, MBACKITA and ACADIR

<sup>15</sup> MINARS is now integrated into MASFAMU (Ministério da Acção Social, Família e Promoção da Mulher/Ministry of Social Action, Families and the Promotion of Women). A total of 8092 San people were registered by MINARS, consisting of 985 (12%) adult men, 1,311 adult women (16%), 2,303 boys (28%) and 3,493 girls (43%).

<sup>16</sup> In this report, the term “San” is used as it remains the it was selected by San political representatives at regional meetings in 1998 and 2003, attended by San from Botswana, Namibia, South Africa and Angola, as the preferred term for broad reference to the many distinct San groups.

San from Angola fled across the border to Namibia during the conflict in Angola, joining or been co-opted into service with the South African Defence Force (SADF) during the border war in Namibia's independence struggle, which included a range of Angolan forces (principally FNLA/UNITA alongside the SADF and FAPLA/MPLA alongside Namibia's PLAN) and their allies. Hence a significant number of !Kung from Angola and their descendants are found in eastern Namibia and the Northern Cape region of South Africa.

Three Angolan registered NGOs have specific areas of work with San communities. These are:

- OCADEC (Organizacao Crista de Apoio ao Desenvolvimento Comunitario): An NGO based in Lubango, principally serving San in Huila Province, but having implemented education, human rights and advocacy activities in Kuando Kubango, Cunene and Moxico. Has previously implemented project components on access to HIV/AIDS services and education for San communities and works closely with Provincial Government.
- MBAKITA (Missão de Beneficência Agro-pecuária do Kubango, Inclusão, Tecnologia e Ambiente): Also based in Menongue, MBAKITA works principally in Cuando Cubango with agricultural training, health, livelihoods and human rights issues with San communities, but also carries out some activities in Huila, Cunene and Moxico.
- ACADIR (Associação de Conservação do Ambiente e Desenvolvimento Integrado Rural): A Menongue-based NGO working with San communities on issues of education, advocacy and human rights.

OCADEC, ACADIR and MBAKITA have a range of reports on their work with San communities. As with many Angolan NGOs, they experience difficulties due to the low availability of civil society funding for their activities. It should be noted that missionary organisations also have carried out work with San communities in southern Angola, however information on the scope and type of support is not easily available.

It has been noted that the national and international political representation of Angolan San is weak, and no single institution exists to ensure adequate representation or advocacy. The San in Angola do receive some media attention on a national level, with the national broadcaster TPA featuring short reports on the San and with some coverage in national newspapers.

### **5.2.2. Ovahimba, Ovatwa and Ovatjimba**

Several groups likely meeting ESS 7 criteria are found in south west Angola, mainly within Namibe and Cunene Province: the Ovahimba, Ovatjimba, and Ovatwa. Varying estimates put the combined population of these groups between 20,000 to 60,000. All speak dialects of the Herero language, which differ but are mutually intelligible, and in general share similar livelihood patterns. They are also present in north west Namibia, and some cross-border migration occurs for jobs, resources and services, and in particular to access healthcare and education.

These groups rely to a greater or lesser extent on pastoralism and subsistence agriculture, and while such groups are often referred to as nomadic pastoralists, as with the San, they likely moved between various territories, depending on resource availability, particularly grazing, and rainfall or drought cycles. In the present day such groups may continue to move between territories through transhumance corridors, grazing areas or family groups, but are in general considerably more

sedentary than in the past due to the provision of water, infrastructure, service provision and agricultural support at particular locations, as well as reduced land and resource availability, and changes in climate.

Herero-speaking pastoralist groups in southern Angola follow matrilineal systems, where members are linked through the clan of their mothers. These matrilineal groups roughly, though not always, align with differing ethnicity. Though distinct groups, the Ovahimba, Ovatjimba, (and Ovazemba, see below) are likely related, whereas the Ovatwa appear to be less so, but have adopted the former's culture and livelihoods (they are perhaps more closely related to the Kwisi).<sup>17</sup>

The Ovahimba found in south-west Angola and north-west Namibia, and speak a dialect of the Herero language. Ovahimba women are particularly well-known for their appearance, including continued traditional practices of braiding their hair and applying a red mixture of ochre and butterfat to their hair and skin. The Ovahimba self-identify and have been recognised as Ethnolinguistic Minorities at an international level, especially through their advocacy and campaigns over land issues in Namibia. It is not clear whether that level of organisation and representation is also present in Angola. Population estimates tend to be close to 50,000 for Namibia and Angola combined, so likely in the tens of thousands. In areas where more Ovahimba are found, for example parts of southern Cunene, they are often wealthy compared to their neighbours due to the relatively large numbers of cattle owned. Therefore, while very vulnerable to drought, often extremely remote and a minority in national terms, Ovahimba can be somewhat dominant in relations between local communities.

Historically the Ovatwa (Ovatue, Twa, Vatua, Vatawa) were predominantly hunter-gatherers and continue to have lower livestock numbers than the Ovahimba, who tend to own substantially larger cattle numbers than other pastoralist groups in their areas. The Ovatwa are considered to be of lower economic and social status by the pastoralist Ovahimba, and often provide herding and other services to Himba households. As with the Ovahimba, Ovatjimba and Ovazemba, the Ovatwa are also found across the border in north-west Namibia, where they are classified as a 'marginalised community' the government along with the Ovatjimba and San. The population size of Ovatwa in Angola is unknown, but as in Namibia likely to number in the thousands.

Little information exists on the Ovatjimba, who appear to be lesser in population size and between the Ovahimba and the Ovatwa in their social and economic status. The Ovatjimba are a semi-nomadic pastoralist group, who have historically relied on both cattle and hunter-gatherer livelihoods. In similarity to the Ovahimba, the Ovatjimba speak a dialect of Herero. The population size is unknown. In neighbouring Namibia, the Ovatjimba number more than the Ovatwa but less than the Ovahimba, so estimates are likely to be in the thousands.

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<sup>17</sup> Oliveira S, Fehn A-M, Aço T, et al. Matrilineal shape populations: Insights from the Angolan Namib Desert into the maternal genetic history of southern Africa. *Am J Phys Anthropol.* 2017;00:1–18. <https://doi.org/10.1002/ajpa.23378>

### 5.2.3. The Mukwisi

The Mukwisi (Kwisisi, Mucuissi, Cuissis, Cuisses, sometimes also referred to as Vatua) are a small population, likely numbering in the thousands, found in Namibe, Huíla and Cunene. They previously spoke a Bantu language, which became extinct sometime in the last 20 to 50 years. They now speak a Herero language, Kuvale, of their neighbours. Kwisi sometimes use the group name of neighbouring peoples, for example the Kuvale who they often live near and work for (much like the Ovatwa with the Ovahimba), or identify by geographic area. These relationships are not as equals, however. There is also a group known as Ovakwandu in the Serra das Neves region (Kwandu language of Mashi people further east), who may or not be the same group as Kwisi.<sup>18</sup>

It should be noted that the name Kwisi is used pejoratively by neighbouring (higher status) groups and hence can be taken as very offensive by the Mukwisi themselves, many of whom avoid using it. Therefore, care should be taken when referring to such groups directly or indirectly, to understand the appropriate terms for each locality.

While the Kwisi people are well described by anthropologists and linguists, and recognised by local communities in consultations by World Bank staff, some claims have arisen that Kwisi are poorer members of other pastoralist or former-pastoralist groups. Genetic analysis of individuals claiming a Kwisi identity has shown differing genetic identities to neighbouring Kuvale individuals.<sup>17</sup> The following possibilities, separately or in combination, exist as grounds for this idea: periodic government or NGO assistance targeting Kwisi communities could result in others identifying as Kwisi, the term Kwisi may have adopted to also describe poorer members of certain groups<sup>19</sup>, or Kwisi could have similar connotations to 'twa', in that it might both be a group label and a general term differentiating economic or cultural identities.

Whatever the case, it is clear that there are Kwisi who are a distinct ethnic group, though the term may also be used to more generally describe people of lower economic and social status in other groups. The Ovatwa are also considered of a lower status, and a marked similarities exist between both groups' roles with their socially higher status neighbours as semi-nomadic 'peripatetic' groups, providing services rather than fully adopting livestock or agricultural practices.

### 5.3. Vulnerable groups in southern Angola

While municipalities where the San, Ovahimba, Ovatwa, Ovatjimba and Kwisi are present will require inclusion in EMP processes following ESS 7 procedures, a number of other groups that may not meet ESS 7 criteria, but are vulnerable and subject to the effects of limited remote area service provision, poor food security, limited livelihoods and climate change, are found in southern Angola. They are mostly pastoralists or recent former-pastoralists. Due to their vulnerable status, key Project stakeholders (Government ministries, municipalities, Executive Committee or Project Implementation Unit - PIU) may wish to include some of these groups in consultations for EMP

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<sup>18</sup> Linda Jordan. A Comparison of Five Speech Varieties of Southwestern Angola: Comparing OluHumbe, OluCilenge, OluKwandu, OluNgendelengo, and OluKuvale in the Kamucuo Municipality, Namibe Province. 2015. SIL Electronic Survey Reports 2015-017. 1-29.

<sup>19</sup> See Argenta, M. Marcas da etnicidade: indumentária e pertença étnica no Curoca, sudoeste de Angola. 2012. Dissertation, Universidade Federal de Santa Catarina.

design, though it is not a requirement under ESS 7. Where these groups, not included under ESS 7, live the same settlements or areas as groups included under ESS 7, they should be included in any specific activities or benefits defined under the EMP or project, to ensure community cohesion and good relations.

**The Kwepe:** The Kwepe are a small group Kuvale-speaking people, formerly speakers of Kwadi, a Khoesan language that recently became extinct during the last 15 to 40 years. They live near to the coastal areas of central-west Namibe. The population size is unknown, but from studies and geographic range likely to be small. They have similar subsistence patterns to neighbouring Kuvale and Kwisi community members, though are perhaps between the two in socioeconomic hierarchy.

**The Ovazemba:** Another Herero-speaking pastoralist cross-border group somewhat similar to the Ovahimba, and seem to have a smaller population than other Herero-speaking pastoralist groups. In Namibia the Ovazemba and Ovahimba are not included in the ‘marginalised communities’ grouping set by the government for increased assistance, as they may tend to have locally comparatively higher numbers of cattle. However, on a national level in both countries they constitute a minority and lack service provisions due to the remote areas in which they live.

**Other pastoralist groups in southern Angola:** Pastoralist communities in southern Angola are diverse in identity, culture and socioeconomic situation. While a large number of groups exist, many of the groups are interrelated linguistically, culturally, socially and economically.

Members of a few of these groups retain a largely pastoralist lifestyle, though are not “truly” nomadic, in the sense that limited migrations take place in the same transhumance corridors. For example, seasonal migrations in the far south still take place, and during the drought cattle were moved to areas of better grazing significantly far away. Others are sedentary or semi-sedentary, through the provision of water infrastructure and increasing agriculture, services and land distribution. Some live in peri urban areas close to towns or in nodal villages.

Loosely grouped (non-exhaustive and subject to amendment) by language or dialect, these pastoralist groups include:

**Otjiherero speakers:**

- Ovakuvale, Ovahumbe (Ovankumbi), Ovabundu, Ovandimba, Ovahakaona, Ovakavona, Ovatjavikwa.<sup>20</sup>

**Nyaneka-Nkhumbi speakers:**

- Nyanyeka, Ngambwe, Humbi, Handa, Muhila (Mwila).

**Oshivambo speakers:**

- Oshikwanyama and limited numbers of Oshindonga.

While not necessarily meeting ESS 7 criteria, such groups share some characteristics and vulnerabilities of groups that do meet ESS 7 criteria, and this should be taken in account for Project planning, consultations and measures for social benefits or mitigation.

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<sup>20</sup> The Ovatjavikwa were highlighted by Casa Civil to the World Bank as being potentially very vulnerable. Further information is needed on this group to assess their situation.

#### **5.4. Support by the Government of Angola**

The Government of Angola implements some programmes that address San and certain pastoralist groups, both through national line ministries and provincial government. Various support programmes for livelihoods and education are carried out with San and pastoralist communities in Angola by United Nations agencies (for example FAO and UNICEF) in partnership with the government. These have included small-scale farming schools for pastoralist communities under MINAGRIF-FAO projects in Namibe.

Currently NGO engagement remains limited with Ethnolinguistic Minorities in Angola, though some projects are being implemented, for example by OCADEC (including agriculture projects with San communities in Huíla), MBAKITA and ACADIR mentioned above.

The Ministry of Social Action, Families and the Promotion of Women (MASFAMU) has a mandate to support and integrate San communities and pastoralist groups into the mainstream economy under the broader concept of support to vulnerable groups. MASFAMU's mission is to implement social policies and programs for the most vulnerable population groups, fight poverty, defend and strengthen family welfare, promote women, community development, and guarantee gender equality and equity (Presidential Decree 19/18 of January 29, 2018).

The Social Action Fund (FAS), an agency under the Ministry of Territorial Administration (MAT), supports and contributes to the promotion of sustainable participatory development among the poorest and most vulnerable populations through poverty alleviation programs and stabilization. FAS has received substantial investment from the World Bank.

The Ministry of Health and Ministry of Education also carry out programmes with specific components on San and pastoralist communities. Provincial government and municipal administrations are the direct service providers to such communities, and often have greater amounts of data than at central government.

Overall support includes the provision of food aid, equipment and training for agriculture, schools, clinics and in some cases housing. While a range of activities take place, the lack of comprehensive reporting for government projects reduces the ability to form a coherent national overview or assess the impacts of such activities. However, in late 2021 an International Conference on Minority Communities hosted by MASFAMU and focusing on ethnic minorities in Angola took place in Lubango, with local and international (remote) participation. The focus was on inclusive development of the San and other communities, and regional cooperation. A report is forthcoming.



## **6. Legal and Institutional Framework for Ethnolinguistic Minorities in Angola**

### **6.1. International definitions of indigenous people**

The African Commission on Human and Peoples' Rights (ACHPR) has undertaken work on defining "Indigenous Peoples" in the African context. They list the following characteristics of Indigenous Peoples:

- Their cultures and ways of life (i.e. livelihoods, customs, dress, housing) differ from dominant society, and are under threat, in some cases to the point of extinction
- The survival of their way of life depends on access and rights to their lands and the natural resources
- They often live in inaccessible regions which are geographically isolated
- They suffer from various forms of marginalization, politically, economically and socially
- They often suffer from discrimination as they are often regarded as less developed and less advanced than more dominant sectors of society
- National, political and economic structures which often reflect the interests and activities of the national majority, can threaten the continuation of their cultures and ways of life and impede their ability to fully participate in their futures and development
- They self-identify as being member of a socio-cultural group and others in that group recognize them as a member.

The ACHPR findings, approved by African member states including Angola, also note that:

- i. The term "Indigenous Peoples" in Africa does not mean first habitants of a given area, in exclusion of other African communities or people who arrived at a different time;
- ii. Indigenous Peoples in Africa do not seek special or new rights, but equality with their fellow nationals, including recognition and protection of their customary land rights and their cultures;
- iii. Indigenous Peoples in Africa do not seek the right to self-determination for the purpose of secession but as a tool for inclusive governance, conflict resolution and sustainable development;
- iv. In many African countries several ethnic groups can qualify as minorities, a concept which is also growing in scope to include religious, linguistic and other groups, but are not necessarily Indigenous Peoples.

In the African context, the ACHPR observes that the term "Indigenous Peoples" should not be confused with the use of the word indigenous, meaning akin to "originating", as Indigenous Peoples rather refers to groups of peoples who have experienced unique discrimination and injustices. Current or former hunter-gatherer groups are routinely recognised as Indigenous Peoples by the ACHPR under these guidelines.

The United Nations gives no precise international definition of Indigenous Peoples is used, but the following criteria are used:

- Self-identification as Indigenous Peoples at the individual level and accepted by the community as their member.
- Historical continuity with pre-colonial and/or pre-settler societies
- Strong link to territories and surrounding natural resources
- Distinct social, economic or political systems
- Distinct language, culture and beliefs

- Form non-dominant groups of society
- Resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities.

## 6.2. Frameworks and Institutions within Angola

### The Constitution

The Angolan Constitution has wide ranging provision, some of which are directly relevant to Ethnolinguistic minorities/indigenous peoples. The Constitution broadly provides for civil and political rights, including security (Article 36), freedom of expression and information (Article 40), freedom of association (Article 48) and participation in public life (Articles 52). It also explicitly recognises traditional authorities (Title 6 - Local Government, Chapter 3).

Rights to property (Article 37) include the rights of local communities. Environmental rights are enshrined in Article 39 against pollution, for protection of the environment and conservation. Intellectual property is dealt with in Article 42 but does not mention traditional knowledge. Article 15 recognises access and use of land by local communities, though ascertains that all land is ultimately property of the state. Land and property may be expropriated for compensation under the Constitution. Additionally, Article 16 establishes that natural resources are the property of the state, and Article 3 declares sovereignty over the development and use of natural, biological and non-biological resources.

Angola is a monist state, and Article 13 specifies that international law forms an integral part of the Angolan legal system, including approved or ratified international treaties and agreements.

### National Policies and Legislation

The Government of Angola operates National Development Plans (*Plano De Desenvolvimento Nacional*), currently for the period 2018-2022, that include broad measures to reduce poverty and serve vulnerable communities. There is also a long-term development plan up to 2025, '*Angola 2025: Angola um País com Futuro*'<sup>21</sup>, which includes the aim of ensuring the availability of social services to the families, in particular to the most vulnerable families, along with a range of socioeconomic objectives.

Angola has wide ranging legislation. For further details, collated Angola legislation can be found on a number of online repositories.<sup>22</sup> Of particular note for Ethnolinguistic Minorities:

- The Land Act No. 9/04 provides for property rights, rural community rights, natural resources, land classification, registration, expropriation and concession. The act gives recognition customary rights and rural community land, as well as to transhumance corridors. However, rural community land rights rest upon "useful and effective" land usage. In 2018, an interministerial commission was founded to promote the registration of rural land for local communities (Presidential Decision No. 14/18).

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<sup>21</sup> <http://extwprlegs1.fao.org/docs/pdf/ang184675.pdf>

<sup>22</sup> <http://www.fao.org/faolex/country-profiles/general-profile/en/?iso3=AGO> / [www.ecolex.org](http://www.ecolex.org) / <https://www.legis-palop.org>

- Law No. 15/05 approving the Basic Agricultural Development Act provides guidance on the use of natural resources, but focusing on the agricultural domain. Law No. 6/17 on Forest and Wildlife Basic Legislation provides guidance on the sustainable use of forests and wildlife.
- The Basic Act for Social Protection (Law No. 7/04 of October 2004), which aims to reduce inequality and improve social integration and economic and social development, provides special protection measures to protect the most vulnerable groups, including “persons in severe poverty”.

### **International Agreements**

The Government of Angola is signatory to ILO107, the Indigenous and Tribal Populations Convention of 1957, which it ratified in 1976, though reporting has been limited. A report was submitted in 2022, but is not public as yet. The treaty is considered outdated and has been superseded by ILO169, which Angola has not shown an interest in ratifying as yet. Angola is signatory to several international treaties of relevance to the rights of Ethnolinguistic minorities /Indigenous Peoples, including ICERD (International Convention on the Elimination of All Forms of Racial Discrimination), CEDAW-OP (Convention on the Elimination of All Forms of Discrimination against Women including the Optional Protocol on reporting), CRC (Convention on the Rights of the Child), ICCPR (International Covenant on Civil and Political Rights) and CESCR (Committee on Economic, Social and Cultural Rights). Angola also voted in favour of the United Nations Declaration on the Rights of Indigenous Peoples in 2007, which though non-binding does confer agreement to develop national policies that embrace the aims of that declaration.

## **7. Addressing the Needs of Ethnolinguistic Minorities with the Project**

### **7.1. Potential Impacts of the Project on Ethnolinguistic Minorities**

The MOSAP 3 is not expected to negatively impact Ethnolinguistic Minorities, who stand to potentially benefit from increased access to technical advice and support for strengthening agricultural activities. The project is unlikely to displace communities from areas where they live or alter their ability to engage in economic activity (including any livelihood approaches, such as use of natural resources or subsistence activities) in areas they traditionally occupy.

Risks are present within the project, especially regarding inclusion of Ethnolinguistic Minorities and ensuring activities are suitable for communities in question. While no significant economic or physical resettlement is envisioned, risks exist to infrastructure development and expansion of agricultural activities by neighbouring communities. It should be noted that often Ethnolinguistic Minorities do not have secure tenure of the areas that occupy, and weaker local political and leadership representation than other groups. Resettlement should be avoided unless absolutely necessary. If unavoidable, ESS 7 and ESS 5 standards including FPIC processes of community consultation must be followed, as well as discussion with local authorities and institutions, and compensatory measures will be carried out.

While negative effects from the project are likely to be very limited, the task remains to ensure that Ethnolinguistic Minorities are included and benefit from the activities within the project. Potential and known issues for indigenous communities in Angola that should be taken into considered include:

- Geographic isolation – financial, infrastructure and time restrictions of reaching remote communities
- Language and communication challenges – the need ensure participation and understanding of activities and services
- Discrimination – local social and cultural barriers may exist due to socioeconomic hierarchies.
- Limited resources and infrastructure – limits to service delivery and local participation due to restricted means to do so.

With regards to these barriers, specific project related concerns for Ethnolinguistic Minorities therefore relate to:

- **Participation in project design:** the provision of information to, inclusion and education of targeted indigenous communities.
- **Suitability of livelihood investments, training and activities:** ensuring measures taken by the project are sustainable for the livelihoods, resources, culture and social conditions of San and nomadic pastoralist communities. This should take into account the strong linkages between livelihoods and culture of Ethnolinguistic Minorities – while economic advancement of such groups is certainly needed, avoiding cultural assimilation or paternalistic approaches should also be a priority. This would chiefly been avoided through ensuring participation and developing community level project ownership.

Community questionnaires were carried out in the formulation of this EMPF to contribute to analysing and addressing these issues, detailed below. Suggestions for the types and scope of interventions under an Ethnolinguistic Minorities Plan to be developed in the first 6 months of the project, and in advance of implementation of activities affecting Ethnolinguistic Minorities, are outlined below. These may differ in the EMP as the project planning process is finalised, due to additional information gathered or reprioritisation within the project, but provide guidance to develop an EMP in line with current project goals.

## **7.2. Previous Relevant Consultations and Research**

Previous activity preparation for the MOSAP2 project and a field visit by World Bank staff to southern Angola yields information relevant to MOSAP3.

Adaptation and support for adaptation to agricultural and livestock livelihoods occurs to a limited extent for San communities in Angola. Such interventions are most frequent and supported in Huíla Province, with few activities also in Cuando Cubango Province and for San communities in Cunene Province (preliminary outreach has been completed in Cafima and Nehone, Kwanhama Municipality). While most of these activities and projects are small-scale, they provide an important blueprint and learning opportunity for expanded support to such communities.

### **San in Huíla Province**

In Huíla Province, the Lubango-based NGO OCADEC works with projects in Cacula (Hupa) and Quipungo (Derruba and Mupembati) Municipalities, including improvements to water access, agricultural inputs and training for the majority !Xun San. Though some small-scale irrigation is being

implemented for horticulture projects, most activities focus on rain fed fields. San women are highly involved with the limited agriculture occurring among their communities, and while youth involvement varies some become interested in the quicker results and gains of horticulture.

Various crops are grown, including: Maize, sorghum and millet (frequently); beans and peanuts (moderately); and sweet potato and cassava (infrequently). Ploughing needs are met using draft power rather than mechanical.

While livestock ownership remains low among the San, limited numbers of cattle, goats, pigs and poultry can be found in some communities.

The government provides varying levels of technical assistance to the San farmers, including the creation of monitoring groups to receive agricultural inputs, facilitate seed supply, vaccinations and some treatment campaigns when livestock disease is prevalent. There are no training points or farm schools accessible to San communities in these areas.

Barriers to success cited include:

- Unpredictable rain seasons and drought
- Limited technical outreach services
- Limited transport and infrastructure
- Low incentives for rural agricultural extension technicians
- The supply of agricultural inputs is insufficient.

San communities are still dependent to varying extents on natural resources (wild fruits and tubers, honey, limited-scale hunting), and climate change and land degradation impacts both availability of these resources and farming outputs, resulting in serious vulnerability.

### **San in Cuando Cubango Province**

The Menongue-based NGO MBAKITA reported that civil society organisations have supported horticulture, crop fields and poultry farming in Jamba-Cueio and Mbundo, Rivungo Municipality for the majority Khwe San. Other San settlements carry-out smaller scale farming activities, alongside poultry farming, hunting and fishing. Communities have received seeds, agricultural implements and training on planting, harvesting and marketing for limited surplus produce. Communities in Tandawe, Mbundo, Kafita Inkama and Mucusso in particular have benefitted from a small-scale chicken rearing project. ACADIR have implemented cross-border conservation agriculture projects in partnership with Namibian NGOs.

Various produce is grown: maize, millet, sorghum, cassava sweet potato and macunde beans (frequently); onion, tomatoes, cabbage and other vegetables (moderately); okra, radish, spinach, potato and carrot (infrequently). These are all grown in rain-fed fields, largely with manual hand ploughing.

There is both very little livestock ownership and technical support from government for San communities Cuando Cubango. Training centres in towns and cities are not readily accessible to San communities.

The majority of nutrition for rural San in Cuando Cubango is dependent on natural resources – hunting, fishing, wild fruits and tubers and honey – and hence they remain vulnerable to climate change, where rainfall seems to be decreasing in general, and land access. Large scale land

acquisition for private use and agribusinesses has been reported in Cuando Cubango, and has affected access by San and other communities to traditionally occupied lands.

### **Pastoralists in Huíla, Cunene and Namibe Provinces**

A number of projects have been implemented to support pastoralist communities to strengthen farming practices, establish farming projects for semi-nomadic communities and reduce vulnerability to climate change. These include a number of larger-scale projects, that have been partially implemented in these provinces along with other target areas, including:

- ‘Land Rehabilitation and Rangelands Management in Smallholders Agro-pastoral Production Systems in South Western Angola’ (RETESA), particularly in Virei, Bibala, Camucuio in Namibe Province (GEF-FAO)
- ‘Integrating Climate Resilience into Agricultural and Agropastoral Production Systems through Soil Fertility Management in Key Productive and Vulnerable Areas Using the Farmers Field School Approach’ (GEF-FAO)
- Project Promoting Climate-resilient Development and Enhanced Adaptive Capacity to Withstand Disaster Risks in Angola in the Cuvelai River Basin (GEF/UNDP)
- Integrating Climate Change into Environment and Sustainable Land Management Practices (GEF/AfDB)

FAO approaches in particular have used an approach of ‘Agro-pastoral Farmer Field Schools’, that have been used as training and demonstration sites. Nomadic and semi-nomadic pastoralist communities further south, including the Ovahimba and Ovatjimba, seem to have received less support, though limiting factors include the often extremely remote areas that they inhabit and arid landscape.

As mentioned above, while the Ovahimba are considered to be the owners of the largest numbers of cattle in their areas, they were greatly affected by the severe drought conditions of previous years in south west Angola. Groups such as the Ovatwa and Mukwisi generally have fewer livestock numbers, are therefore more reliant on agriculture and informal employment, often related to cattle (hence also vulnerable to climatic conditions).

### **7.3. MOSAP3 Consultation Findings**

To provide additional information to this EMPF in relation to groups meeting ESS 7 criteria in Angola, questionnaires were carried out with San communities in Huíla, Cunene and Cuando Cubango provinces. In Namibe consultations were subject to delays, and will be updated as the information is received. Representatives of MASFAMU and MINAGRIF were also included in the corresponding Provinces.

The questionnaire, provided in Portuguese was developed from the project objectives and planned interventions. Questionnaires were carried out individually or in small groups with the Soba or headman (as available at the location), and in somewhat larger group interviews with community members.

### 7.3.1. Summarised findings from community consultations

The following findings are summarised from questionnaires delivered in the field. The overall issues experienced by communities consulted were generally poor access to technical services and training for livelihoods activities, lack of farming inputs and unreliable water supplies, which compounds the effects of drought and ongoing food insecurity.

Due to a number of delays in local entities carrying out community consultations, consultations for Cunene and Cuando Cubango were carried out in late 2022, and no results were obtained from Namibe. If further consultations are carried out October 2022 the EMPF updated with the findings. As information from previous EMPFs, FAO projects, and a World Bank mission to Namibe (also see the preceding section) has been taken in to consideration, it is unlikely that the findings of any additional consultations will significantly alter the findings and recommendations below.

#### i. Populations consulted

Two settlements were consulted between 18 January 2022 and 20 January 2022, with five to follow – hence numbers and findings below to be updated.

- Derruba, Quipungo Municipality, Huíla
- Mupembati, Quipungo Municipality, Huíla
- Longa, Cuito Cuanavale Municipality, Cuando Cubango
- Kafita Inkama, Cuangar Municipality, Cuando Cubango
- Jamba Cueio, Menongue Municipality, Cuando Cubango
- Yonde, Kwanhama Municipality, Cunene
- Oshimolo, Kwanhama Municipality, Cunene

Total number of participants: 169 (75 women, 94 men)

Total female to male headed households in settlements: 38 female, 157 male.

Languages spoken: !Xun, Nhaneka, Tchokuwe, Umbundo, Portuguese.

#### ii. Communications

**Literacy levels:** low to very low. **Communications access:** telephone access is generally limited but available through a few select mobile phone owners who get periodic reception, with better access in Huíla. Poor or no internet access, some radio coverage, with the exception of Cuando Cubango where settlements surveyed had no communication. This underscores the need for in person information through meetings, with translation where necessary, though some use of telephones and radio programmes is possible in some areas.

*“We have no network and not even a telephone. We can't do anything. We can only go to Ondjiva or Nehone to call”* San respondent in Cunene.

#### iii. Land

Some communities have legal title to the land they occupy provided by the government through resettlement, others do not. This may have relevance to obtaining FPIC should any investments take place that displace or disrupt community members, and may also affect the level of secure investment by communities themselves. In Cuando Cubango and Cunene a number of San communities live on State land without title, and in some cases on private land where a leasehold has been established. In Huila, one San community complained of restricted access to Bicuari

National Park, which has limited traditional livelihood activities of gathering wild fruits and plants. Drought or recent lack of climate predictability affects all settlements.

*“The government is the one who placed us here, before we lived on the Boa Lembrança farm and in the Vinkwenha locality in Quipungo, since that date we have been resettled here, we are living without land problems, except for the rain”* San respondent in Huíla.

*“The land was our ancestors. We're on these lands for our parents inheritance”* San respondent in Cuando Cubango.

#### **iv. Employment**

Low levels of formal employment; mainly occasional informal employment (for example, field labour in exchange for food or cash) with some small local businesses. Otherwise there is largely dependence on subsistence agriculture, though much lower in Cuando Cubango: often small scale crop and livestock production, primarily for own use, and collection of wild plants for own consumption and sale (higher in Cuando Cubango and Cunene than Huíla). In general the San in Cuando Cubango are more reliant on natural resources, and alternative livelihoods are limited, Huíla has more agricultural activities and Cunene is a mix of both.

*“We also collect honey, catato<sup>23</sup> and wild fruits. We harvest and consume these, which also help us in times of drought”* San respondent, Cunene.

*“The young people here mostly help the older ones on their ploughs and some want to go to the cities because they think it is better there”* San respondent, Huíla.

#### **v. Participation and support to agriculture and livestock activities**

Participants highlighted the lack of support, in general, for these activities. There is limited support given by government technicians, but there are some projects implemented by NGOs, including provision of farming tools and seeds, small stock and chickens, occasionally oxen for ploughing or cattle. One honey project was highlighted in Huíla. Communities highlighted the lack of draught animals, and hence ploughing was often by hand, and therefore delayed.

Seeds, tools and fertiliser are more often provided to communities than other assistance. Seeds and tools were also items more often paid for by community members themselves, with availability of seeds a barrier to farming, though overshadowed by poor rains. Access to transport and roads was also mentioned.

Women were stated to be involved in both agriculture and livestock activities, though more in agriculture, and less frequently with cattle than small stock – cattle being seen as a traditionally male role. While communities mentioned the attraction of urbanisation to the local youth, the youth were involved with livestock and agriculture activities.

*“We men look after the big animals like oxen and goats while women look after chickens, pigs and some also look after goats”* San respondent, Huíla.

*“The youth participate to learn from the adults, even though farming is a different activity for the San”* San respondent, Cuando Cubango.

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<sup>23</sup> Mopane worm (*Gonimbrasia belina* or similar), seasonal caterpillars that feed on Mopane trees



### vi. Crops grown by communities

Table placement reflects the approximate distribution.

Frequently	>	Sometimes	>	Rarely
Maize Sorghum (Masango) Millet (Massambala)		Onion Tomato Cabbage		Carrots
	Beans		Pumpkins Kidney beans	

### vii. Livestock owned by communities

More often community members will look after livestock for neighbouring, comparatively more affluent groups, than own large numbers of livestock themselves. The exception being the Ovahimba, who in the areas they occupy are often the most affluent group in terms of cattle ownership.

Cattle	Goat	Sheep
Among San: few in number but not unusual, mainly collective ownership for ploughing  Among nomadic pastoralists: comparatively high, dependent on group	Sometimes, very low numbers	None
Pigs	Chickens	Donkeys
Sometimes, low numbers	Frequently, largest numbers	None
Horses	Other	
None	--	

### viii. Water sources

Reliability of water supplied varied somewhat, but was judged as regularly unreliable in the Cuando Cubango and Cunene consultation sites. However, San communities in Huíla were aware of other villages without water supplies, and requested they should be assisted.

**Drinking, washing and cleaning:** Locally dug wells, springs and less frequently boreholes. Locally dug wells, springs and less frequently river water (via “Caleluia” motorbikes with water tanks) and boreholes. Often local well are shared with livestock by necessity or accident. In Cuando Cubango and Cunene reliance on seasonal water sources, rainwater harvesting and rivers was more common.

“Since the breakdown of our water collection system we drink from the places where the animals also drink” San respondent in Huíla.

**Agriculture and livestock:** Locally dug wells, rainwater, rivers and seasonal water sources. Little irrigation exists in the communities surveyed, so agriculture is rain dependent. In future, irrigation for vegetable gardens was seen as an attractive option in some communities. In Cuando Cubango and Cunene reliance on seasonal water sources, rainwater harvesting and rivers was more common.

“It would be good if we had an irrigation system, a watering trough for the animals and a water source for people because we suffer from very little water” San respondent in Cunene.

**Maintenance:** Maintenance was stated as being poor, with some support from government technicians but also a lack of spare parts where water infrastructure exists. One community stated they sometimes sell chickens to pay technicians or buy parts to repair the water pipes or pump.

"We have had many problems in repairing our water system. The government has been taking too long and sometimes we sell chickens to call the technicians and buy some parts" San respondent in Huíla.

#### ix. Opinions on the project

**Aspirations:** to receive training in agriculture skills and monitoring, pest control, improved water provision.

**Concerns:** Reliability of project implementation occurring and ongoing support. It should be noted that, while the consultations make it clear that villages consulted may not benefit directly from the project, there is an expectation created from consultations that some positive change should be seen. Communities requested to be informed if the project is approved, and highlighted that they are asked questions often but see little changes.

" We think it could improve our lives, it will increase agricultural production, it will help increase production and improve access roads" San respondent in Cunene.

"We would really like you to come and set up a water system here to facilitate consumption and irrigation of some of the vegetable gardens in our community, we are suffering greatly from drought and have almost no solution. We want you back with the project here" San respondent in Huíla.

"We receive many people who come with projects but they never become a reality. What guarantee do we have that they won't fail like the others?" San respondent in Cuando Cubango.

#### 7.3.2. Photographs of community consultations



*Huíla Consultations*



*Cunene Consultations*



*Cuando Cubango Consultations*

## 7.4. Screenings and social assessment of Ethnolinguistic Minorities

### 7.4.1. Recommended Additional Pre-Screenings (see section 4)

As described earlier in this EMPF, basic remote pre-screenings via email should be carried out with municipality staff, and where possible local NGOs, to assess the presence or absence of Ethnolinguistic Minorities in those provinces mentioned below:

- a) **Lunda Norte, Lunda Sul:** No populations meeting ESS 7 criteria reported; however remote screening is recommended in municipalities bordering the Democratic Republic of the Congo due to potential small populations of “forest peoples” such as Mbuti or Bambuti.
- b) **Benguela, Bié and Huambo:** Remote screening is recommended in municipalities bordering Namibe, Huíla and Cuando Cubango due to proximity to populations meeting ESS 7 criteria – for example, small San populations have been reported in southern Benguela by the FAS project.
- c) **Namibe, Huíla, Cunene, Cuando Cubango and Moxico:** Populations meeting ESS 7 criteria are known or have been reported; remote screening recommended in the all municipalities of these provinces where project activities occur - settlements where these groups are present can be identified by local administrators and NGOs.

The Project Implementation Unit (PIU) or Executive Committee may decide to carry out such pre-screenings before or within the process of Ethnolinguistic Minorities Plan formulation. Where pre-screening provides additional information on groups potentially meeting ESS 7, these should be further investigated and if confirmed, included in EMPF preparation. It should be noted that other World Bank projects with the Government of Angola may carry out similar screenings to meet ESS 7 criteria. Where such screenings occur, World Bank staff may share screening results to ensuring effective use of resources.

### 7.4.2. Social Assessments

In order to define the needs of Ethnolinguistic Minorities in Provinces where groups meeting ESS 7 criteria have identified, and to increase that municipalities knowledge and inclusion of such communities, social assessments should be carried out where the presence of groups meeting ESS 7 criteria has been confirmed or may be confirmed by additional screening.

Annex 1 outlines a targeted social assessment for the purposes of ESS 7. In addition to these requirements, the social assessment processes is an opportunity to gather further information on Ethnolinguistic Minorities’ needs, and possible project intervention areas, in relation to agriculture, livestock livelihoods, infrastructure and WASH. Note that project activities for Ethnolinguistic Minorities should not be defined until adequate information for sustainable and relevant interventions is gathered, through participatory processes such as the social assessment and ESIA.

Social assessments will be carried out with the assistance of a consultant, with experience of working with those specific communities, or failing that similar experience with other Ethnolinguistic Minorities or comparable socioeconomic groups, contracted to produce the Project’s EMP. It must include the following elements, subject to any restrictions or precautions due to the ongoing COVID-19 global pandemic (also see below):

- Participation of Ethnolinguistic Minorities, taking into account culture, language and location of communities

- Participation or consultation with local NGOs, government offices and, where relevant, academic institutions
- Obtain basic socioeconomic data through interviews and focus groups communities, including on livelihoods
- Assess needs and preferences for livelihood support that is viable and sustainable in the medium to long-term.
- Ensure discussions over the benefits and possible negative effects of the Project's activities.
- Data sets must be comparable across Municipalities and Provinces.

Local government representatives, NGO staff and academics who are familiar with such groups should participate in design and implementation of the assessments. By using local offices, organisations and academic institutions (for example for enumeration) to assist with social assessments, capacity and focal points will also be improved regarding such communities. It should be noted that municipalities in Angola often have significant amounts of data collected which is not readily accessible on a national level.

Due to the COVID-19 pandemic, the World Bank adopted guidelines for risk reduction during consultations and stakeholder engagement. The precedence should now be to follow national restrictions or guidance, in the project's formulation and implementation phases. Relevant measures may include:

- Limiting public gatherings (taking into account national restrictions), including public hearings, workshops and community meetings, and minimize direct interaction between project agencies and beneficiaries / affected people at times when national or local COVID-19 infection rates are high;
- If smaller meetings are permitted, conduct consultations in small-group sessions, such as focus group meetings. If not permitted, make all reasonable efforts to conduct meetings through online channels, including Webex, Zoom and Skype meetings;
- Diversify means of communication and rely more on social media and online channels. Where possible and appropriate, create dedicated online platforms and chatgroups appropriate for the purpose, based on the type and category of stakeholders;

Following the ESS 7 criteria, social assessment will also include a review of legal and institutional frameworks relevant to Ethnolinguistic Minorities in Angola, assess risks and vulnerabilities of relevant communities and identify key stakeholders in government, civil society and the private sector.

Consultations should include the participation of at least one civil society organization familiar with the targeted communities, and will ensure as fully as possible that a cross section of community members participate, including by gender and age, while respecting cultural leadership structures in place. All consultation meetings will have minutes recorded.

The findings of the social assessment will identify measures necessary to avoid adverse effects, or if such measures are not feasible, the identification of measures to minimize, mitigate, or compensate for such effects, and to ensure that the communities receive culturally appropriate benefits under the project. The consultation process will ensure that Project activities involving indigenous communities are demand driven and where possible confer ownership and make use of traditional knowledge.

In the case that the social assessment and consultations do not indicate broad community support by indigenous communities for the Project, components affecting indigenous communities must be redesigned or excluded.

On the presumption that exclusion does not occur, an Ethnolinguistic Minorities Plan (EMP) will be prepared by the Project in consultation with indigenous communities and civil society organisations that support those communities. The EMP will follow principles set out in ESS 7, its corresponding guidance note<sup>24</sup> and guidance provided in the EMPF, including ensuring effective grievance mechanisms, quarterly monitoring, evaluation and annual reporting procedures are put into place.

Disclosure arrangements for the EMP will include meetings with communities consulted during the EMP design process, meetings with Project staff, Government of Angola partners and civil society organizations. This will include the distribution of explanatory materials, ensuring the materials use appropriate culture and language, and taking into account literacy rates in communities (in which case local government, civil society and community mobilisers should be used to give verbal explanations).

## **7.5. Proposed Interventions**

As mentioned previously, the below interventions may differ in the EMP as the Project planning process is finalised, due to additional information gathered, the social assessment findings, inputs from stakeholders and government, or reprioritisation within the Project, and provide guidance to develop an EMP in line with current project goals. The below interventions are designed to address recommendations and findings in sections 7.1-7.3.

### **7.5.1 Sensitisation for project and local staff on Ethnolinguistic Minorities**

Staff trainings with the project provide opportunity for sensitisation sessions on Ethnolinguistic Minorities and other pastoralist communities, in terms of language, culture, discrimination, socioeconomic situations, geographic location and inclusion. These trainings should be a half day, and may additionally involve visits to communities if numbers and distance allow. Whether or not these trainings involve community visits, members of these communities should be consulted and involved in the training, as well as members of civil society organisations and other experts. It is recommended that trainings take place at the outset of the Project, and during the second year of implementation.

If the trainers and PIU decide, or MINAGRIF/GoA partners request, further capacity building in regard to ESS 7 and related communities, additional sessions will be built into the Project. If COVID-19 restrictions continue, part or all of such training (and for land use planning below) may be carried out online.

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<sup>24</sup> <http://documents.worldbank.org/curated/en/972151530217132480/ESF-Guidance-Note-7-Indigenous-Peoples-English>

### **7.5.2 Inclusion of Sobas and community leaders in preliminary local planning or project awareness sessions**

Project staff and MINAGRIF officials should inform and consult with Sobas<sup>25</sup> and traditional leaders from communities meeting ESS 7 criteria, with the inclusion of female representatives, to ensure communities have access to information prior the local project design, management and infrastructure investment plans. Sessions should include a basic overview of the project's aims and objectives, and set out principles for consultation with communities. These meetings should confirm the initial findings of this EMPF, in terms of defining project investments in communities. As only a limited number of communities were consulted for this EMPF, likely requirements will vary from location to location. The key to this activity is to provide inputs from community members into project design, rather than after project investments have been decided. The opportunity should also be used to ensure community leaders are aware of issues of sexual exploitation and abuse prevention, especially where associated project risks are identified, the Project Grievance Redress Mechanism and risks associated with climate change.

These meeting may also define the need for, barriers to and ensure consent under ESS 7 FPIC requirements. Use of appropriate language, location and materials is a requirement for education sessions and other meetings.

### **7.5.3 Assessment of application of FPIC in project activities**

When an outline of project activities and investments are defined, including input from the consultation processes, those activities and investments must be screened to assess any FPIC requirements under ESS 7 (see section 4. Though these are unlikely, in particular acquisition of land for the project, and any larger project infrastructure investments including may trigger requirements for community consent. In the case that land acquisition is needed that will affect SSAHUTLCs, consent may have been obtained through processes the consultations above, but will otherwise require consultations in line with ESS 7 guidelines.

### **7.5.4 Detailed consultations with communities in target areas**

Following the initial consultation sessions above, the project should hold consultations with community groups and their leaders, to gain focused inputs regarding community needs, preferences and barriers. The method of these consultations may vary according to local capacity and oversight, and may be undertaken by MINAGRIF, consultants, civil society and/or community leaders, providing oversight and monitoring by project staff can be maintained. Use of appropriate language, location and materials is a requirement for education sessions and other meetings. The objective of these meetings will be to gather information on past and existing activities that MOSAP 3 might compliment, ensure participation of community members, and to strengthen local ownership of the project activities.

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<sup>25</sup> Sobas are government recognized traditional leaders, with some powers over customary issues and land allocation

### **7.5.5 Provide support to SSAHUTLCs current or established agricultural activities and infrastructure, as well as new skills and activities**

Existing agricultural activities among SSAHUTLCs should be examined for entry points where the project can build upon existing experience and successes. Current community projects provide a convenient entry point to San communities for the project, and increasing productivity and yield in these projects is a valid approach. However, this should not exclude the possibility of pilot projects with communities who have not previously benefitted from support (for example, in areas of Cunene and Cuando Cubango). All activities with indigenous communities should be defined through participatory consultation.

Measures or activities within the project that are widely beneficial to other communities within MOSAP 3's project design may need to be adjusted or changed to ensure they are applicable to Ethnolinguistic Minorities, who are rarely generational farmers. At the same time, there is a need to ensure approaches are not paternalistic, and take into account identity and culture, avoiding cultural assimilation.

While all communities mentioned in this report are in need of some level of support, San communities in particular seem to experience considerable ongoing vulnerability in terms of livelihoods, limited nutrition and a lack of access to services. Ovatwa communities, while having greater livestock experience, are also more marginalised amongst the nomadic pastoralist communities.

### **7.5.6 Increase exposure Ethnolinguistic Minorities through exchange visits**

If support is provided to expansion of current agricultural projects, inclusion in Farmer Field Schools and/or pilot projects, exchange visits can be organised for Ethnolinguistic Minorities to successful projects within their own and neighbouring communities.

Where exchanges occur between experienced and inexperienced farmers, care should be taken that experienced host communities are sensitised to reduce stigma, motivate skills exchange and inspire confidence.

### **7.5.7 Undefined activities and risks**

Over time and due to changes in project programming, climatic events, COVID-19 global pandemic related economic, health and travel impacts, project activity risks may emerge before or during implementation. Additional activities or risks will be identified in the EMP, or if after the EMP is finalised, added to the EMP after discussion and agreement with the Executive Committee, PIU and World Bank staff.

## **7.6. Coronavirus (COVID-19) Pandemic Response Integration**

The continuing Coronavirus (COVID-19) global pandemic will affect Project, operations and activities during 2022 and potentially throughout the Project implementation timeframe. Ethnolinguistic



Minorities are at particular risk due to generally poor access to health services, fewer resources, less information and often exposure to other risk factors such as poor nutrition.

The project will follow measures established by the Government of Angola and the World Bank to ensure COVID-19 risks are minimised, with any specific risk factors for Ethnolinguistic Minorities mitigated within the EMP design. Also see relevant measures for consultation and stakeholder engagement earlier in this section .

### **7.7. Coordination, implementation and monitoring**

With a range of government and non-government stakeholders involved in the project, as well as communities and civil society, it is essential that coordination and dissemination mechanisms are defined in the EMP to ensure understanding the EMP and its goals, as well as its effective implementation. These will follow the same principles and processes as the Stakeholder Engagement Plan and Environmental and Social Management Plan, which will be disclosed at the same place and time as this EMPF, but will consider any additional measures required for the full understanding and participation of Ethnolinguistic Minorities. This, for example, may include uses of different languages, presenting materials in person or hardcopy due to poor infrastructure and communications, and giving additional time for dissemination and consultations. During initial consultations with community leaders, the requirements for communication and dissemination must be established with agreement of all parties.

A framework ensuring meaningful and culturally appropriate consultation and, where required, FPIC, leading to broad community support for the Project's activities by Ethnolinguistic Minorities will be included in the Project Implementation Manual. This section can be included in the duties of the consultant appointed for EMP design.

The Project will hire an Environmental and Social Specialist and Monitoring and Evaluation Specialist during Q1 of project implementation, who will both work with the consultant appointed for EMP design and ensure that implementation and monitoring of the EMP is carried out during the course of the Project. It is preferable that one of these project staff have experience of working with Ethnolinguistic Minorities or comparable socioeconomic groups, for example pastoralists.

### **7.8. Grievance Redress Mechanism (GRM)**

The Grievance Redress Mechanism (GRM) is described in the Project's Stakeholder Engagement Plan (SEP), which will be disclosed at the same place and time as this EMPF. In addition to the measures outlined in that document, the GRM must adopt the following measures in relation to Ethnolinguistic Minorities:

For complaints about the project coming from members of a project-affected indigenous communities, the body or committee considering the complaint will consult at least one representative of either the community or a community-based organization, and one independent NGO with work experience in indigenous communities. In such cases, appropriate language and culture must be observed by complaints committee members when communicating with communities.

The EMP must define, and complaints procedure must adopt, measures to ensure complaints from indigenous communities are not hindered by language, infrastructure or discrimination. Where possible the GRM used for Ethnolinguistic Minorities should build upon the traditional systems already used for local conflict resolution. Other measures may include appointing a local contact person, known and trusted by communities in question, to relay complaints. This could be a community member or a member of civil society, but should not be a staff member of bodies involved in implementing the Project, including GoA. It is important that the measures ensure reprisals complaints are avoided, for example by ensuring the identity of those reporting complaints is not shared.

If a complaint cannot be resolved by the Project’s GRM, they can also access the World Bank’s Grievance Redress Service (GRS)<sup>26</sup>, and submit a complaint via email ([grievances@worldbank.org](mailto:grievances@worldbank.org)) or in writing to:

The World Bank  
 Grievance Redress Service (GRS)  
 MSN MC 10-1018  
 1818 H St. NW  
 Washington,  
 DC 20433, USA.

In order to ensure stakeholders understand and can effectively access and use the GRM, and GRS if necessary, the PIU must provide appropriately designed written information and training, especially for communities, within the first 6 months of the Project.

### 7.9. Action Plan for Proposed Interventions

	Action	Indicator	Responsibility	Timeline	Data
1	Additional Pre-screenings	Additional pre-screening report	PIU	Before social assessments	Number of additional groups identified
2	Social Assessments	Social assessment information within EMP	PIU / Consultant	As part of EMP development, before EM activities	Socioeconomic data and consultation feedback
3	Sensitisation for project and local staff on Ethnolinguistic Minorities	Training reports	PIU / Consultant	Within 6 months of project implementation start, before EM activities	Sensitisation surveys and training evaluations
4	Inclusion of Sobas	Consultation	PIU /	Preliminary	Consultation

<sup>26</sup> <https://projects.worldbank.org/en/projects-operations/products-and-services/grievance-redress-service>

	Action	Indicator	Responsibility	Timeline	Data
	and community leaders in preliminary local planning or project awareness sessions	reports	Consultant	planning stage	records, project inputs
5	Assessment of application of FPIC in project activities	Summarised report	PIU / Consultant	Preliminary planning stage	FPIC sites identified (if required)
6	Detailed consultations with communities in target areas	Consultation reports	PIU / Consultant		Consultation records, project inputs
7	Provide support to SSAHUTLCs current or established agricultural activities and infrastructure, as well as new skills and activities	Monitoring reports	PIU / NGOs / MINAGRIF	During project implementation	Monitoring data for agricultural production, training deliveries
8	Increase exposure of Ethnolinguistic Minorities through exchange visits	Exchange visit reports, participant feedback	PIU / NGOs / MINAGRIF	During project implementation	Number of participants, number of visits, participant evaluation

## 8. Proposed Budget for EMPF Implementation

This is a preliminary budget for implementing recommendations suggested in this EMPF, which may change during the course of the Project planning phase. The final costs may be higher or lower, depending on activities defined in the Ethnolinguistic Minorities Plan. The budget basis is for one EMPF with consultations per the four identified Provinces - if the ESS 7 screenings identify other groups under ESS 7 not in Namibe, Huíla, Cunene and Cuando Cubango, budget for consultations in the other Provinces must be added.

### Proposed EMP development costs

Budget Item	Unit	Unit cost (USD)	Total Estimated Cost (USD)
Social Assessment and EMP development	Lump sum	\$30,000	\$30,000
Provincial level consultations and community priority assessments (four provinces)	Per province (four provinces)	\$4,000	\$16,000
Annual EMP monitoring and supervision	Lump sum per year (four provinces)	\$10,000	\$40,000
End of project EMP assessment	Lump sum	\$15,000	\$15,000
<b>Total</b>			<b>\$101,000</b>

### Example EMP implementation costs

Costs below do not include activities defined under project components that make be implemented with indigenous communities, for example technical support or infrastructure investment.

Budget Item	Unit	Number	Unit cost (USD)	Total Estimated Cost (USD)
EMP and sensitisation training development consultant(s)	Per training (4 provinces)	4	\$1,500	\$6,000
Travel budget for follow up to remote screenings (if required)	Per province (4 provinces)	4	\$3,000	\$12,000
One day sessions with community leaders	Per province (4 provinces)	4	\$1,800	\$7,200
Additional consultations for participatory planning	Per province (4 provinces)	4	\$2,500	\$10,000
EMP monitoring and supervision	Per year	4	\$6,000	\$24,000
End of project EMP assessment	Lump sum	1	\$12,000	\$12,000
<b>Sub Total</b>				<b>\$71,200</b>
Contingency (7%)	Lump sum	1		\$4,984
<b>Total</b>				<b>\$76,184</b>

## 9. Disclosure

This Ethnolinguistic Minorities Policy Framework (EMPF) will be shared with organizations working with indigenous communities in Angola, and will be translated into Portuguese. The EMPF will also

be shared with province governments and municipalities hosting indigenous communities. The EMPF will be disclosed at the World Bank website<sup>27</sup>), in the MINAGRIF website<sup>28</sup> and copies of the EMPF will be available in the government offices at provincial and municipal level, in the municipalities within the project area. The EMPFEM will be available for comment for a minimum of 15 days upon public disclosure.

The same measures will be taken with the finalised EMP, alongside additional methods that may be defined in the Stakeholder Engagement Plan.

## **10. Consultations**

Due to the global COVID-19 pandemic elements of the research for this EMPF EM were conducted remotely, using email, telephonic interviews, desk research. Consultations Codetailed in section 7.3 were conducted by OCADEC, ACADIR and individuals with site-specific knowledge recommended by national and international institutions during January 2022. The basis of some of this EMPF also results from a World Bank scoping mission regarding ESS 7 to Huila, Namibe and Cunene in March 2020, where community and stakeholder interviews were conducted, though not relating directly to this project.

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<sup>27</sup> <https://projects.worldbank.org/en/projects-operations/project-detail/P177305>  
<https://projects.worldbank.org/en/projects-operations/project-detail/P177305>

<sup>28</sup> <https://minagrip.gov.ao/>,

## **Annex 1: ESS 7 Outline of Social Assessment and Ethnolinguistic Minorities Plan Criteria**

### **Targeted Social Assessment for the Purposes of ESS7**

1. The breadth, depth, and type of analysis of the social assessment is proportionate to the potential risks and impacts of the proposed project on the EM/IP/SSAHUTLC. The social assessment referred to in this Appendix is conducted as part of the environmental and social assessment under ESS1.
2. The social assessment includes the following elements, as needed:
  1. A review of the legal and institutional framework applicable to EM/IP/SSAHUTLC.
  2. Gathering of baseline data on the demographic, social, cultural, economic and political characteristics of the EM/IP/SSAHUTLC; the land and territories that they have traditionally owned or customarily used or occupied; and the natural resources on which they depend.
  3. Taking the review and baseline data into account, the identification of project-affected parties and the elaboration of a culturally appropriate process for involving and consulting with the EM/IP/SSAHUTLC at each stage of project preparation and implementation (see paragraph 23 of ESS7).
  4. An assessment, based on meaningful consultation tailored to EM/IP/SSAHUTLC, of the potential adverse and positive effects of the project. Critical to the determination of potential adverse impacts is an analysis of the relative vulnerability of, and risks to, the affected EM/IP/SSAHUTLC, given their distinct circumstances and close ties to land and natural resources, as well as their potential lack of access to opportunities relative to other social groups in the communities, regions, or national societies in which they live. The assessment should consider differentiated gender impacts of project activities and impacts on potentially disadvantaged or vulnerable groups within the community of EM/IP/SSAHUTLC.
  5. The identification and evaluation of measures necessary to avoid adverse impacts, or if such measures are not feasible, the identification of measures to minimize, mitigate, or compensate for such impacts, and to ensure that the EM/IP/SSAHUTLC receive culturally appropriate benefits under the project. This is based on meaningful consultation tailored to EM/IP/SSAHUTLC and, where relevant, pursuant to paragraph 24 of ESS7, on Free, Prior, and Informed Consent.

### **EM/IP/SSAHUTLC Plan**

1. In most cases, the EM/IP/SSAHUTLC Plan includes the following elements, as needed:
  - a. A summary of the Targeted Social Assessment, including the applicable legal and institutional framework and baseline data (economic, social, cultural) & knowledge, attitudes & practises assessment in WASH.
  - b. A summary of the results of the meaningful consultation tailored to EM/IP/SSAHUTLC, and if the project involves the three circumstances specified in paragraph 24 of ESS7, then the outcome of the process of FPIC carried out with the affected EM/IP/SSAHUTLC during project preparation.
  - c. A framework for meaningful consultation tailored to EM/IP/SSAHUTLC during project implementation.
  - d. Measures for ensuring EM/IP/SSAHUTLC receive social and economic benefits that are culturally appropriate and gender sensitive and steps for implementing them. If necessary, this may call for measures to enhance the capacity of the project implementing agencies.

- e. Measures to avoid, minimize, mitigate, or compensate EM/IP/SSAHUTLC for any potential adverse impacts that were identified in the social assessment, and steps for implementing them.
- f. The cost estimates, financing plan, schedule, and roles and responsibilities for implementing the EM/IP/SSAHUTLC Plan.
- g. Accessible procedures appropriate to the project to address grievances by the affected EM/IP/SSAHUTLC arising from project implementation, as described in paragraph 35 of ESS7 and in ESS10.
- h. Mechanisms and benchmarks appropriate to the project for monitoring, evaluating, and reporting on the implementation of the EM/IP/SSAHUTLC Plan, including ways to consider input from project-affected EM/IP/SSAHUTLC in such mechanisms.

**Annex 2: Remote pre-screening questionnaire to identify populations meeting ESS 7 criteria**

Municipality:		Date returned:	
Contact person:		Date sent:	
Contact telephone:		Contact email:	

This questionnaire related to an upcoming project, to be implemented by the Ministry of Agriculture and Fisheries, financed by the World Bank, with the aim of improving agriculture and livestock production and skills.

The Government of Angola aims to ensure all community members benefit equally from such projects. As such, it is necessary to establish the identification of vulnerable groups and minorities municipalities included in the project. The information your municipality provides will assist with the planning and implementation of components within the project.

We ask you to provide information as accurately as possible in consultation with your colleagues. Please type your answers within the document and return it via email.

We appreciate the completion of this questionnaire by \_\_\_\_ (date)\_\_\_\_\_, to be sent to \_\_\_\_ (name & email address)\_\_\_\_\_.

Should you require further information regarding this questionnaire, please contact \_\_\_\_ (name & telephone & email)\_\_\_\_\_.

**Please fill in the information in the spaces provided below, using as much space as need.**

**1. Within your municipality, are there communities considered to be particularly vulnerable by your office? (Yes/No). If yes, please identify the group(s) and their approximate locations.**

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**2. Within your municipality, are there communities who speak minority languages? (Yes/No). If yes, please identify the group(s) and their approximate locations.**

--

**3. Within your municipality have you identified groups who, in the recent past or currently, did not develop agricultural practices and relied on hunting or other forms of livelihoods that rely on natural resources? (Yes/No). If yes, please identify the group(s) and their approximate locations.**

--



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**4. Are there groups within your municipality who continue to practice pastoralism include seasonal migration? (Yes/No). If yes, please identify the group(s) and their approximate locations.**

--

**5. Please provide any other information or resources that may be relevant.**

--

### Annex 3: Community Questionnaire Design (EN)

Date:

Time:

Location:

Interviewer(s):

“We would like your permission to ask you questions related to your community’s livelihoods.

The government is planning to commence a bigger project to improve agriculture in communities, including in southern Angola. This might include improving training in agriculture, irrigation, improving production and farming business practices.

We are not from the Ministry of Agriculture and Fisheries. They will implement the project. We are helping collect information to plan this project.

So we are not here to make promises about the project and what it might bring. We do not know if it will benefit this village. But, we want to understand your views and experiences so that project can be designed to help communities such as yours.

It’s important that we listen your ideas and concerns. If you don’t want to take part in this discussion, you do not have to. If you do take part, please answer honestly.

We may ask you for your name or take photos of this meeting, but only with your permission. You can tell us if you would prefer that we do not. If you agree, please let us know if you require translation, or there are parts of the discussion you do not understand.”

#### **Confirm consent of participant(s) YES / NO**

*Brief description of participants (number, gender, leaders, etc). Names are not necessary, but helpful for sobas etc if they wish to give them.*

**1. Approximately how people live in your community?**

\_\_\_\_\_

**2. What languages do they speak? (list languages)**


**3. How many males and how many female headed households in the village?**

Male  / Female

**4. Can many people read and write? (yes / no / most / a few etc)**

Yes  / Most  / A few  / Very few or none

**5. Do you or members of this community have access to telephones and internet?**

Yes  / No

Detail:

**6. Who owns the land where you live? Do you have rights over this land?**

- Community members  Have title Deed/legal document   
Government  Another neighbouring group   
A private individual  Unknown

Detail:

**7. Do you people in this village live and earn income? If so, from what activities? (include numbers and details where possible)**

- Formal employment in a job: *Frequently*  / *Occasionally*  / *Never*   
Informal employment (labourer/assistant etc): *Frequently*  / *Occasionally*  / *Never*   
Business (e.g. small shop or bar: *Frequently*  / *Occasionally*  / *Never*   
Growing crops for own use: *Frequently*  / *Occasionally*  / *Never*   
Livestock for own use: *Frequently*  / *Occasionally*  / *Never*   
Growing crops for selling: *Frequently*  / *Occasionally*  / *Never*   
Livestock for selling: *Frequently*  / *Occasionally*  / *Never*   
Collecting wild plants for own use: *Frequently*  / *Occasionally*  / *Never*   
Collecting wild plants for sale: *Frequently*  / *Occasionally*  / *Never*

Others and details:

**8. Who provides support to agriculture and livestock activities here?**

- No one, community only  Government   
Farm schools  Organisations   
Private sector  Neighbouring communities

Specify provider/others:

**9. Do community members spend their own money on the following items at least once per year?**

None     Seeds     Tools     Water     Animal feed   
 Pesticides     Fertiliser     Fencing wire     Veterinary services

Others:

**10. Are community members provided with any of these items at least once per year by government or organisations?**

None     Seeds     Tools     Water     Animal feed   
 Pesticides     Fertiliser     Fencing wire     Veterinary services

Others:

**11. What crops are grown here and how often? (e.g. maize, onions, etc)**

Often	Sometimes	Rarely

**12. If ploughing is carried out, it completed by animals or tractors? Who owns those animals or tractors?**

Animals     /    Tractors     /    None

Owners/details:

**13. What livestock or small stock owned by community members? (numbers if possible)**

Cattle	Goats	Sheep
Pigs	Chicken	Donkeys
Horses	Others	

**14. Do members of this community look after livestock for other communities or individuals with larger numbers animals?**

Frequently     /    Sometimes     /    Rarely     /    Never

**15. Are both men and women active in agriculture and livestock? (tick all that apply)**

Men and women equally involve

Women are less involved in agriculture

Women are less involved in livestock

Details:

**16. Are the youth more or less active in agriculture and livestock? (tick all that apply)**

Youth are equally involved as older people

Youth are less involved in agriculture

Youth are less involved in livestock

Details:

**17. Are fields and gardens rain-fed or irrigated?**

Rainfed  / Irrigated  / None

**18. For livestock and agriculture in the village, what is the main water source? (*Tick all that apply*)**

Borehole

Local dug well

Local dam

Large dam

Piped to village

Shared community taps

Pipes and taps inside houses  Pipes and taps near houses

Pipes and taps one area of the settlement

Rain water collection

Water deliveries by vehicle

Natural spring/stream/lake

Others:

**19. For livestock and agriculture in the village, What would be the preferred water source from the options above and why?**

Details:

**20. Who repairs and pays for repairs of water equipment? (*Tick all that apply*)**

Ourselves

Local government

Nobody

Others and details of technicians (local, non local):

**21. The most frequent water maintenance problem is:**

Details:

**22. What benefits/positive aspects do you think this project can have on communities like yours?**

Comments:

**23. What negative aspects do you think this project can have on communities like yours?**

Comments:

**24. Do you have any concerns or questions about this project you would like to tell us? What do you think the main barriers might be?**

Comments:

**25. Do you have any other comments or questions for us? If we cannot answer them now, we will do our best to send you the answers.**

Comments:

“Thank you for taking part. Your answers will help in planning this agriculture project, and helping communities such as this one.”

**Annex 4:  
Community  
Questionnaires**

Date: 18.01.2022

Time: 9h47'

Location: Derruba, Dippingo

Interviewer(s): Gaspar Daniel  
Ezequiel Edmil C. Hashi

"We would like your permission to ask you questions related to your community's access to water.

The government is planning to commence a bigger project to improve agriculture in communities, including in southern Angola. This might include improving training in agriculture, irrigation, improving production and farming business practices.

We are not from the Ministry of Agriculture and Fisheries. They will implement the project. We are helping collect information to plan this project.

So we are not here to make promises about the project and what it might bring. We do not know if it will benefit this village. But, we want to understand your views and experiences so that project can be designed to help communities such as yours.

It's important that we listen your ideas and concerns. If you don't want to take part in this discussion, you do not have to. If you do take part, please answer honestly.

We may ask you for your name or take photos of this meeting, but only with your permission. You can tell us if you would prefer that we do not. If you agree, please let us know if you require translation, or there are parts of the discussion you do not understand."

**Confirm consent of participant(s) YES / NO**

Brief description of participants (number, gender, leaders, etc). Names are not necessary, but helpful for sobas etc if they wish to give them.

Presentes:  
Mulheres - 23  
Homens - 31  
Líderes/Seculo - Rosolino João e Fernando João

**1. Approximately how people live in your community?**

Estamos sem chuzza, a nossa terra já está fraca, quase já não produz. Estamos a tentar ver na nossa baixa um

**2. What languages do they speak? (list languages)**

!Xun	
Nhaneka	
Português	

**3. How many males and how many female headed households in the village?**

Nã vivemos cerca de 108 famílias, aproximadamente 1.560 pessoas.

Male  / Female

4. Can many people read and write? (yes / no / most / a few etc)  
Yes  / Most  / A few  / Very few or none

5. Do you or members of this community have access to telephones and internet?  
Yes  / No

Detail: Nós aqui temos alguns miúdos que estiveram a trabalhar em Luanda e outras no Lubango e conseguiram comprar telefone mas a rede não é boa aqui, as vezes tem que subir em árvore para ter acesso.

**6. Who owns the land where you live? Do you have rights over this land?**

Community members  Have title Deed/legal document

Government  Another neighbouring group

A private individual  Unknown

Detail: O Governo é quem nos colocou aqui antes vivíamos na fazenda Boa Lembrança e na localidade de Dinkwenha no Dippingo. Desde aquela data fomos reassentados aqui, estamos a viver sem problemas, tendo a situação da chuzza.

**7. Do you people in this village live and earn income? If so, from what activities? (include numbers and details where possible)**

Formal employment in a job: Frequently  / Occasionally  / Never

Informal employment (labourer/assistant etc): Frequently  / Occasionally  / Never

Business (e.g. small shop or bar): Frequently  / Occasionally  / Never

Growing crops for own use: Frequently  / Occasionally  / Never

Livestock for own use: Frequently  / Occasionally  / Never

Growing crops for selling: Frequently  / Occasionally  / Never

Livestock for selling: Frequently  / Occasionally  / Never

Collecting wild plants for own use: Frequently  / Occasionally  / Never

Collecting wild plants for sale: Frequently  / Occasionally  / Never

Others and details:

Temos um avião que já é deficiente, serve como militar e está na segurança social e reformado e ganha alguma coisa no estado. Alguns têm todo alguma coisa nas vizinhas tanto quando lavram as suas lavras.

8. Who provides support to agriculture and livestock activities here?

- No one, community only  Government   
 Farm schools  Organisations   
 Private sector  Neighbouring communities

Specify provider/others:

Temos a OCADec que nos deu bois, algumas galinhas e uns cabritos para criação, nos deu cabana charnua, catana e sementes.

9. Do community members spend their own money on the following items at least once per year?

- None  Seeds  Tools  Water  Animal feed   
 Pesticides  Fertiliser  Fencing wire  Veterinary services

Others:

nesta nossa área se não recebermos doações encontramos dificuldades na semente. Alguns anos atrás a OCADec estava a o nosso campo colectivo, mas com a seca a terra ficou de novo pobre.

10. Are community members provided with any of these items at least once per year by government or organisations?

- None  Seeds  Tools  Water  Animal feed   
 Pesticides  Fertiliser  Fencing wire  Veterinary services

Others:

Temos recebido algumas sementes e instrumentos como catana, enxada e charnua. Em 2018 recebemos do governo e da OCADec que nos fez acompanhar

11. What crops are grown here and how often? (e.g. maize, onions, etc)

Often	Sometimes	Rarely
Maize (milho)	onion (alho)	Carrot
Sorghum (Massara)	Tomate	
Millet (Massambala)	Repostas	
	couve	

12. If ploughing is carried out, it completed by animals or tractors? Who owns those animals or tractors?

- Animals  / Tractors  / None

Owners/details:

Temos poucos animais de tração e mais arado para lavrar com enxadas. Por isso temos poucas extensões de campo de cultivo.

13. What livestock or small stock owned by community members? (numbers if possible)

Cattle	Goats	Sheep
10 (colectivo)	2 (uma família)	—
Pigs	Chicken	Donkeys
5 (pertence a 3 famílias)	70 aproximadamente de varias famílias	—
Horses	Others	
—	—	

14. Do members of this community look after livestock for other communities or individuals with larger numbers animals?

- Frequently  / Sometimes  / Rarely  / Never

15. Are both men and women active in agriculture and livestock? (tick all that apply)

- Men and women equally involve   
 Women are less involved in agriculture   
 Women are less involved in livestock



Details: As mulheres são as que cuidam mais as galinhas e porcos, já as homens cuidam mais os bois e cabritos.

16. Are the youth more or less active in agriculture and livestock? (tick all that apply)

- Youth are equally involved as older people   
Youth are less involved in agriculture   
Youth are less involved in livestock

Details: Maioria dos jovens aqui, nos ajudam a melhorar ajudam as suas famílias nos campos mas as vezes furem as nas grandes cidades e lá acabam por ficar por muito tempo.

17. Are fields and gardens rain-fed or irrigated?

- Rainfed  / Irrigated  / None

18. For livestock and agriculture in the village, what is the main water source? (Tick all that apply)

- Borehole  Local dam  Large dam   
Piped to village  Shared community taps   
Pipes and taps inside houses  Pipes and taps near houses   
Pipes and taps one area of the settlement   
Rain water collection  Water deliveries by vehicle   
Natural spring/stream/lake

Others: Temos uma fonte de água onde todos que vivem aqui e comunidades vizinhas vêm para tirar água para beber e cozinhar. Os animais vêm aqui.

19. For livestock and agriculture in the village, What would be the preferred water source from the options above and why?

Details: Uma fonte de água local que pudesse bastar a nossa vila e os vizinhos e também criar uma fonte para lavar, para cultivo de hortícolas.

20. Who repairs and pays for repairs of water equipment? (Tick all that apply)

- Ourselves  Local government   
Nobody

5

Others and details of technicians (local, non-local):

Temos tido muitos problemas na reparação do nosso sistema de água. O governo tem demorado muito, e as vezes vendemos famílias para chamar as técnicas.

21. The most frequent water maintenance problem is:

Details: O nosso maior problema é comprar as peças, pagar os técnicos e melhorar a nossa via de acesso para facilitar as deslocações.

22. What benefits/positive aspects do you think this project can have on communities like yours?

Comments:

Achamos que os serviços podem vir a ser mais facilitados, vamos ter técnicos que vão nos ajudar na acompanhamento técnico agrícola, combater as pragas orientações técnicas e outras coisas.

23. What negative aspects do you think this project can have on communities like yours?

Comments:

O nosso problema é quando há possibilidade de o governo fazer alguma coisa aqui na nossa comunidade e não faz. Nós achamos que se vocês vierem trabalhar conosco vamos ganhar mais do que perder.

24. Do you have any concerns or questions about this project you would like to tell us?

What do you think the main barriers might be?

Comments:

Nesta área temos uma baixa que dá para fazer hortas mas a água é pouca. O problema é não ter dinheiro para abrir um furo de água ou fazer um tanque para colheita, água das chuvas para irrigar as lavouras e dar de beber os nossos bois.

6

25. Do you have any other comments or questions for us? If we cannot answer them now, we will do our best to send you the answers.

Comments:

Será que vocês vão voltar mais para nos dizer se este projecto foi aprovado? Será que vocês não são mais aqueles que se vêm tiras infirma depois desaparecem. As ficaram cansados.

"Thank you for taking part. Your answers will help in planning this agriculture project, and helping communities such as this one."

7

Date: 20.01.2022

Time: 1h30'

Location: Mupembati, Grijungo Interviewer(s): Benedicto Quissongo e Gaspar Daniel

"Gostaríamos da sua permissão para lhe fazer perguntas relacionadas com acesso da sua comunidade na pratica de agricultura".

O governo está a planejar iniciar um programa maior para melhorar a pratica Agricola das comunidades, incluindo o sudeste de Angola. O programa inclui melhorar capacidade de pratica Agricola, melhorar a produção e agronegócio

A equipa presente não é do Ministério de Agricultura e Pesca. Mas serão eles que irão implementar o projecto. Estamos aqui para ajudar a recolher informação para melhor planificar o projecto.

Não viemos fazer compromissos sobre o projecto e o que poderá vir como beneficio. Não sabemos se o projecto irá abranger esta aldeia. Mas, queremos ter as vossas opiniões e experiências para que o projecto seja concebido para ajudar as comunidades como a vossa.

É importante ouvir as vossas ideias e preocupações. Se não quiser participar nesta discussão, não precisa fazer parte. Se participar, por favor responda honestamente.

Será necessário o seu nome ou tirar fotografias desta reunião, mas apenas com a sua permissão. Pode dizer-nos se preferir que não o façamos. Se concordar, queira por favor dizer-nos se necessita de tradução, ou se há partes da discussão que não compreende."

**Confirmar consentimento do(s) participante(s) SIM/ NÃO**

Breve descrição dos participantes (número, sexo, líderes, etc.). Os nomes não são necessários, mas importante os nomes dos presentes, etc., se quiserem fornecer.

Presentes:  
- Mulheres: 28  
- Homens: 40  
Lider: Luis Pedro Louisse e Zefirina Pinheiro

**1. Aproximadamente como as pessoas vivem na sua comunidade?**

Estamos limitados em usar o fangue do bican os fipcois têm pouco muitas leis e pagamos muitas. Não estamos bem chiques não estamos a cair.

**2. Que línguas falam? (list languages)**

!xun	
Nhamexa	
Português	

1

3. Quantos homens e mulheres são chefes de família na aldeia?

Masculino  / Feminino

4. Muitas pessoas aqui sabem ler e escrever? (yes / no / most / a few etc.)

Sim  / Maioria  / Pouco  / Muito pouco ou nenhuma

5. Você ou membros desta comunidade tem acesso a telefone e Internet?

Sim  / Não

Details: O líder Luís Pedro e Zefirino são os que têm telefone e conseguem fazer comunicações com outras pessoas, não têm computadores nem internet e não têm como fazer e complicadas.

6. A quem pertence a terra em que vives? Tens direito sobre esta terra?

Membros da comunidade  Tem título de reconhecimento/documento legal

Governo  Outro grupo vizinho

Um indivíduo privado  Desconhecido

Details: Nós beneficiamos de um delimitação de terras e georeferenciamento que facilitou a nós de obter o título de reconhecimento de terra comunitária facilitado pela OCA, DCE e FAU.

7. Vocês aqui na aldeia vivem e têm renda? Se sim, de que Actividades provem a renda? (incluindo números detalhes onde possível)

Emprego formal num emprego: Frequentemente  / Ocasionalmente  / Nunca

Emprego informal (trabalhador/assistente etc.): Frequentemente  / Ocasionalmente  / Nunca

Negocio (e.g. pequena cantina ou bar): Frequentemente  / Ocasionalmente  / Nunca

Cultiva para consumo próprio: Frequentemente  / Ocasionalmente  / Nunca

Cria animais para consume próprio: Frequentemente  / Ocasionalmente  / Nunca

Cultiva para venda: Frequentemente  / Ocasionalmente  / Nunca

Cria animais para venda: Frequentemente  / Ocasionalmente  / Nunca

Recolhe frutos silvestre para consume próprio: Frequentemente  / Ocasionalmente  / Nunca

Recolhe frutos silvestre para venda: Frequentemente  / Ocasionalmente  / Nunca

Others and details:

A que temos 2 membros que são filhos do chefe e líderes tradicionais, que recebem remunerações do estado as outras dependem das labras.

8. Quem providencia a assistência às Actividades Agrícola e criação de animais aqui?

Ninguém, somente a comunidade  Governo

Escolas de campo  Organizações

Sector privado  Comunidades vizinhas

Specify provider/others:

A OCA DCE mais deu apoio para a criação, bem como, do churrasco, cabanas e enchidos. Algumas famílias receberam cabanas para o mel.

9. Os membros da comunidade gastam o próprio dinheiro nos seguintes pelo menos uma vez por ano?

Nenhum  Semente  Instrumentos  Água  Alimento animal

Pesticidas  Fertilizantes  Arame de vedação  Serviços veterinário

Others: Temos toda dificuldades na obtenção de sementes, a maioria via de ~~os~~ crentes mas esta não é a única, as mulheres da here a facilitar as nossas distâncias para compra de sementes e outros instrumentos para agricultura.

10. Os membros da comunidade são providenciados com qualquer item abaixo pelo menos uma vez por ano?

Nenhum  Semente  Instrumentos  Água  Alimento animal

Pesticidas  Fertilizantes  Arame de vedação  Serviços veterinário

Others: Estamos a trabalhar com a OCA DCE desde muito tempo mais do semente, do churrasco, do mel, e galinhas, para a criação. O governo tem poucas vezes aqui e terras toda dificuldade de resolver muitos problemas que a comunidade tem enfrentado.

11. Quais são as culturas são praticadas aqui e com que frequência? (e.g. milho, cebola, etc.)

Sempre	As vezes	Raramente
Milho Passalongo Passambala Feijão	Abacaxiz Feijão-frade	Tomate Cebola Caju Pepino

12. Se a lavoura é feita, com animais ou tratores? Quem é o dono dos animais ou tratores?  
 Animais  / Tratores  / Nenhum

Owners/details: Não temos tratoristas todos fazemos com charreiras e arados e calomias, as nossas lavras são feitas devido as áreas que temos. Temos as cabeças de bois que a COADOC deu.

13. Que tipo de animais ou animais de pequeno porte pertence aos membros da comunidade? (números se possível)

Gado bovino	Caprino	Ovelha
10 (Cadastrados)	7 (Individual)	-
Porcos	Galinhas	Burros
10 (individual)	120 (individual)	-
Cavalos	Outros	
-	-	

14. Os membros desta comunidade cuidam dos animais das outras comunidades ou dos individuais com grande número de animais?

Frequentemente  / As vezes  / Raramente  / Nunca

Alguns membros da aldeia costumam cuidar / Pastar bois de alguns vizinhos vizinhos

15. Ambos homens e mulheres estão activos na pratica Agrícola e criação de animais? (tick all that apply)

Homens e mulheres envolvidos igualmente na agricultura e criação de animais

As mulheres estão menos envolvidas na agricultura

As mulheres estão menos na criação de animais

4

Details: Nas as mulheres cuidamos mais dos animais grandes como boi, cabrito, e quanto aos as mulheres cuidam mais dos galinhas, algumas também cuidam de cabrito e porcos.

16. Os jovens são mais ou menos activos na agricultura e criação de animais? (tick all that apply)

Os jovens estão envolvidos igualmente como os mais velhos

Os jovens estão menos envolvidos na agricultura

Os jovens estão menos envolvidos na criação de animais

Details: Os jovens ajudam na sua maioria a cuidar os mais velhos mais ajudam alguns se forem in nas cidades para fazer algum feio lá e melhor.

17. As lavras e hortas dependem da chuva ou irrigação?

Da chuva  / Da irrigação  / Nenhum

18. Para a criação de animais e agricultura na vila, qual é a principal fonte? (Tick all that apply)

Furo

Chimpaca local

Canalizado para vila

Canalização e torneira dentro das casas

Colecta da água da chuva

Fonte natural/riacho/lago

Cacimba local

Chimpaca grande

Torneiras comunitária partilhadas

Canalização e toneiras perto de casa

Distribuição de água por cisternas

Others: A maioria fonte de captação de água fazemos através de muitas torneiras e torneiras, mas prometem e não nem resolvermos problemas de água para beber.

19. Para criação de animais e agricultura na vila, qual seria a fonte de água preferida a partir das opções acima e porque??

Details: Se for possível arranjar uma chimpaca para abastecimento dos animais e hortas as hortas seria melhor, com a seca que estamos a viver as matas não dão frutos.

20. Quem repara e paga as reparações do equipamento de água? (Tick all that apply)

Nós próprios

Ninguém

Governo local

Outros e detalhes dos técnicos (local, não-local):

O governo promete mais não nem fazer o trabalho dele. Deixou que acabou a rede de distribuição de água, tivemos mais locais onde os animais bebem.

5

21. O maior problema frequente na manutenção de água é:

Details: A compra de peças para a substituição  
sistemas técnicos, manutenção técnica.  
precisamos de mais dinheiro.

22. Que benefícios/aspectos positivos pensas que este projecto pode ter em comunidades como a sua?

Comments: Aumenta na produção agrícola namas  
causam aqui limpa e vai reduzir muito  
doenças mais de se o governo não for esse  
peças aqui não trabalham muito mais  
não fazem.

23. Que aspectos negativos pensas que este projecto pode vir a trazer na comunidade em comunidades como a sua?

Comments: falta de implementação do projeto  
da mesma localidade.

24. Tem alguma preocupação ou questões acerca deste projecto que gostaria de nos dizer?? Que barreiras pensas que podem vir a ser?

Comments: Gostaria mais imenso que nos  
pudessem montar um sistema de água  
aqui para facilitar o consumo e higiene  
de algumas partes da comunidade sobre  
muito com a seca e quase sem solução  
temas encontradas.

25. Tem alguma pergunta a fazer-nos? Se não as pudermos responder agora, faremos o nosso melhor para lhe enviar as respostas.

Comments: Quem são vocês?  
Quem nós mandam?  
Deixa ser o teu não consegue mesmo não  
fazer alguma coisa aqui?  
As pessoas têm sido muitas e as vezes  
ficamos alheios.

"Obrigado por ter participado. As suas respostas irão ajudar no planeamento da entrega de vacinas de Angola a comunidades como esta."

Data: 13-11-2022

Hora: 10h30'

Localização: Ojonde, Oshimoholo Entrevistador(es): Gaper e Benedito

"Gostaríamos da sua permissão para lhe fazer perguntas relacionadas com o acesso da sua comunidade à água.

O governo está a planear iniciar um projecto maior para melhorar a agricultura nas comunidades, incluindo no sul de Angola. Isto poderá incluir a melhoria da formação em agricultura, irrigação, melhoria da produção e práticas empresariais agrícolas.

Não somos do Ministério da Agricultura e Pescas. Eles vão implementar o projecto. Estamos a ajudar a recolher informações para planear este projecto.

Portanto, não estamos aqui para fazer promessas sobre o projecto e o que ele pode trazer. Não sabemos se irá beneficiar esta aldeia. Mas, queremos compreender as suas opiniões e experiências para que o projecto possa ser concebido para ajudar comunidades como a sua.

É importante que ouçamos as suas ideias e preocupações. Se não quiser participar nesta discussão, não tem de o fazer. Se participar, por favor responda honestamente.

Podemos pedir-lhe o seu nome ou tirar fotografias desta reunião, mas apenas com a sua permissão. Pode dizer-nos se preferir que nós não o façamos. Se concordar, queira informar-nos se necessitar de tradução, ou há partes da discussão que não compreende".

Confirmar consentimento do(s) participante(s) SIM / NÃO

Breve descrição dos participantes (número, sexo, líderes, etc.). Os nomes não são necessárias, mas úteis para as sobas, etc., se desejarem dar-lhes.

Estiveram presentes 11, sendo 7 homens, 4 mulheres e 1 criança, incluindo o director do Gabinete do Administrador do Oshimoholo-Cajima e o Seba Njan Amelindo.

1. Aproximadamente como as pessoas vivem na sua comunidade?

Nós aqui temos tido muitos problemas de saúde (mal nutricao), não tem os tido semente, bois, charruas e outras coisas mais.

2. Que línguas falam? (listar línguas)

!Xun	Tchokwe
Oshiwambo	
Português	

3. Quantos machos e quantas fêmeas chefiam os lares na aldeia?

Homem  / Feminino

4. Muitas pessoas sabem ler e escrever? (sim / não / a maioria / algumas poucas, etc.)

Sim  / A maioria  / Alguns  / Muito poucos ou nenhum

5. Você ou membros desta comunidade têm acesso a telefones e Internet?

Sim  / Não

Detalhe:

Não temos rede e nem sequer temos telefone. Não conseguimos fazer nada. Só mesmo ir até Ondjiva para telefonar, ou Nêhene

6. A quem pertence a terra onde vive? Tem direitos sobre esta terra?

Membros da comunidade  Ter título Escritura/documento legal

Governo  Outro grupo vizinho

Um particular  Desconhecido

Detalhe:

Estamos aqui porque o Governo nos disse para ficarmos aqui e esperar os operários.

7. Você, nesta aldeia, vivem e ganham rendimentos? Em caso afirmativo, de que actividades? (incluir números e detalhes sempre que possível)

Emprego formal num emprego: Frequentemente  / Ocasionalmente  / Nunca

Emprego informal (operário/assistente, etc.): Frequentemente  / Ocasionalmente  / Nunca

Negócios (por exemplo, pequena loja ou bar): Frequentemente  / Ocasionalmente  / Nunca

Cultivo de culturas para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Criação de gado para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Cultivo de culturas para venda: Frequentemente  / Ocasionalmente  / Nunca

Gado para venda: Frequentemente  / Ocasionalmente  / Nunca

Recolha de plantas selvagens para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Recolha de plantas selvagens para venda: Frequentemente  / Ocasionalmente  / Nunca

Outros e detalhes:

Nós aqui se tivermos um doente da comunidade (velhos) e tratamos a pessoa, mas não vendemos. Os bantus não nos pedem serviços para fazer e nos pagar.

8. Quem presta apoio às actividades agrícolas e pecuárias aqui?

- Ninguém, apenas a comunidade  Governo   
 Escolas agrícolas  Organizações   
 Sector privado  Comunidades vizinhas

Especificar fornecedor/outros:

A OCASEC a alguns anos nos ajudava com bois e charreatas, também bois mas agora estamos a espera do FRESAN. O Governo fala que vai ajudar e as vezes não trás a sua promessa.

9. Os membros da comunidade gastam o seu próprio dinheiro nos seguintes itens pelo menos uma vez por ano?

- Nenhum  Sementes  Ferramentas  Água   
 Alimentação animal  Pesticidas  Fertilizante   
 Arame de vedação  Serviços veterinários

Outros:

Nós não conseguimos produzir o suficiente e não temos nada para comprar ou ganhar dinheiro para comprar outras coisas.

10. Os membros da comunidade recebem algum destes artigos pelo menos uma vez por ano pelo governo ou organizações?

- Nenhum  Sementes  Ferramentas  Água   
 Alimentação animal  Pesticidas  Fertilizante   
 Arame de vedação  Serviços veterinários

Outros:

Nós este ano estamos a espera do FRESAN para nos trazer o que nos prometeram. Charreatas, semente, catanas, enxadas e outras coisas mais.

11. Que culturas são cultivadas aqui e com que frequência? (por exemplo, milho, cebolas, etc.)

Muitas vezes	Por vezes	Raramente
Marrango Marrambala Feijão	Milho abobora	

12. Se a lavoura for efectuada, é completada por animais ou tractores? A quem pertencem esses animais ou tractores?

- Animais  / Tractores  / Nenhum

3

Proprietários/detalhes:

Os animais que vem aqui pertencem aos vizinhos. Só vem trabalhar nas nossas lavras se formos trabalhar nas lavras deles.

13. Que gado ou pequeno gado pertencente a membros da comunidade? (números se possível)

Bovinos	Caprinos	Ovelhas
—	8	—
Suínos	Galinha	Burros
5	31	—
Cavalos	Outros	
—	—	

14. Os membros desta comunidade cuidam do gado para outras comunidades ou indivíduos com maior número de animais?

- Frequentemente  / Por vezes  / Raramente  / Nunca

15. Tanto homens como mulheres são activos na agricultura e na pecuária? (assinale todas as que se aplicam)

- Homens e mulheres envolvem igualmente   
 As mulheres estão menos envolvidas na agricultura   
 As mulheres estão menos envolvidas no gado

Detalhes:

Neste aldeia tanto homens como mulheres cada um possui a sua parcela para lavrar.

16. Os jovens são mais ou menos activos na agricultura e na pecuária? (assinale todas as que se aplicam)

- Os jovens estão igualmente envolvidos como os mais velhos   
 Os jovens estão menos envolvidos na agricultura   
 Os jovens estão menos envolvidos no gado

Detalhes:

Para cuidar os animais e na preparação das lavras os jovens se envolvem muito e fazem o pasto dos animais. Mas estes animais não são da comunidade San.

4

17. Os campos e jardins são alimentados pela chuva ou irrigados?

Chuva  / Irrigado  / Nenhum

18. Para a pecuária e agricultura da aldeia, qual é a principal fonte de água? (Assinalar todas as que se aplicam)

Puro de sondagem  Poço escavado localmente   
Barragem local  Grande barragem   
Encanada para a aldeia  Torneiras comunitárias partilhadas   
Canos e torneiras dentro de casas  Canos e torneiras perto de casas   
Tubos e torneiras numa área do assentamento   
Recolha de água da chuva  Entregas de água por veículo   
Primavera/jusante/floco natural

Outros:

Só dependemos das chuvas para as nossas lavras. Com esta seca está muito difícil.

19. Para a pecuária e agricultura da aldeia, Qual seria a fonte de água preferida a partir das opções acima e porquê?

Detalhes:

Seu q bom se tivessemos uma de irrigação, um bebedouro para os animais e também uma fonte para as pessoas, porque sofremos muito com a água.

20. O problema mais frequente de manutenção da água é:

Detalhes:

Não temos uma fonte própria e assim o nosso problema é colocarem uma fonte de água boa

21. Que competências e apoio são mais necessários para melhorar os meios de subsistência na sua comunidade? Por favor, assegure-se de que as actividades são avaliadas em importância!

Infra-estruturas de água para as culturas: Mais importante  / Menos importante  / Não necessário

Infra-estruturas de água para o gado: Mais importante  / Menos importante  / Não necessário

Criação de gado e treino de saúde: Mais importante  / Menos importante  / Não é necessário

Formação em produção e gestão de culturas: Mais importante  / Menos importante  / Não é necessário

Melhor acesso aos mercados locais: Mais importante  / Menos importante  / Não necessário

Sementes, fertilizantes, pesticidas, ferramentas agrícolas: Mais importante  / Menos importante  / Não é necessário

Medicamentos veterinários, ração animal, equipamento: Mais importante  / Menos importante  / Não necessário

5

Detalhes:

Não temos serviços, não temos gado, não temos sementes. Se vocês puderem nos ajudar nestas coisas todas nós vamos gostar e vamos dar o nosso melhor porque as nossas crianças sofrem muito.

22. Que benefícios/positivos pensa que este projecto pode ter em comunidades como a sua?

Comentários:

Está a ver que ~~está~~ vai ajudar a melhorar a nossa vida porque vai aumentar a produção agrícola e melhorar as vias de acesso.

23. Que aspectos negativos pensa que este projecto pode ter em comunidades como a sua?

Comentários:

Estamos ansiosos e ver o projecto aqui na nossa aldeia, o problema é se não acontecer. Já temos recebido muitas promessas e nada acontece.

24. Tem alguma preocupação ou pergunta sobre este projecto que gostaria de nos transmitir? Quais acha que poderão ser as principais barreiras?

Comentários:

Quando é que esse projecto vai começar ou é só mais uma promessa. Temos muitas necessidades e preocupações que achamos que o governo deveria dar algumas respostas.

25. Tem outros comentários ou perguntas para nós? Se não pudermos responder agora, faremos o nosso melhor para lhe enviar as respostas.

Comentários:

- Nós queremos mais para tracção, charreiras, estradas melhoradas, sementes, escola e outras coisas mais.

"Obrigado por ter participado. As vossas respostas irão ajudar no planeamento deste projecto agrícola, e ajudar comunidades como esta".

6



Data: 12. 11. 2022

Hora: 8h30'

Localização: OSHANCHO - CAVALA

Entrevistador(es): Bemedito e Gaspar

"Gostaríamos da sua permissão para lhe fazer perguntas relacionadas com o acesso da sua comunidade à água.

O governo está a planear iniciar um projecto maior para melhorar a agricultura nas comunidades, incluindo no sul de Angola. Isto poderá incluir a melhoria da formação em agricultura, irrigação, melhoria da produção e práticas empresariais agrícolas.

Não somos do Ministério da Agricultura e Pescas. Eles vão implementar o projecto. Estamos a ajudar a recolher informações para planear este projecto.

Portanto, não estamos aqui para fazer promessas sobre o projecto e o que ele pode trazer. Não sabemos se irá beneficiar esta aldeia. Mas, queremos compreender as suas opiniões e experiências para que o projecto possa ser concebido para ajudar comunidades como a sua.

É importante que ouçamos as suas ideias e preocupações. Se não quiser participar nesta discussão, não tem de o fazer. Se participar, por favor responda honestamente.

Podemos pedir-lhe o seu nome ou tirar fotografias desta reunião, mas apenas com a sua permissão. Pode dizer-nos se preferir que nós não o façamos. Se concordar, queira informar-nos se necessitar de tradução, ou há partes da discussão que não compreende".

Confirmar consentimento do(s) participante(s) SIM / NÃO

Breve descrição dos participantes (número, sexo, líderes, etc.). Os nomes não são necessários, mas úteis para os sabas, etc., se desejarem dar-lhes.

14 participantes, sendo 5 homens e 9 mulheres. Estiveram também presentes Soba Cahito Hupindi, Secretária Nankalemo Hupindi e um representante de administração comunal. Directores do Gpe. de Administração Comunal.

1. Aproximadamente como as pessoas vivem na sua comunidade?

Por enquanto não temos problemas de doença. É só a seca e pouco apoio com os inputs agrícolas.

2. Que línguas falam? (listar línguas)

!Xun	
Oshiwambo	
Português	

3. Quantos machos e quantas fêmeas chefiam os lares na aldeia?

Homem  / Feminino

4. Muitas pessoas sabem ler e escrever? (sim / não / a maioria / algumas poucas, etc.)

Sim  / A maioria  / Alguns  / Muito poucos ou nenhum

5. Você ou membros desta comunidade têm acesso a telefones e Internet?

Sim  / Não

Detalhe:

Não temos rede de telefone aqui. Só agora fue começaram a montar a antena da UNICEL aqui na Comuna.

6. A quem pertence a terra onde vive? Tem direitos sobre esta terra?

Membros da comunidade  Ter título Escritura/documento legal

Governo  Outro grupo vizinho

Um particular  Desconhecido

Detalhe:

A terra e nossa o Governo e seu mas ele fez um piece e estamos aqui de graça e estamos a viver.

7. Vocês, nesta aldeia, vivem e ganham rendimentos? Em caso afirmativo, de que actividades? (incluir números e detalhes sempre que possível)

Emprego formal num emprego: Frequentemente  / Ocasionalmente  / Nunca

Emprego informal (operário/assistente, etc.): Frequentemente  / Ocasionalmente  / Nunca

Negócios (por exemplo, pequena loja ou bar: Frequentemente  / Ocasionalmente  / Nunca

Cultivo de culturas para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Criação de gado para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Cultivo de culturas para venda: Frequentemente  / Ocasionalmente  / Nunca

Gado para venda: Frequentemente  / Ocasionalmente  / Nunca

Recolha de plantas selvagens para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Recolha de plantas selvagens para venda: Frequentemente  / Ocasionalmente  / Nunca

Outros e detalhes:

Recolhemos também mel e castanhas e frutos silvestres. Estes callamos e consumimos. Nos ajuda também, no tempo da seca.

8. Quem presta apoio às actividades agrícolas e pecuárias aqui?

- Ninguém, apenas a comunidade  Governo   
 Escolas agrícolas  Organizações   
 Sector privado  Comunidades vizinhas

Especificar fornecedor/outros:

Antes era a OCADEL, para este ano recebeu-me do FRESAN alguns instrumentos agrícolas como catanas, uma charua, enxada, picareta, bico e machados.

9. Os membros da comunidade gastam o seu próprio dinheiro nos seguintes itens pelo menos uma vez por ano?

- Nenhum  Sementes  Ferramentas  Água   
 Alimentação animal  Pesticidas  Fertilizante   
 Arame de vedação  Serviços veterinários

Outros:

Nós não temos tido produção que chegue para vender e ter dinheiro para comprar ou recomeçar a lavoura com sementes e outros.

10. Os membros da comunidade recebem algum destes artigos pelo menos uma vez por ano pelo governo ou organizações?

- Nenhum  Sementes  Ferramentas  Água   
 Alimentação animal  Pesticidas  Fertilizante   
 Arame de vedação  Serviços veterinários

Outros:

Vamos receber semente de milho e mixango do FRESAN e outras vezes pela OCADEL, mas nem é sempre.

11. Que culturas são cultivadas aqui e com que frequência? (por exemplo, milho, cebolas, etc.)

Muitas vezes	Por vezes	Raramente
Massango Milho Feijão maciudo Mamaibala	cebola	

12. Se a lavoura for efectuada, é completada por animais ou tractores? A quem pertencem esses animais ou tractores?

- Animais  / Tractores  / Nenhum

3

Proprietários/detalhes:

Os animais que usamos são os que tinhamos recebido da OCADEL e as vezes a administração tem ajudado nas lavouras, os vizinhos também se trabalham na lavoura dele antes.

13. Que gado ou pequeno gado pertencente a membros da comunidade? (números se possível)

Bovinos	Caprinos	Ovelhas
	4	
Suínos	Galinha	Burros
2	9	
Cavalos	Outros	

14. Os membros desta comunidade cuidam do gado para outras comunidades ou indivíduos com maior número de animais?

- Frequentemente  / Por vezes  / Raramente  / Nunca

15. Tanto homens como mulheres são activos na agricultura e na pecuária? (assinale todas as que se aplicam)

- Homens e mulheres envolvem igualmente   
 As mulheres estão menos envolvidas na agricultura   
 As mulheres estão menos envolvidas no gado

Detalhes:

As mulheres ficam mais galinhas.

16. Os jovens são mais ou menos activos na agricultura e na pecuária? (assinale todas as que se aplicam)

- Os jovens estão igualmente envolvidos como os mais velhos   
 Os jovens estão menos envolvidos na agricultura   
 Os jovens estão menos envolvidos no gado

Detalhes:

Todos nós aqui participamos porque nos ajuda todos.

4

17. Os campos e jardins são alimentados pela chuva ou irrigados?

Chuva  / Irrigado  / Nenhum

18. Para a pecuária e agricultura da aldeia, qual é a principal fonte de água? *(Assinalar todas as que se aplicam)*

Furo de sondagem  Poço escavado localmente   
Barragem local  Grande barragem   
Encanada para a aldeia  Torneiras comunitárias partilhadas   
Canos e torneiras dentro de casas  Canos e torneiras perto de casas   
Tubos e torneiras numa área do assentamento   
Recolha de água da chuva  Entregas de água por veículo   
Primavera/jusante/floco natural

Outros:

O governo abriu um furo de água e o furo não tem ajudado para o consumo.

19. Para a pecuária e agricultura da aldeia, Qual seria a fonte de água preferida a partir das opções acima e porquê?

Detalhes:

Se for possível um sistema de irrigação seria bom, mas achamos que é muito cara e depois também a água é pouca.

20. O problema mais frequente de manutenção da água é:

Detalhes:

O furo de água é recente e não apresenta nenhum problema.

21. Que competências e apoio são mais necessários para melhorar os meios de subsistência na sua comunidade? Por favor, assegure-se de que as actividades são avaliadas em importância!

Infra-estruturas de água para as culturas: Mais importante  / Menos importante  / Não necessário

Infra-estruturas de água para o gado: Mais importante  / Menos importante  / Não necessário

Criação de gado e treino de saúde: Mais importante  / Menos importante  / Não é necessário

Formação em produção e gestão de culturas: Mais importante  / Menos importante  / Não é necessário

Melhor acesso aos mercados locais: Mais importante  / Menos importante  / Não necessário

Sementes, fertilizantes, pesticidas, ferramentas agrícolas: Mais importante  / Menos importante  / Não é necessário

Medicamentos veterinários, ração animal, equipamento: Mais importante  / Menos importante  / Não necessário

5

Detalhes:

As vias de acesso não estão boas. se pudessem vir trabalhar na estrada da aldeia/comuna até onctiva seria bom porque adreemos muito. as carras não vem e a comunicação fuase que não existe.

22. Que benefícios/positivos pensa que este projecto pode ter em comunidades como a sua?

Comentários:

Podé vir melhorar as nossas vidas, vai aumentar a produção agrícola, vai aumentar os meios de produção e melhorar as vias de acesso.

23. Que aspectos negativos pensa que este projecto pode ter em comunidades como a sua?

Comentários:

Primeiro é se o projecto não vier aqui na nossa aldeia, a outra é se beneficia algum e nós os San não receber nada.

24. Tem alguma preocupação ou pergunta sobre este projecto que gostaria de nos transmitir? Quais acha que poderão ser as principais barreiras?

Comentários:

Atraso na entrega de sementes, ausência das técnicas para o acompanhamento, ausência das pessoas <sup>(supremacia)</sup> na comunidade.

25. Tem outros comentários ou perguntas para nós? Se não pudermos responder agora, faremos o nosso melhor para lhe enviar as respostas.

Comentários:

Quando é que vão começar a implementar este projecto na nossa localidade?

"Obrigado por ter participado. As vossas respostas irão ajudar no planeamento deste projecto agrícola, e ajudar comunidades como esta".

6

Data: 07-12-2022

Hora: 09:30

Localização: Longa  
Auto Guanandé

Entrevistador(es): Eduardo Kalumbi

\*Gostariamos da sua permissão para lhe fazer perguntas relacionadas com o acesso da sua comunidade à água.

O Governo está a planear iniciar um projecto maior para melhorar a agricultura nas comunidades, incluindo no Sul de Angola. Isto poderá incluir a melhoria da formação em agricultura, irrigação, melhoria da produção e práticas empresariais agrícolas.

Não somos do Ministério da Agricultura e Pescas. Eles vão implementar o projecto. Estamos a ajudar a recolher informações para planear este projecto.

Portanto, não estamos aqui para fazer promessas sobre o projecto e o que ele pode trazer. Não sabemos se irá beneficiar esta Aldeia. Mas, queremos compreender as suas opiniões e experiências para que o projecto possa ser concebido para ajudar comunidades como a sua.

É importante que ouçamos as suas ideias e preocupações. Se não quiser participar nesta discussão, não tem de o fazer. Se participar, por favor responda honestamente.

Podemos pedir-lhe o seu nome ou tirar fotografias desta reunião, mas apenas com a sua permissão. Pode dizer nos se preferir que nós não o façamos. Se concordar, queira informar-nos se necessita de tradução, ou há partes de discussão que não compreende.

Confirmar consentimento do(s) participante(s) SIM / NÃO

Breve descrição dos participantes (número, sexo, líderes, etc.). Os nomes não são necessários, mas úteis para os sobas, etc., se desejarem dar-lhes:

A comunidade son do longa é composta por 23 famílias que correspondem a 138 pessoas entre elas 97 homens e 91 mulheres. Sendo 21 homens são chefes de família e duas viúvas.

1. Aproximadamente como as pessoas vivem na sua comunidade?

2. Que línguas falam? (listar línguas)

Kung  
Nyanquela  
Chaluse

3. Quantos machos e quantas fêmeas chefiam os lares na aldeia?

Homem  / Feminino

4. Muitas pessoas sabem ler e escrever? (sim / não / a maioria / algumas poucas, etc.)

21

Sim  / A maioria  / Alguns  / Muito poucos ou nenhum  de água para membros do seu agregado familiar?

5. Você ou membros desta comunidade têm acesso a telefones e Internet?

Sim  / Não

Detalhe: Nunca recebemos telefones para saber usar ou ter acesso a internet.

6. A quem pertence a terra onde vive? Tem direitos sobre esta terra?

Membros da comunidade  Ter título Escritura/documento legal

Governo  Outro grupo vizinho

Um particular  de Desconhecido  de

Detalhe: Não temos documentos que comprovam que a terra nos pertence.

7. Vocês, nesta aldeia, vivem e ganham rendimentos? Em caso afirmativo, de que actividades? (Incluir números e detalhes sempre que possível)

Emprego formal num emprego: Frequentemente  / Ocasionalmente  / Nunca

Emprego informal (operário/assistente, etc.): Frequentemente  / Ocasionalmente  / Nunca

Negócios (por exemplo, pequena loja ou bar): Frequentemente  / Ocasionalmente  / Nunca

Cultivo de culturas para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Criação de gado para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Cultivo de culturas para venda: Frequentemente  / Ocasionalmente  / Nunca

Gado para venda: Frequentemente  / Ocasionalmente  / Nunca

Recolha de plantas selvagens para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Recolha de plantas selvagens para venda: Frequentemente  / Ocasionalmente  / Nunca

Outros e detalhes:

- Nunca praticamos actividades comerciais por não nunca temos rendimentos na nossa aldeia.

8. Quem presta apoio às actividades agrícolas e pecuárias aqui?

- Ninguém, apenas a comunidade  Governo   
 Escolas agrícolas  Organizações   
 Sector privado  Comunidades vizinhas

Especificar fornecedor/outros:

*Temas recebido apoio das Organizações da sociedade civil, ONG como a MEXITA e que frequentemente fazem investimentos e material de trabalho.*

9. Os membros da comunidade gastam o seu próprio dinheiro nos seguintes itens pelo menos uma vez por ano?

- Nenhum  Sementes  Ferramentas  Água   
 Alimentação animal  Pesticidas  Fertilizante   
 Arame de vedação  Serviços veterinários

Outros:

*Nunca temos dinheiro para gastar com compras de materiais de organizações e que dão ferramentas e sementes.*

10. Os membros da comunidade recebem algum destes artigos pelo menos uma vez por ano pelo governo ou organizações?

- Nenhum  Sementes  Ferramentas  Água   
 Alimentação animal  Pesticidas  Fertilizante   
 Arame de vedação  Serviços veterinários

Outros:

*A ONB-MEXITA tem nos dado sementes e alguns materiais de trabalho.*

11. Que culturas são cultivadas aqui e com que frequência? (por exemplo, milho, cebolas, etc.)

- Muitas vezes  Por vezes  Raramente

*Massango  
Mansambala  
Milho e  
Feijão*

12. Se a lavoura for efectuada, é completada por animais ou tractores? A quem pertencem esses animais ou tractores?

- Animais  / Tractores  / Nenhum

Proprietários/detalhes:

*- A nossa comunidade nunca recebeu ofertas de animais ou tractores para trabalhar a terra.*

13. Que gado ou pequeno gado pertencente a membros da comunidade? (números se possível)

Bovinos	Caprinos	Ovelhas
N/A	N/A	N/A
Suínos	Galinha	Burros
N/A	N/A	N/A
Cavalos	Outros	
N/A	N/A	

14. Os membros desta comunidade cuidam do gado para outras comunidades ou indivíduos com maior número de animais?

- Frequentemente  / Por vezes  / Raramente  / Nunca

15. Tanto homens como mulheres são activos na agricultura e na pecuária? (assinale todas as que se aplicam)

- Homens e mulheres envolvem igualmente   
 As mulheres estão menos envolvidas na agricultura   
 As mulheres estão menos envolvidas no gado

Detalhes: *A agricultura pode não ser a actividade principal de san mas todos trabalham para beneficiar as suas famílias.*

16. Os jovens são mais ou menos activos na agricultura e na pecuária? (assinale todas as que se aplicam)

- Os jovens estão igualmente envolvidos como os mais velhos   
 Os jovens estão menos envolvidos na agricultura   
 Os jovens estão menos envolvidos no gado

Detalhes:

*- Os jovens trabalham com os homens mais experientes para aprender.*

17. Os campos e jardins são alimentados pela chuva ou irrigados?

- Chuva  / Irrigado  / Nenhum

18. Para a pecuária e agricultura da aldeia, qual é a principal fonte de água? (Assinalar todas as que se aplicam)

- Furo de sondagem  Poço escavado localmente   
Barragem local  Quilómetros de barragem   
Fornalha para a aldeia  Fontes comunitárias partilhadas   
Canais e fontes dentro das casas  Canais e fontes perto das casas   
Tubos e fontes numa área de assentamento   
Recorrido da água da chuva  Entregas de água por veículo   
Reserva/distribuição natural

Detalhes:

- Não tem água canalizada nas comunidades para beneficiar a população.

19. Para a pecuária e agricultura da aldeia, qual seria a fonte de água preferida a partir das opções acima e porquê?

Detalhes:

- Fornalha comunitária partilhada facilitaria a vida das nossas comunidades.  
- Seria muito bom ter os canais e fontes perto das casas.

20. O problema mais frequente de manutenção da água é:

Detalhes:

- Nunca tivemos tais serviços para saber quais seriam os problemas de manutenção.

21. Que competências e apoio são mais necessários para melhorar os meios de subsistência na sua comunidade? Por favor, assegure-se de que as actividades são avaliadas em importância!

Infra-estruturas de água para as culturas: Mais importante  Menos importante  Não necessário

Infra-estruturas de água para o gado: Mais importante  Menos importante  Não necessário

Criação de gado e treino de saúde: Mais importante  Menos importante  Não é necessário

Fornalha em produção e gestão de culturas: Mais importante  Menos importante  Não é necessário

Melhor acesso aos mercados locais: Mais importante  Menos importante  Não necessário

Serviços, técnicas, produtos, ferramentas agrícolas: Mais importante  Menos importante  Não é necessário

Medicamentos veterinários, repto animal, equipamento: Mais importante  Menos importante  Não necessário

Detalhes:

As comunidades não precisam muito desse tipo de serviços.

22. Que benefícios/positivos pensa que este projecto pode ter em comunidades como a sua?

Comentários:

- A vida em geral irá melhorar nas comunidades com

23. Que aspectos negativos pensa que este projecto pode ter em comunidades como a sua?

Comentários:

- Os implementadores do projecto devem focar-se em cumprir com os objectivos do projecto. Não devem desviar-se com ambições individuais.

24. Tem alguma preocupação ou pergunta sobre este projecto que gostaria de nos transmitir? Quais acha que poderão ser as principais barreiras?

Comentários:

- Temos recebido pessoas que querem implementar projectos mas não se voltaram para cumprir com as suas promessas.

25. Tem outros comentários ou perguntas para nós? Se não pudermos responder agora, faremos o nosso melhor para lhe enviar as respostas.

Comentários:

- Temos apenas agradecido pela preocupação.

Data: 07-12-2022 Hora: 11:25  
 Localização: Longa Cuito Cuanavale Entrevistador(es): Eduardo Kalumba

\*Gostariamos da sua permissão para lhe fazer perguntas relacionadas com o acesso da sua comunidade à água

O Governo está a planear iniciar um projecto maior para melhorar a agricultura nas comunidades, incluindo no Sul de Angola. Isto poderá incluir a melhoria da formação em agricultura, irrigação, melhoria da produção e práticas empresariais agrícolas

Não somos do Ministério da Agricultura e Pescas. Eles vão implementar o projecto. Estamos a ajudar a recolher informações para planear este projecto.

Portanto, não estamos aqui para fazer promessas sobre o projecto e o que ele pode trazer. Não sabemos se irá beneficiar esta Aldeia. Mas, queremos compreender as suas opiniões e experiências para que o projecto possa ser concebido para ajudar comunidades como a sua.

É importante que ouçamos as suas ideias e preocupações. Se não quiser participar nesta discussão, não tem de o fazer. Se participar, por favor responda honestamente.

Podemos pedir-lhe o seu nome ou tirar fotografias desta reunião, mas apenas com a sua permissão. Pode dizer-nos se preferir que nós não o façamos. Se concordar, queira informar-nos se necessitar de tradução, ou há partes da discussão que não compreenda.

Confirmar consentimento do(s) participante(s) SIM / NÃO

Breve descrição dos participantes (número, sexo, líderes, etc.). Os nomes não são necessários, mas úteis para os sobas, etc., se desejarem dar-lhes.

A comunidade San do Longa é composta por 33 famílias que correspondem a 138 pessoas entre elas 47 homens e 91 mulheres. Sendo 21 homens são chefes de família e deusas Vivere.

1. Aproximadamente como as pessoas vivem na sua comunidade?

2. Que línguas falam? (listar línguas)

Kungu  
 Ngariguela  
 Chokwe

3. Quantos machos e quantas fêmeas chefiam os lares na aldeia?  
 Homem  / Feminino

4. Muitas pessoas sabem ler e escrever? (sim / não / a maioria / algumas poucas, etc.)  
 27 62

Sim  / A maioria  / Alguns  / Muito poucos ou nenhum  de água para membros do seu agregado familiar?

5. Você ou membros desta comunidade têm acesso a telefones e Internet?  
 Sim  / Não

Detalhe: Não temos acesso a telefones ou aparelhos para saber usar.

6. A quem pertence a terra onde vive? Tem direitos sobre esta terra?

Membros da comunidade  Ter título Escritura/documento legal

Governo  Outro grupo vizinho

Um particular  de Desconhecido  de

Detalhe: Vivemos nemas terras mas não temos documentos que pode comprovar que nos pertence.

7. Vocês, nesta aldeia, vivem e ganham rendimentos? Em caso afirmativo, de que actividades? (incluir números e detalhes sempre que possível)

Emprego formal num emprego: Frequentemente  / Ocasionalmente  / Nunca

Emprego informal (operário/assistente, etc.): Frequentemente  / Ocasionalmente  / Nunca

Negócios (por exemplo, pequena loja ou bar): Frequentemente  / Ocasionalmente  / Nunca

Cultivo de culturas para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Criação de gado para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Cultivo de culturas para venda: Frequentemente  / Ocasionalmente  / Nunca

Gado para venda: Frequentemente  / Ocasionalmente  / Nunca

Recolha de plantas selvagens para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Recolha de plantas selvagens para venda: Frequentemente  / Ocasionalmente  / Nunca

Outros e detalhes:  
 Não recebemos dinheiro do governo para termos rendimentos.

8. Quem presta apoio às actividades agrícolas e pecuárias aqui?

- Ninguém, apenas a comunidade  Governo   
 Escolas agrícolas  Organizações   
 Sector privado  Comunidades vizinhas

Especificar fornecedor/outros:

A ONG - MBKITA tem apoiado a nossa comunidade com formação e sempre acompanhada de materiais de trabalho.

9. Os membros da comunidade gastam o seu próprio dinheiro nos seguintes itens pelo menos uma vez por ano?

- Nenhum  Sementes  Ferramentas  Água   
 Alimentação animal  Pesticidas  Fertilizante   
 Arame de vedação  Serviços veterinários

Outros:

Não temos dinheiro para gastar. As organizações aqui tem apoiado com algumas coisas que precisamos.

10. Os membros da comunidade recebem algum destes artigos pelo menos uma vez por ano pelo governo ou organizações?

- Nenhum  Sementes  Ferramentas  Água   
 Alimentação animal  Pesticidas  Fertilizante   
 Arame de vedação  Serviços veterinários

Outros:

Organizações como a MBKITA traz sempre algumas sementes e materiais de trabalho.

11. Que culturas são cultivadas aqui e com que frequência? (por exemplo, milho, cebolas, etc.)

- Muitas vezes  Por vezes  Raramente

Massambala  
 - Massanga  
 - Milho  
 - Feijão

12. Se a lavoura for efectuada, é completada por animais ou tractores? A quem pertencem esses animais ou tractores?

- Animais  / Tractores  / Nenhum

Proprietários/detalhes: - A nossa comunidade nunca é contemplada nas práticas do governo para receber ofertas de tractores ou animais.

13. Que gado ou pequeno gado pertencente a membros da comunidade? (números se possível)

Bovinos	Caprinos	Ovelhas
N/A	N/A	N/A
Suínos	Galinha	Burros
N/A	N/A	N/A
Cavalos	Outros	
N/A	N/A	

14. Os membros desta comunidade cuidam do gado para outras comunidades ou indivíduos com maior número de animais?

- Frequentemente  / Por vezes  / Raramente  / Nunca

15. Tanto homens como mulheres são activos na agricultura e na pecuária? (assinale todas as que se aplicam)

- Homens e mulheres envolvem igualmente   
 As mulheres estão menos envolvidas na agricultura   
 As mulheres estão menos envolvidas no gado

Detalhes:

- Todos trabalham para dar o melhor da família.

16. Os jovens são mais ou menos activos na agricultura e na pecuária? (assinale todas as que se aplicam)

- Os jovens estão igualmente envolvidos como os mais velhos   
 Os jovens estão menos envolvidos na agricultura   
 Os jovens estão menos envolvidos no gado

Detalhes:

- Os jovens trabalham com as mães velhas para aprender.

17. Os campos e jardins são alimentados pela chuva ou irrigados?

- Chuva  / Irrigado  / Nenhum



18. Para a pecuária e agricultura da aldeia, qual é a principal fonte de água? (Assinalar todas as que se aplicam)

- Furo de sondagem  Poço escavado localmente   
Barragem local  Grande barragem   
Encanada para a aldeia  Torneiras comunitárias partilhadas   
Canos e torneiras dentro de casas  Canos e torneiras perto de casas   
Tubos e torneiras numa área do assentamento   
Recolha de água da chuva  Entregas de água por veículo   
Primavera/jusante/floco natural

Outros: A nossa comunidade nunca teve água canalizada.

19. Para a pecuária e agricultura da aldeia, qual seria a fonte de água preferida a partir das opções acima e porquê?

Detalhes: Torneiras comunitárias partilhadas para facilitar e melhorar a vida das comunidades.

20. O problema mais frequente de manutenção da água é:

Detalhes:

- Não temos os serviços para saber como se faz a manutenção.

21. Que competências e apoio são mais necessários para melhorar os meios de subsistência na sua comunidade? Por favor, assegure-se de que as actividades são avaliadas em importância!

- Infra-estruturas de água para as culturas: Mais importante  / Menos importante  / Não necessário   
Infra-estruturas de água para o gado: Mais importante  / Menos importante  / Não necessário   
Criação de gado e treino de saúde: Mais importante  / Menos importante  / Não é necessário   
Formação em produção e gestão do culturas: Mais importante  / Menos importante  / Não é necessário   
Melhor acesso aos mercados locais: Mais importante  / Menos importante  / Não necessário   
Sementes, fertilizantes, pesticidas, ferramentas agrícolas: Mais importante  / Menos importante  / Não é necessário   
Medicamentos veterinários, ração animal, equipamento: Mais importante  / Menos importante  / Não necessário

Detalhes:

As comunidades não precisam muito deste tipo de projecto.

22. Que benefícios/positivos pensa que este projecto pode ter em comunidades como a sua?

Comentários: A comunidade não se sentirá incluída com este tipo de projecto.

23. Que aspectos negativos pensa que este projecto pode ter em comunidades como a sua?

Comentários:

- Esperamos que não seja pessoas que não sabem e nunca cumpre com suas promessas.

24. Tem alguma preocupação ou pergunta sobre este projecto que gostaria de nos transmitir? Quais acha que poderão ser as principais barreiras?

Comentários:

- Esperamos que desta vez o projecto seja uma realidade.

25. Tem outros comentários ou perguntas para nós? Se não pudermos responder agora, faamos o nosso melhor para lhe enviar as respostas.

Comentários:

Obrigado pela vossa preocupação.

Data: 01-12-2023

Hora: 10:55

Localização: Jamba Cúcio

Entrevistador(es): Natália Tebulema

"Gostaríamos da sua permissão para lhe fazer perguntas relacionadas com o acesso da sua comunidade a água

O Governo está a planear iniciar um projecto maior para melhorar a agricultura nas comunidades, incluindo no Sul de Angola. Isto poderá incluir a melhoria da formação em agricultura, irrigação, melhoria da produção e práticas empresariais agrícolas.

Não somos do Ministério da Agricultura e Pescas. Eles vão implementar o projecto. Estamos a ajudar a recolher informações para planejar este projecto.

Portanto, não estamos aqui para fazer promessas sobre o projecto e o que ele pode trazer. Não sabemos se irá beneficiar esta Aldeia. Mas, queremos compreender as suas opiniões e experiências para que o projecto possa ser concebido para ajudar comunidades como a sua.

É importante que ouçamos as suas ideias e preocupações. Se não quiser participar nesta discussão, não tem de o fazer. Se participar, por favor responda honestamente.

Podemos pedir-lhe o seu nome ou tirar fotografias desta reunião, mas apenas com a sua permissão. Pode dizer-nos se preferir que nós não o façamos. Se concordar, queira informar-nos se necessitar de tradução, ou há partes da discussão que não compreende".

Confirmar consentimento do(s) participante(s) SIM / NÃO

Breve descrição dos participantes (número, sexo, líderes, etc.). Os nomes não são necessários, mas úteis para os sobas, etc., se desejarem dar-lhes.

Os Soba vivem em pequenas comunidades com um agregado familiar de 9 membros, são nomadas, andam livremente na floresta em busca de fontes alimentares naturais (caça, recolha de frutos, raízes, sementes de mel e flocos). A comunidade é composta maioritariamente por jovens do sexo feminino com idade compreendida entre 17 aos 25 anos de idade, e conta com 10 membros. Mapanda Fernando, Soba da comunidade assentada.

1. Aproximadamente como as pessoas vivem na sua comunidade?

2. Que línguas falam? (listar línguas)

Kung  
nganguela  
chokime

3. Quantos machos e quantas fêmeas chefiam os lares na aldeia?

Homem  / Feminino

4. Muitas pessoas sabem ler e escrever? (sim / não / a maioria / algumas poucas, etc.)  
Sim  / A maioria  / Alguns  / Muito poucos ou nenhum  de

g-água para membros do seu agregado familiar?

5. Você ou membros desta comunidade têm acesso a telefones e Internet?

Sim  / Não

Alguns.

6. A quem pertence a terra onde vive? Tem direitos sobre esta terra?

Membros da comunidade  Ter título Escritura/documento legal

Governo  Outro grupo vizinho

Um particular  de Desconhecido  de

A terra pertence ao Governo

7. Você, nesta aldeia, vivem e ganham rendimentos? Em caso afirmativo, de que actividades? (incluir números e detalhes sempre que possível)

Emprego formal num emprego: Frequentemente  / Ocasionalmente  / Nunca

Emprego informal (operário/assistente, etc.): Frequentemente  / Ocasionalmente  / Nunca

Negócios (por exemplo, pequena loja ou bar: Frequentemente  / Ocasionalmente  / Nunca

Cultivo de culturas para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Criação de gado para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Cultivo de culturas para venda: Frequentemente  / Ocasionalmente  / Nunca

Gado para venda: Frequentemente  / Ocasionalmente  / Nunca

Recolha de plantas selvagens para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Recolha de plantas selvagens para venda: Frequentemente  / Ocasionalmente  / Nunca

Vivermos de caça, frutas silvestres e as vezes de peccas como alternativa.

8. Quem presta apoio às actividades agrícolas e pecuárias aqui?

- Ninguém, apenas a comunidade  Governo   
 Escolas agrícolas  Organizações   
 Sector privado  Comunidades vizinhas

temos tido apoios de algumas organizações as vezes

9. Os membros da comunidade gastam o seu próprio dinheiro nos seguintes itens pelo menos uma vez por ano?

- Nenhum  Sementes  Ferramentas  Água   
 Alimentação animal  Pesticidas  Fertilizante   
 Arame de vedação  Serviços veterinários

Sim, algumas vezes.

10. Os membros da comunidade recebem algum destes artigos pelo menos uma vez por ano pelo governo ou organizações?

- Nenhum  Sementes  Ferramentas  Água   
 Alimentação animal  Pesticidas  Fertilizante   
 Arame de vedação  Serviços veterinários

Algumas vezes recebemos de organizações no governamentais.

11. Que culturas são cultivadas aqui e com que frequência? (por exemplo, milho, cebolas, etc.)

- Muitas vezes  Por vezes  Raramente

milho  
 massango  
 matabala

12. Se a lavoura for efectuada, é completada por animais ou tractores? A quem pertencem esses animais ou tractores?

- Animais  / Tractores  / Nenhum

13. Que gado ou pequeno gado pertencente a membros da comunidade? (números se possível)

Bovinos	Caprinos	Ovelhas
N/A	N/A	N/A
Suinós	Galinha	Burros
N/A	N/A	N/A
Cavalos	Outros	
N/A	N/A	

14. Os membros desta comunidade cuidam do gado para outras comunidades ou indivíduos com maior número de animais?

- Frequentemente  / Por vezes  / Raramente  / Nunca

15. Tanto homens como mulheres são activos na agricultura e na pecuária? (assinale todas as que se aplicam)

- Homens e mulheres envolvem igualmente   
 As mulheres estão menos envolvidas na agricultura   
 As mulheres estão menos envolvidas no gado

16. Os jovens são mais ou menos activos na agricultura e na pecuária? (assinale todas as que se aplicam)

- Os jovens estão igualmente envolvidos como os mais velhos   
 Os jovens estão menos envolvidos na agricultura   
 Os jovens estão menos envolvidos no gado

17. Os campos e jardins são alimentados pela chuva ou irrigados?

Chuva  / Irrigado  / Nenhum

18. Para a pecuária e agricultura da aldeia, qual é a principal fonte de água? *(Assinalar todas as que se aplicam)*

- Furo de sondagem  Poço escavado localmente   
Barragem local  Grande barragem   
Encanada para a aldeia  Torneiras comunitárias partilhadas   
Canos e torneiras dentro de casas  Canos e torneiras perto de casas   
Tubos e torneiras numa área do assentamento   
Recolha de água da chuva  Entregas de água por veículo   
Primavera/jusante/floco natural

*nao temos sistema de água canalizada na comunidade.*

19. Para a pecuária e agricultura da aldeia, Qual seria a fonte de água preferida a partir das opções acima e porquê?

*torneiras comunitárias partilhadas.*

20. O problema mais frequente de manutenção da água é:

*falta da própria água canalizada.*

21. Que competências e apoio são mais necessários para melhorar os meios de subsistência na sua comunidade? Por favor, assegure-se de que as actividades são avaliadas em importância!

Infra-estruturas de água para as culturas: Mais importante  / Menos importante  / Não necessário

Infra-estruturas de água para o gado: Mais importante  / Menos importante  / Não necessário

Criação de gado e treino de saúde: Mais importante  / Menos importante  / Não é necessário

Formação em produção e gestão de culturas: Mais importante  / Menos importante  / Não é necessário

Melhor acesso aos mercados locais: Mais importante  / Menos importante  / Não necessário

Sementes, fertilizantes, pesticidas, ferramentas agrícolas: Mais importante  / Menos importante  / Não é necessário

Medicamentos veterinários, ração animal, equipamento: Mais importante  / Menos importante  / Não necessário

*Mais infraestruturas.*

22. Que benefícios/positivos pensa que este projecto pode ter em comunidades como a sua?

*meio projecto ~~de~~ de financiamento para a implementação nas comunidades.*

23. Que aspectos negativos pensa que este projecto pode ter em comunidades como a sua?

*o problema seria a falta de financiamento para dar continuidade no projecto.*

24. Tem alguma preocupação ou pergunta sobre este projecto que gostaria de nos transmitir? Quais acha que poderão ser as principais barreiras?

*temos recebido algumas organizações ou pessoas singulares com projectos que ajudariam no desenvolvimento da comunidade, mas infelizmente não têm sido autorizados a implementar, essa é apenas uma das muitas barreiras.*

25. Tem outros comentários ou perguntas para nós? Se não pudermos responder agora, faremos o nosso melhor para lhe enviar as respostas.

*Não tenho nada a acrescentar.*

Data: 01-12-2022

Hora: 10:20

Localização: Jamba Cuico

Entrevistador(es): Natália Tchilimo

\*Gostaríamos da sua permissão para lhe fazer perguntas relacionadas com o acesso da sua comunidade à água.

O Governo está a planear iniciar um projecto maior para melhorar a agricultura nas comunidades, incluindo no Sul de Angola. Isto poderá incluir a melhoria da formação em agricultura, irrigação, melhoria da produção e práticas empresariais agrícolas.

Não somos do Ministério da Agricultura e Pescas. Eles vão implementar o projecto. Estamos a ajudar a recolher informações para planear este projecto.

Portanto, não estamos aqui para fazer promessas sobre o projecto e o que ele pode trazer. Não sabemos se irá beneficiar esta Aldeia. Mas, queremos compreender as suas opiniões e experiências para que o projecto possa ser concebido para ajudar comunidades como a sua.

É importante que ouçamos as suas ideias e preocupações. Se não quiser participar nesta discussão, não tem de o fazer. Se participar, por favor responda honestamente.

Podemos pedir-lhe o seu nome ou tirar fotografias desta reunião, mas apenas com a sua permissão. Pode dizer-nos se preferir que nós não o façamos. Se concordar, queira informar-nos se necessitar de tradução, ou há partes da discussão que não compreende\*.

Confirmar consentimento do(s) participante(s) SIM / NÃO

Breve descrição dos participantes (número, sexo, líderes, etc.). Os nomes não são necessários, mas úteis para os sobas, etc., se desejarem dar-lhes.

Os Sabs vivem em pequenas comunidades com um agregado familiar de 3 membros, são nómadas, andam livremente e floresta em busca de fontes alimentares naturais (caça, recolha de frutos, raízes, extração de mel e pesca).

Matchai Cufundala

1. Aproximadamente como as pessoas vivem na sua comunidade?

2. Que línguas falam? (listar línguas)

Kung  
Chokwe  
nganguela

3. Quantos machos e quantas fêmeas chefiam os lares na aldeia?

Homem  / Feminino

4. Muitas pessoas sabem ler e escrever? (sim / não / a maioria / algumas poucas, etc.)

Sim  / A maioria  / Alguns  / Muito poucos ou nenhum  de

g-água para membros do seu agregado familiar?

5. Você ou membros desta comunidade têm acesso a telefones e Internet?

Sim  / Não

Alguns que vivem na sede têm acesso a telefone e Internet.

6. A quem pertence a terra onde vive? Tem direitos sobre esta terra?

Membros da comunidade  Ter título Escritura/documento legal

Governo  Outro grupo vizinho

Um particular  de Desconhecido  de

A TERRA É propriedade do Governo

7. Vocês, nesta aldeia, vivem e ganham rendimentos? Em caso afirmativo, de que actividades? (incluir números e detalhes sempre que possível)

Emprego formal num emprego: Frequentemente  / Ocasionalmente  / Nunca

Emprego informal (operário/assistente, etc.): Frequentemente  / Ocasionalmente  / Nunca

Negócios (por exemplo, pequena loja ou bar: Frequentemente  / Ocasionalmente  / Nunca

Cultivo de culturas para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Criação de gado para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Cultivo de culturas para venda: Frequentemente  / Ocasionalmente  / Nunca

Gado para venda: Frequentemente  / Ocasionalmente  / Nunca

Recolha de plantas selvagens para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Recolha de plantas selvagens para venda: Frequentemente  / Ocasionalmente  / Nunca

A Comunidade vive de caça, frutas silvestres e as vezes da pesca como alternativa.

8. Quem presta apoio às actividades agrícolas e pecuárias aqui?

- Ninguém, apenas a comunidade  Governo   
Escolas agrícolas  Organizações   
Sector privado  Comunidades vizinhas

temos tido alguns apoios as vezes de algumas organizações.

9. Os membros da comunidade gastam o seu próprio dinheiro nos seguintes itens pelo menos uma vez por ano?

- Nenhum  Sementes  Ferramentas  Água   
Alimentação animal  Pesticidas  Fertilizante   
Arame de vedação  Serviços veterinários

Nunca tivemos dinheiro no âmbito dos programas do estado.

10. Os membros da comunidade recebem algum destes artigos pelo menos uma vez por ano pelo governo ou organizações?

- Nenhum  Sementes  Ferramentas  Água   
Alimentação animal  Pesticidas  Fertilizante   
Arame de vedação  Serviços veterinários

por vezes recebemos sementes, fertilizantes e alimentação animal por parte de algumas organizações.

11. Que culturas são cultivadas aqui e com que frequência? (por exemplo, milho, cebolas, etc.)

- Muitas vezes  Por vezes  Raramente

maxambala  
massange  
milho

12. Se a lavoura for efectuada, é completada por animais ou tractores? A quem pertencem esses animais ou tractores?

- Animais  / Tractores  / Nenhum

13. Que gado ou pequeno gado pertence a membros da comunidade? (números se possível)

Bóvinos	Caprinos	Ovelhas
N/A	N/A	N/A
Suínos	Galinha	Burros
N/A	N/A	N/A
Cavalos	Outros	
N/A	N/A	

14. Os membros desta comunidade cuidam do gado para outras comunidades ou indivíduos com maior número de animais?

- Frequentemente  / Por vezes  / Raramente  / Nunca

15. Tanto homens como mulheres são activos na agricultura e na pecuária? (assinale todas as que se aplicam)

- Homens e mulheres envolvem igualmente   
As mulheres estão menos envolvidas na agricultura   
As mulheres estão menos envolvidas no gado

16. Os jovens são mais ou menos activos na agricultura e na pecuária? (assinale todas as que se aplicam)

- Os jovens estão igualmente envolvidos como os mais velhos   
Os jovens estão menos envolvidos na agricultura   
Os jovens estão menos envolvidos no gado

17. Os campos e jardins são alimentados pela chuva ou irrigados?

Chuva  / Irrigado  / Nenhum

18. Para a pecuária e agricultura da aldeia, qual é a principal fonte de água? (Assinalar todas as que se aplicam)

- Furo de sondagem  Poço escavado localmente   
Barragem local  Grande barragem   
Encanada para a aldeia  Torneiras comunitárias partilhadas   
Canos e torneiras dentro de casas  Canos e torneiras perto de casas   
Tubos e torneiras numa área do assentamento   
Recolha de água da chuva  Entregas de água por veículo   
Primavera/jusante/floco natural

Não temos sistema de água canalizada

19. Para a pecuária e agricultura da aldeia, Qual seria a fonte de água preferida a partir das opções acima e porquê?

Torneiras ~~canalizadas~~ comunitárias Partilhadas.

20. O problema mais frequente de manutenção da água é:

Dificilmente o Estado inclui as suas políticas públicas nesta comunidade.

21. Que competências e apoio são mais necessários para melhorar os meios de subsistência na sua comunidade? Por favor, assegure-se de que as actividades são avaliadas em importância!

Infra-estruturas de água para as culturas: Mais importante  / Menos importante  / Não necessário

Infra-estruturas de água para o gado: Mais importante  / Menos importante  / Não necessário

Criação de gado e treino de saúde: Mais importante  / Menos importante  / Não é necessário

Formação em produção e gestão de culturas: Mais importante  / Menos importante  / Não é necessário

Melhor acesso aos mercados locais: Mais importante  / Menos importante  / Não necessário

Sementes, fertilizantes, pesticidas, ferramentas agrícolas: Mais importante  / Menos importante  / Não é necessário

Medicamentos veterinários, ração animal, equipamento: Mais importante  / Menos importante  / Não necessário

Com mais infraestruturas quer de água, quer outras infraestruturas a comunidade estaria mais desenvolvida.

22. Que benefícios/positivos pensa que este projecto pode ter em comunidades como a sua?

O projecto pode melhorar a vida das pessoas da nossa comunidade

23. Que aspectos negativos pensa que este projecto pode ter em comunidades como a sua?

O problema seria a falta de financiamento para dar continuidade ao projecto.

24. Tem alguma preocupação ou pergunta sobre este projecto que gostaria de nos transmitir? Quais acha que poderão ser as principais barreiras?

temos recebido muitas organizações ou pessoas com projectos, mas muitas das vezes não chegam a ser implementados por falta de financiamento.

25. Tem outros comentários ou perguntas para nós? Se não pudermos responder agora, faremos o nosso melhor para lhe enviar as respostas.

Não.

Data: 01-12-2020

Hora: 9:55

Localização: Jamba Cuvio

Entrevistador(es): Natália Tchilimo

\*Gostariamos da sua permissão para lhe fazer perguntas relacionadas com o acesso da sua comunidade à água.

O Governo está a planear iniciar um projecto maior para melhorar a agricultura nas comunidades, incluindo no Sul de Angola. Isto poderá incluir a melhoria da formação em agricultura, irrigação, melhoria da produção e práticas empresariais agrícolas.

Não somos do Ministério da Agricultura e Pescas. Eles vão implementar o projecto. Estamos a ajudar a recolher informações para planear este projecto.

Portanto, não estamos aqui para fazer promessas sobre o projecto e o que ele pode trazer. Não sabemos se irá beneficiar esta Aldeia. Mas, queremos compreender as suas opiniões e experiências para que o projecto possa ser concebido para ajudar comunidades como a sua.

É importante que ouçamos as suas ideias e preocupações. Se não quiser participar nesta discussão, não tem de o fazer. Se participar, por favor responda honestamente.

Podemos pedir-lhe o seu nome ou tirar fotografias desta reunião, mas apenas com a sua permissão. Pode dizer-nos se preferir que nós não o façamos. Se concordar, queira informar-nos se necessitar de tradução, ou há partes da discussão que não compreende\*.

Confirmar consentimento do(s) participante(s) SIM / NÃO

Breve descrição dos participantes (número, sexo, líderes, etc.). Os nomes não são necessários, mas úteis para os sobas, etc., se desejarem dar-lhes.

Os Sans vivem em pequenas comunidades com um agregado familiar de 9 membros, são nómadas, andam livremente na floresta em busca de fontes alimentares naturais (caça, recolha de frutos silvestres, raízes, extração de mel e pesca). A comunidade é composta maioritariamente por jovens de sexo feminino com idade compreendida entre 17 aos 25 anos de idade e conta com 120 membros.

MPALAI MPALAI

1. Aproximadamente como as pessoas vivem na sua comunidade?

2. Que línguas falam? (listar línguas)

nganguela  
Kung  
Chokwe

3. Quantos machos e quantas fêmeas chefiam os lares na aldeia?

Homem  / Feminino

4. Muitas pessoas sabem ler e escrever? (sim / não / a maioria / algumas poucas, etc.)  
Sim  / A maioria  / Alguns  / Muito poucos ou nenhum  de
5. Você ou membros desta comunidade têm acesso a telefones e Internet?  
Sim  / Não

Alguns que vivem na sede têm acesso a telefone e internet.

6. A quem pertence a terra onde vive? Tem direitos sobre esta terra?

Membros da comunidade  Ter título Escritural/documento legal

Governo  Outro grupo vizinho

Um particular  de Desconhecido  de

A Terra é do Governo

7. Vocês, nesta aldeia, vivem e ganham rendimentos? Em caso afirmativo, de que actividades? (incluir números e detalhes sempre que possível)

Emprego formal num emprego: Frequentemente  / Ocasionalmente  / Nunca

Emprego informal (operário/assistente, etc.): Frequentemente  / Ocasionalmente  / Nunca

Negócios (por exemplo, pequena loja ou bar): Frequentemente  / Ocasionalmente  / Nunca

Cultivo de culturas para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Criação de gado para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Cultivo de culturas para venda: Frequentemente  / Ocasionalmente  / Nunca

Gado para venda: Frequentemente  / Ocasionalmente  / Nunca

Recolha de plantas selvagens para uso próprio: Frequentemente  / Ocasionalmente  / Nunca

Recolha de plantas selvagens para venda: Frequentemente  / Ocasionalmente  / Nunca



A comunidade vive de caça e de frutos silvestres

8. Quem presta apoio às actividades agrícolas e pecuárias aqui?

- Ninguém, apenas a comunidade  Governo   
Escolas agrícolas  Organizações   
Sector privado  Comunidades vizinhas

temos tido apoios de algumas organizações como a MBRWA.

9. Os membros da comunidade gastam o seu próprio dinheiro nos seguintes itens pelo menos uma vez por ano?

- Nenhum  Sementes  Ferramentas  Água   
Alimentação animal  Pesticidas  Fertilizante   
Arame de vedação  Serviços veterinários

Nunca tivemos dinheiro no âmbito dos programas do governo.

10. Os membros da comunidade recebem algum destes artigos pelo menos uma vez por ano pelo governo ou organizações?

- Nenhum  Sementes  Ferramentas  Água   
Alimentação animal  Pesticidas  Fertilizante   
Arame de vedação  Serviços veterinários

temos recebido algumas sementes e instrumentos de trabalho, de algumas organizações as vezes.

11. Que culturas são cultivadas aqui e com que frequência? (por exemplo, milho, cebolas, etc.)

Muitas vezes  Por vezes  Raramente

Massango

Micho

Massambala

12. Se a lavoura for efectuada, é completada por animais ou tractores? A quem pertencem esses animais ou tractores?

Animais  / Tractores  / Nenhum

13. Que gado ou pequeno gado pertencente a membros da comunidade? (números se possível)

Bovinos	Caprinos	Ovelhas
N/A	N/A	N/A
Suinosa	Galinha	Burros
N/A	N/A	N/A
Cavalos	Outros	
N/A	N/A	

14. Os membros desta comunidade cuidam do gado para outras comunidades ou indivíduos com maior número de animais?

Frequentemente  / Por vezes  / Raramente  / Nunca

15. Tanto homens como mulheres são activos na agricultura e na pecuária? (assinale todas as que se aplicam)

- Homens e mulheres envolvem igualmente   
As mulheres estão menos envolvidas na agricultura   
As mulheres estão menos envolvidas no gado

16. Os jovens são mais ou menos activos na agricultura e na pecuária? (assinale todas as que se aplicam)

- Os jovens estão igualmente envolvidos como os mais velhos   
Os jovens estão menos envolvidos na agricultura   
Os jovens estão menos envolvidos no gado

17. Os campos e jardins são alimentados pela chuva ou irrigados?

Chuva  Irrigado  Nenhum

18. Para a pecuária e agricultura da aldeia, qual é a principal fonte de água? *(Assinalar todas as que se aplicam)*

- Furo de sondagem  Poço escavado localmente   
Barragem local  Grande barragem   
Encanada para a aldeia  Torneiras comunitárias partilhadas   
Canos e torneiras dentro de casas  Canos e torneiras perto de casas   
Tubos e torneiras numa área do assentamento   
Recolha de água da chuva  Entregas de água por veículo   
Primavera/jusante/floco natural

*Não temos sistema de água canalizada na comunidade.*

19. Para a pecuária e agricultura da aldeia, qual seria a fonte de água preferida a partir das opções acima e porquê?

*TORNEIRAS Comunitárias Partilhada*

20. O problema mais frequente de manutenção da água é:

*Difícilmente o estado nos inclui nas suas políticas públicas.*

21. Que competências e apoio são mais necessários para melhorar os meios de subsistência na sua comunidade? Por favor, assegure-se de que as actividades são avaliadas em importância!

- Infra-estruturas de água para as culturas: Mais importante  / Menos importante  / Não necessário   
Infra-estruturas de água para o gado: Mais importante  / Menos importante  / Não necessário   
Criação de gado e treino de saúde: Mais importante  / Menos importante  / Não é necessário   
Formação em produção e gestão de culturas: Mais importante  / Menos importante  / Não é necessário   
Melhor acesso aos mercados locais: Mais importante  / Menos importante  / Não necessário   
Sementes, fertilizantes, pesticidas, ferramentas agrícolas: Mais importante  / Menos importante  / Não é necessário   
Medicamentos veterinários, ração animal, equipamento: Mais importante  / Menos importante  / Não necessário

*Com mais infra-estruturas para de água que as outras, a comunidade estaria mais desenvolvida.*

22. Que benefícios/positivos pensa que este projecto pode ter em comunidades como a sua?

*O problema seria a falta de financiamento para dar continuidade ao projecto.*

23. Que aspectos negativos pensa que este projecto pode ter em comunidades como a sua?

*o projecto pode melhorar a vida das pessoas da nossa comunidade.*

24. Tem alguma preocupação ou pergunta sobre este projecto que gostaria de nos transmitir? Quais acha que poderão ser as principais barreiras?

*Temo recebido muitas organizações ou pessoas com bons projectos, mas muita das vezes não chegam de concretiza.*

25. Tem outros comentários ou perguntas para nós? Se não pudermos responder agora, faremos o nosso melhor para lhe enviar as respostas.

*Não.*