



Social Cohesion of Displaced Populations and Host Communities in Iraq

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Impacts of Refugees and IDPs on Host Communities

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Outline

- Defining “Social Cohesion”
- Methodology
- Demographics of the Study Population
- Analysis of Findings:
 - Safety and Security
 - Changing Social Interactions and Socio-Ethnic Acceptance
 - Access to Livelihoods and Community Resources
- Conclusions

Defining “Social Cohesion”

UNDP definition of social cohesion:

“A general condition of stable co-existence within communities, when IDPs, refugees, and host community members accept socio-ethnic differences, have equitable access to livelihoods and other community resources, and feel safe and secure in their homes.”

- **(1) Safety and Security**
- (2) Changing Social Interactions and Socio-Ethnic Acceptance**
- (3) Access to Livelihoods and Community Resources**



Methodology



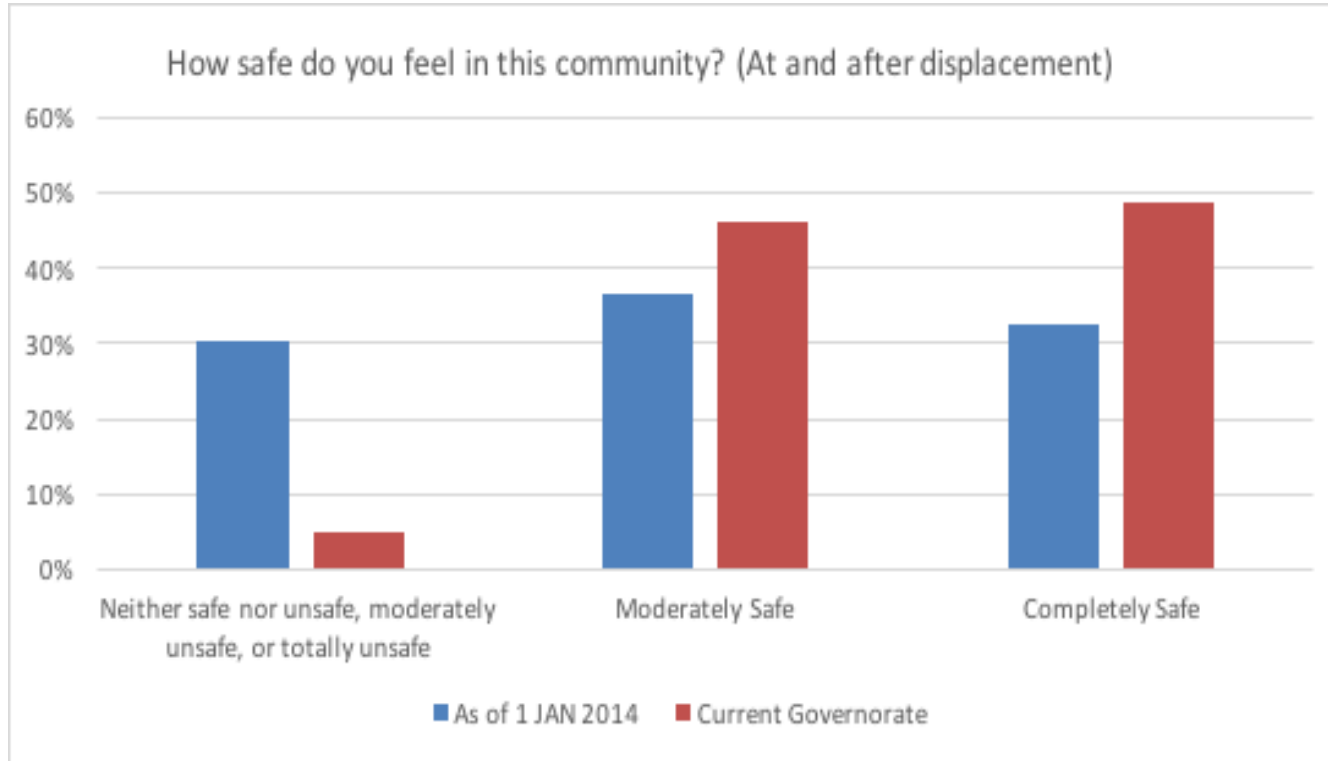
- IOM-Georgetown University IDP longitudinal survey of Iraqi IDPs & their access to Durable Solutions
- 3848 households across four governorates (Baghdad, Basrah, Kirkuk, Sulaymaniyah)
 - Quantitative questionnaire (106 questions, Round 1)
 - Qualitative questionnaire (23 questions)
 - 80 IDPs & 80 Host Community (half neighbours, half targeted professions)

Demographics of the Study Population

- Drawn from Baghdad, Basrah, Kirkuk, and Sulaymaniyah
- Relatively young population
 - 49% under 19, and about 66% under 29
- 97% identify as Muslim, Sunni Muslim, or Shi'a Muslim
- 94% identify as Arab
- 87% live in urban areas compared to 69.5% of all Iraqis



1. Safety and Security



The host community often framed IDPs as a “security issue” which affected host-community / IDP relations and prospects of integration

Trust and Security

The lack of trust between host community and IDPs was framed in security terms

- IDPs are seen as a potential threat, object of mistrust
- Fear that IDPs were complicit in violence, associated with ISIS
- Mixed responses in the qualitative interviews



Host community security official in

Basrah: “Many IDPs have been arrested; there are those among them whose hands are covered in the blood of innocent people and others who practiced suspicious acts. Therefore, the IDPs are a source of concern for the security forces.”

Neighbor of IDPs in Basrah:

“[The host community needs to] better understand the IDPs’ situation, because they came here by force. There was no other choice, and they took refuge amongst us.”



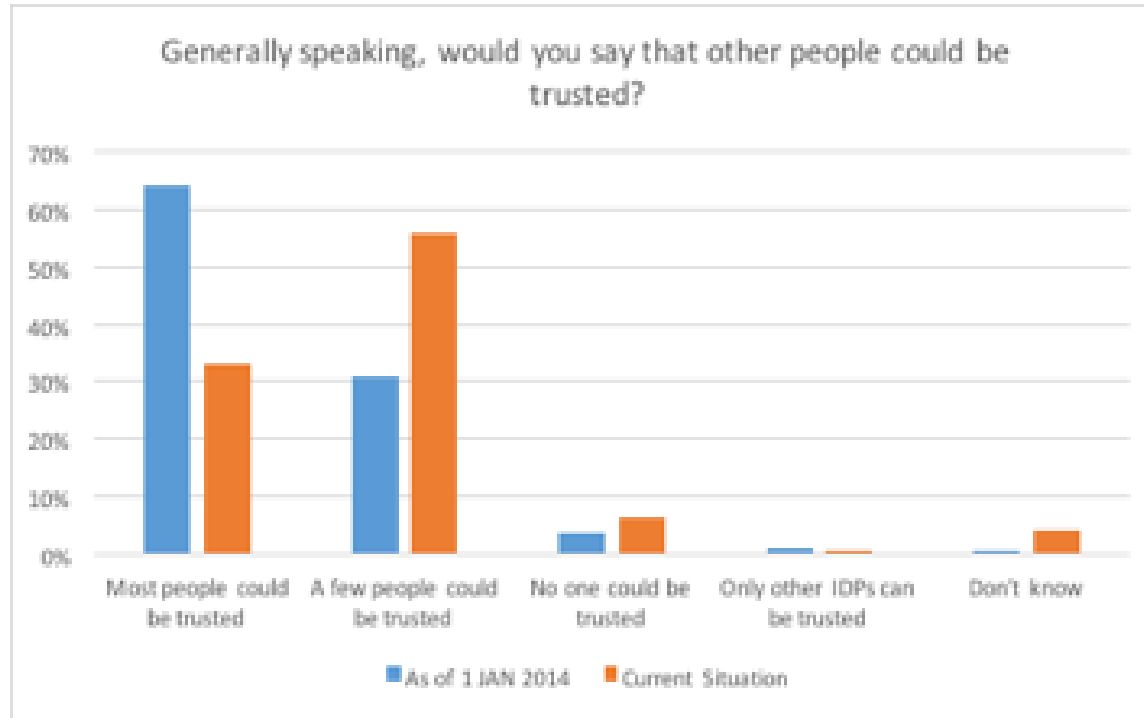
Trust: perceptions of host communities

Real estate agent from the Sulaymaniyah host community: “I generally do not trust the IDPs. I fear that they will destroy the security situation in Kurdistan, and I hope they can return to their places of origin.”



Mother of an IDP family from Baghdad living in Basrah: “No one trusts IDPs for employment. The difficulty resides in a matter of trust. I do not know why the Basrah society does not trust us, despite that we are from southern origins.”

Security and Social Integration



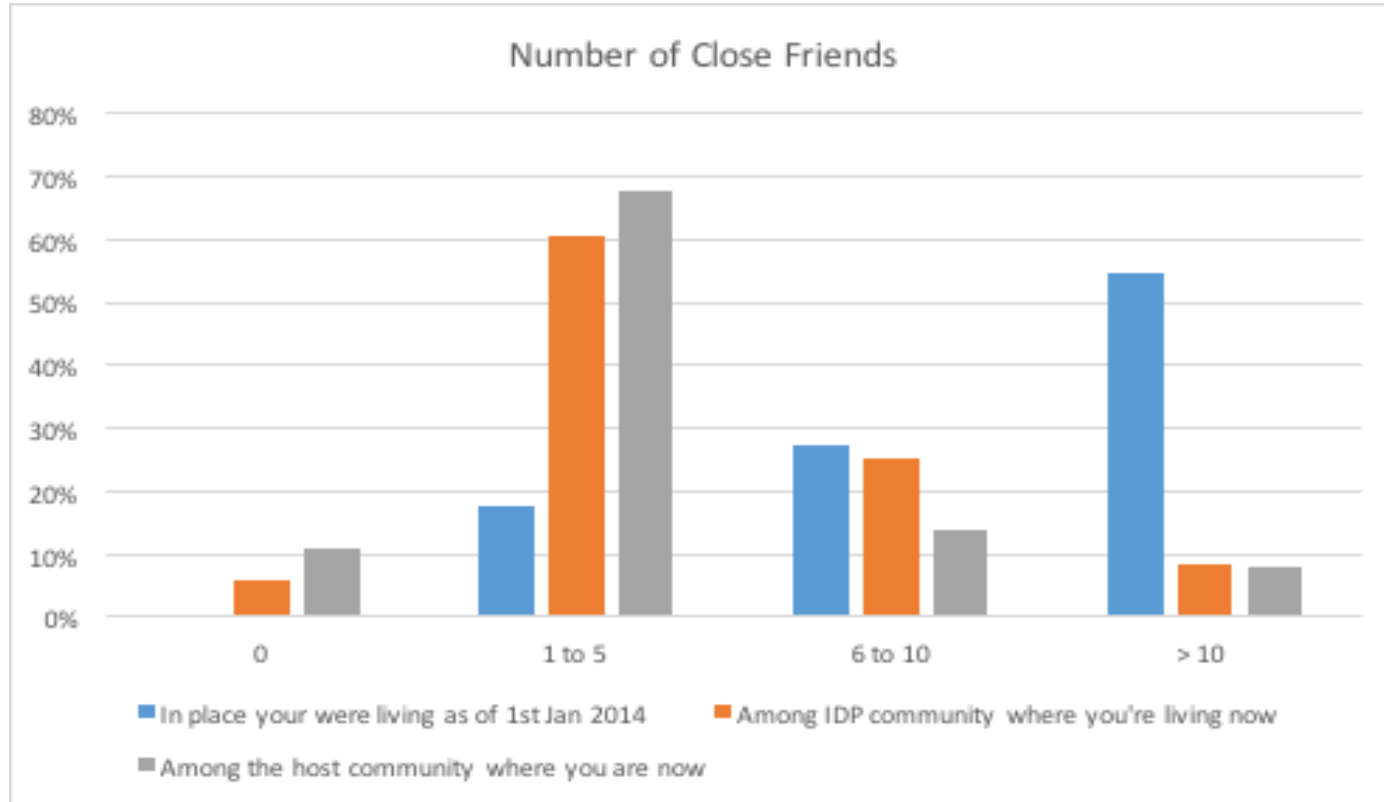
Major decline in trust following displacement

Security and Integration

Worker from Salah al-Din living in Basrah: “I feel safe with my family due to God’s favor because we didn’t feel that we were strangers to the area. We found kindness in all of its meaning.”

Housewife from Anbar living in Kirkuk: “We don’t feel very safe, and we don’t leave our house, spending most of our time at home. However, we cannot deny how kind the people are in our area. They don’t cause us to feel afraid; however, I consider this fear to be a normal thing for a person to feel after displacement. We cannot feel safe unless the government finds a solution to bring families back to their place of origin.”

2. Changing Social Interactions and Socio-Ethnic Acceptance



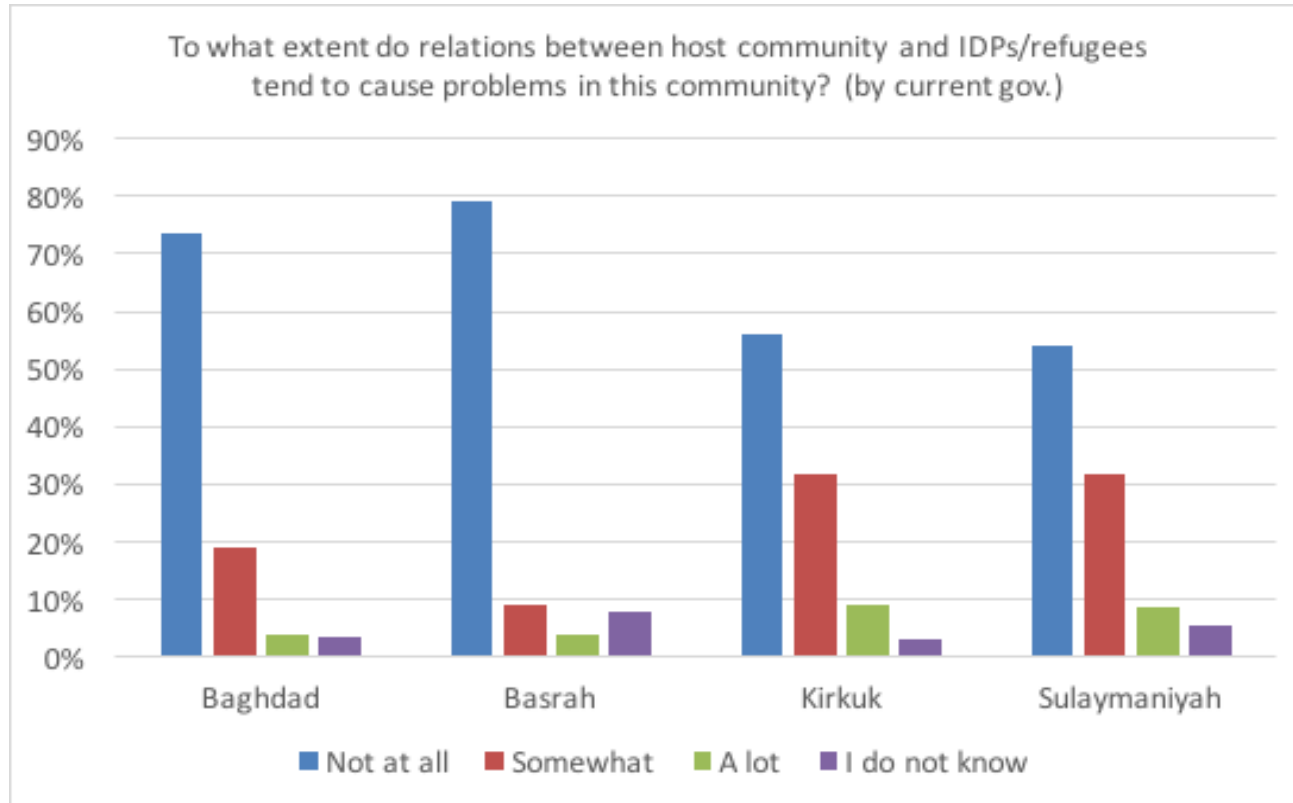
Smaller friend networks as a result of displacement

Father of an IDP family from Diyala living in Sulaymaniyah:

“People here are polite and they do not discriminate. In fact, I have more friends here than I used to have in my place of origin.”



Integration and Socio-ethnic Acceptance



Perception of problems between IDPs and HC in regions in or close to KRG

Which Divides Cause Problems? A Comparison

To what extent do differences such as the following tend to cause problems in the place where you were living? (%)

		Ethnic Linguistic Background	Religious Beliefs	Political Party Affiliations	Between HC and IDP's	Younger & Older Generations	Men and Women	Social Status	Land-holdings	Wealth, Material Possessions	Education	Average (%)
AS OF 1JAN2014	Not at all	67.7	69.5	57	80.8	76.4	70.7	69.3	65.2	66	76.3	69.89
	Somewhat	19	19.4	25.6	12.6	16.4	17.6	22.3	24.4	23.7	16.5	19.75
	A lot	9.1	7.6	13.2	2.3	5.1	9.8	4.9	7.7	8.1	3.5	7.13
	I do not know	4.3	3.4	4.2	4.3	2.1	1.9	3.5	2.7	2.2	3.8	3.24
CURRENT LOCATION	Not at all	60.6	66.3	52.2	63.8	74.5	74	64.7	60.9	63.3	72.1	65.24
	Somewhat	22.9	20.2	25.2	25.8	17.2	14.6	20.6	22.6	21.2	16.6	20.69
	A lot	8.4	4.7	11.3	6.5	3.3	5.4	6.3	8.7	9.8	6	7.04
	I do not know	8.2	8.8	11.4	3.9	5	6	8.5	7.8	5.6	5.3	7.05
Delta between 1JAN14 and Current Location	Not at all	-7.1	-3.2	-4.8	-17	-1.9	3.3	-4.6	-4.3	-2.7	-4.2	-4.65
	Somewhat	3.9	0.8	-0.4	13.2	0.8	-3	-1.7	-1.8	-2.5	0.1	0.94
	A lot	-0.7	-2.9	-1.9	4.2	-1.8	-4.4	1.4	1	1.7	2.5	-0.09
	I do not know	3.9	5.4	7.2	-0.4	2.9	4.1	5	5.1	3.4	1.5	3.81

Which differences cause problems?

- A series of questions on the quantitative survey asked IDPs to gauge to what extent certain differences (in education level, language spoken, party affiliation, etc.) caused problems in their current and pre-displacement locations
- Differences in ethnicity and religion were not exacerbated by displacement
 - However, differences in party affiliation did appear to cause more problems now than it did prior to displacement
 - Many divides actually contributed *less* to problems post displacement than they did before
- Importance of examining the local, political context vs. blanket identity labels

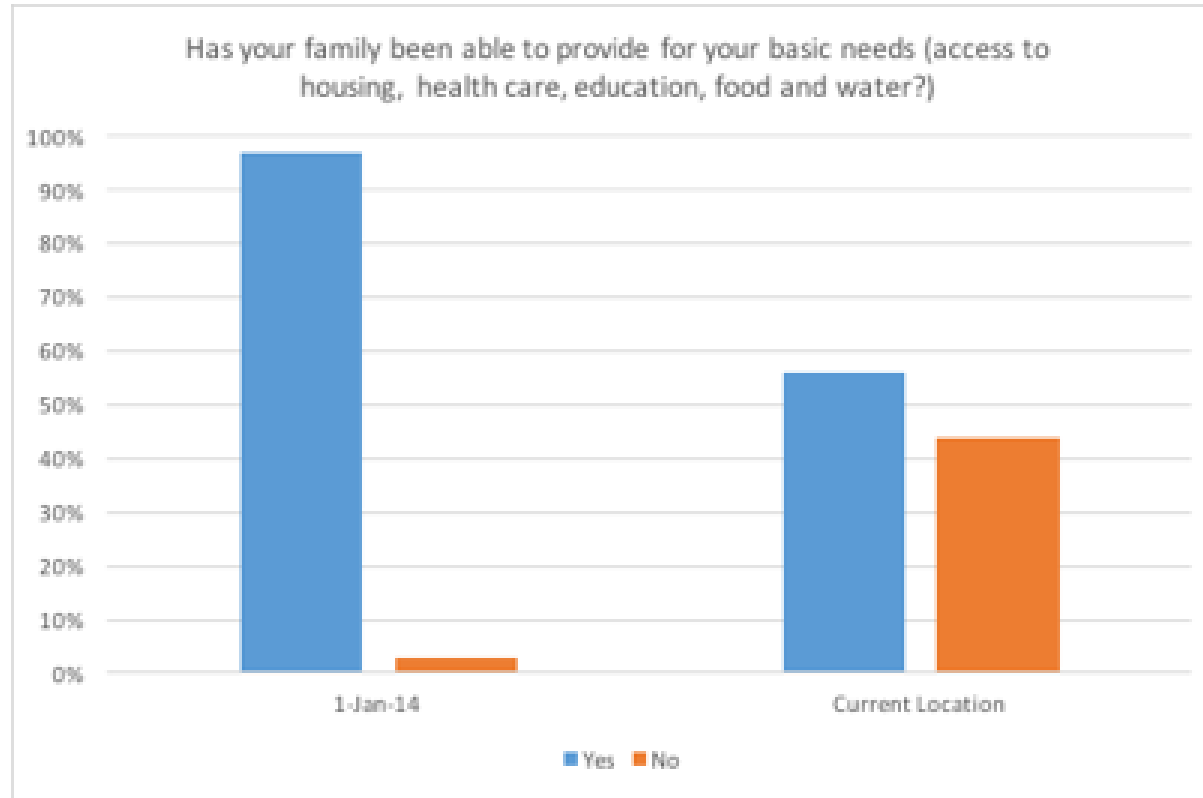
Baghdad host community member: “IDPs are my neighbors in the area of my residence, and I also always meet and mingle with them. We share their joys and sorrows. The IDPs were able to integrate with the host community and coexist with them as a result of the host community’s welcome and acceptance of them.”

IDP family head from Salaheddin now living in Baghdad:

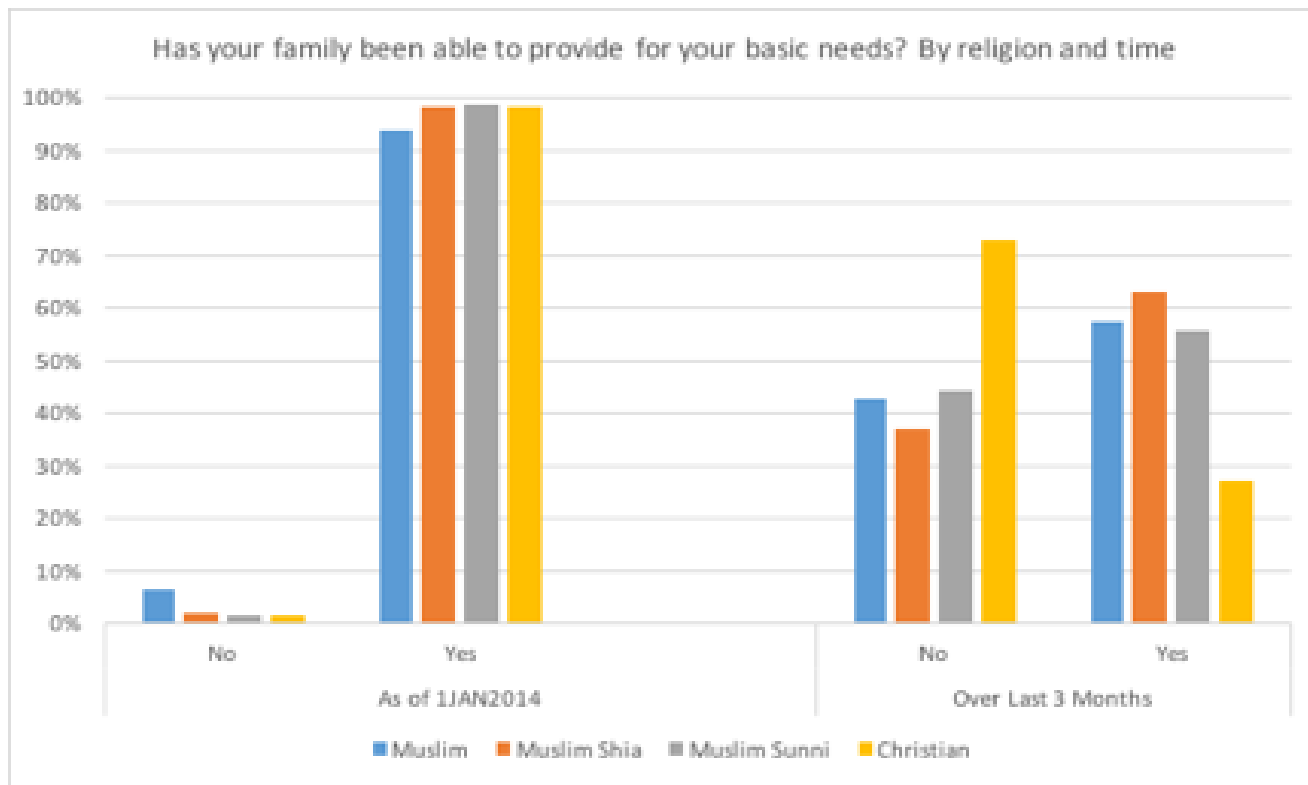
“The local residents can recognize us [as IDPs] by our accent, the way we dress, and our ways of interacting with others. I have learned the accent of the people of Baghdad only in order to avoid the discrimination enacted against IDPs.”



3. Access to Livelihood and Community Resources



Access to Livelihood by Religion



There is often little difference among religions on many questions

Conclusions

- 1) Security and feelings of acceptance in the host community are clearly linked.
- 2) Ethnicity, religion, and linguistic groups do not seem to be a major factor in social cohesion. Instead of sectarian or ethnic differences, it is the cause of displacement that frames how IDPs are seen by the host community.
- 3) Displacement is an urban phenomenon and it shifts the locus of social cohesion to smaller units.

Any questions?