

**REPUBLIC OF SOUTH SUDAN NATIONAL
DDR PROGRAMME 2013-2014 PILOT
Pilot Reintegration Project**

ANNEX C

Community Baseline
Survey Report

Completed by:
Integrity Research and Consultancy

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Executive Summary

1. Introduction

The National Disarmament, Demobilization and Reintegration Commission (NDDRC) in South Sudan is conducting a Pilot Reintegration Project in order to test its approach systems and draw lessons from the initial activities in preparation for a large reintegration support operation in the future. The project is supported by the Transitional Demobilization and Reintegration Program (TDRP) of the World Bank (WB), which has contracted Adam Smith International (ASI) in partnership with Integrity Research and Consultancy (Integrity) to provide capacity building and monitoring and evaluation (M&E) support to the NDDRC.

Monitoring and data collection is crucial for the successful delivery of the pilot project, aiming to draw lessons to inform forthcoming phases of the DDR programme. A significant part of the implementation phase of the M&E component is to supervise, support and report on two baseline surveys, one involving ex-combatants (XCs) and the other on the communities to which they belong. This report presents the findings of the community survey and the resulting recommendations to be used to improve subsequent studies.

2. The Community Baseline Survey

This community baseline survey constitutes an essential component of the preparation and learning process of the NDDRC by providing information on citizen perceptions of XCs, and various issues such as livelihood, economics and safety within the areas they are returning to. The baseline will be followed up with a tracer study in 2014 to compare the situation before and after the support operation and to provide recommendations to the NDDRC. Moreover surveys with XCs were undertaken in the beginning of the pilot and is used to inform the analysis of the relationship between XCs and their host communities.



The community survey instrument in South Sudan was developed by drawing on the experience of conducting similar surveys in Uganda, Rwanda and elsewhere. Designed with the assistance of WB consultants and drawing upon lessons learned from the XC survey ASI/ Integrity tested this survey instrument and implemented it with the support of caseworkers from the NDDRC.

12 ICRS caseworkers were engaged and trained by ASI/ Integrity in preparation for administering the community survey from September 23 to October 10. The three-day training focused on ensuring the enumerators were comfortable with the survey tool, as well as with good interview practice and the standard of research ethics required for conducting surveys. The training also served to pilot the instrument, which was adjusted to fit the context and the unique needs of the NDDRC and the communities. Enumerators were taught how to use the tablet technology, which contained the digitalised version of the instrument.

The survey was undertaken in four states where XCs are likely to return: Western Bahr el Ghazal, Northern Bahr el Ghazal, Warrap and Lakes. In each state the survey was conducted in both a rural and an urban site (with the exception of Northern Bahr el Ghazal where it was only administered in the urban site). A total of 115 households were randomly selected in each enumeration area, where the adult respondent was chosen at random using a specific tool. The one-on-one interview lasted approximately 40 minutes, and rigorous quality assurance checks were put into place by the supervisors to ensure sound sampling and interview methodology. A total of 811 respondents across the four states participated in the survey.

Lessons from undertaking the survey identified in reports written by the four state supervisors, as well as during debriefing with a group of the ICRS caseworks, have been included in the recommendations of this report in Annex D.

3. Summary of Findings

A number of key findings were identified during the data analysis that speak directly to perception of XCs, community context and security forces/ conflict.

Perceptions of XCs:

- Overall, the respondents were very supportive of XCs, with 95 per cent (772 individuals) asserting that they support the DDR programme.
- A total of 54 per cent (439 respondents) maintained that most people in their community treat XCs with the same amount of respect as other people of a similar age. Whilst this may promote integration, it may also result in tensions if XCs feel their service should allow them greater respect within their communities.

Community Context:

- The XCs are returning to communities in which 76 per cent (612 respondents) claimed to feel 'very safe' in the areas in which they lived, compared to 3 per cent (27 respondents) who felt 'very unsafe.'
- 43 per cent (345 respondents) maintained that they owned livestock, but 7 per cent (53 respondents) said that their household 'always' goes hungry, with 51 per cent (414 respondents) asserting that this 'often' occurs.
- These are communities that have a sense of agency; 65 per cent (527 respondents) felt to 'a large extent' that they had the power to make important decisions that could change the course of their lives. This could mean that communities can and will take an active role in reintegration.
- Many respondents (40 per cent) chose 'not at all' when asked if they think government and local leaders take into account concerns voiced by the community in regards to decisions that affect them.

Security:

- 49 per cent (294 respondents) maintained 'lots of trust' in 'government employees in the SPLA' and 'government employees in the police service' (365 respondents or 45 per cent), which may speak to the positive sentiment expressed around XCs more broadly.
- 96 per cent (776 respondents) maintained that if they had a serious argument with someone else living in their area they would be able to resolve the problem without resorting to physical violence.
- A total of 612 respondents (76 per cent) claimed to feel 'very safe' in the areas in which they lived, compared to 27 respondents (3 per cent) who felt 'very unsafe.'

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1. Introduction

The community baseline survey is both within the M&E component of the pilot project and also part of the M&E implementation work stream of the larger capacity building project, collecting data from a sample of communities where XC have returned. Together with a parallel XC survey, the community survey and the tracers for these two studies aim to:

- (i) Understand the demographic characteristics, livelihood aspirations and social capital profiles of XCs and community members;
- (ii) Document the impacts of livelihood activities on XCs and their communities;
- (iii) Provide broader level information to NDDRC for use in documenting programme impacts in a post-pilot phase and methods for improving programme management and developing new and improved livelihood and capacity building products and services.

Integral to the goal of NDDRC capacity building, the community baseline survey efforts aimed to train NDDRC staff (the ICRS caseworkers) in data collection methods, interview techniques and community sensitisation approaches, building upon the training undertaken before the XC baseline survey during July 2 through 4, 2013. The desired result of this effort was to prepare a cadre of NDDRC personnel trained to implement future survey research throughout the DDR processes.

2. Methodology

The methods designed for the XC study were pre-determined by the TDRP, and a simple quantitative household survey was recommended. The phases of this research included: instrument design, training, sample planning, sensitisation, implementation (including quality assurance procedures), analysis and reporting. In total, 811 community participants were surveyed within the timeframe. See Annex A for a more detailed description of the methodology.

In brief, the questionnaire ('instrument') was adapted from an earlier version used in the XC survey and themes covered included: General demographics (including marital status and education), Livelihoods, Economics, Cooperatives, Social capital, Empowerment, Security and Ex-combatants. Samsung Galaxy tablets running FormHub on ODK were used



and overall, the survey technology was a positive aspect of the process. Community members were excited to see the tablets being used.



12 ICRC caseworkers and four survey supervisors were trained over three days in Wau. The training was focused on building the enumerators' capacity by instilling comfort with the survey technology, ensuring familiarity with the survey, translating the questions into local languages and role-playing various scenarios likely to be encountered during the survey process. The training was highly interactive and hands-on, while also encouraging team building between the state survey teams and supervisors.

As advised by the NDDRC, the Community Baseline Survey was undertaken in one urban and one rural site (with one exception) in each of the four states of Greater Bahr el Ghazal (Western Bahr el Ghazal, Northern Bahr el Ghazal, Warrap and Lakes). The enumeration areas (EAs) within the chosen payam were then selected randomly, taking into consideration the accessibility of the rural areas during the rainy season. Respondents were evenly distributed across the seven boma (115 in Akuach, 117 in Ayuang, 118 in Bagari, 115 in Dong Mabior, 115 in Kuajok, 116 in Mapel and 115 Matangai.).



Community sensitisation was a key component of survey preparation and implementation, and this issue was discussed in detail during the training. Sensitisation was unique to each of the seven boma, and the particulars of each location are discussed in depth in Annex B: Field locations & Processes.

The teams reported that they were mostly well received by community members who were eager to participate, and indeed most community members wanted to be interviewed. See Annex B for descriptions of the field locations including an account of the sensitisation that took place in each of the seven sites.

2.1 Limitations of the Survey

Quantitative data of this nature is specifically not designed to collect the nuanced information or 'colour' that is achievable through qualitative research. Integrity is a strong advocate of mixed methods approaches and recommends that future studies should be supplemented by interviews and focus group discussion in order to provide additional detail in the findings. Please find a longer discussion of limitations of the survey in Annex C.

3. Key Findings

In line with the structure of the survey instrument, this section is broken down into the following subsections: (a) Demographics (b) Livelihoods, (c) Economics, (d) Cooperatives, (e) Social Capital, (f) Empowerment, (g) Security and (h) Ex-Combatants. During analysis extensive attempts were made to identify patterns in the responses between gender, age groups, states and urban versus rural. The most significant differences occurred between the seven boma.

The information provided in the following subsections demonstrates what we deem to be the most interesting and relevant findings. Drawing information from the supervisors and enumerators, attempts have been made throughout to add nuance to the survey data and to provide hypotheses that may explain certain findings (see the yellow text boxes).



However, as discussed elsewhere in this report, we believe that both of these aims can be better achieved in the future through incorporating qualitative methods into the research programme, including in particular focus group discussions and informant interviews (see Annex D for recommendations). In addition, a number of comparisons have been made to the findings from the XC survey (see the blue text boxes). Questions drawn from the instrument and represented in the analysis are listed in each findings section, and a complete copy of the community baseline survey can be found in Annex F.

3.1 Demographics

The ages of the respondents ranged from 18 to 90 (18 to 78 with one 90 year old male), and there were 545 females in the sample compared to 266 males (Figure 1 represents respondent gender by boma). 230 individuals were sampled in Lakes, 230 in Warrap, 234 in Western Bahr el Ghazal and 117 in Northern Bahr el Ghazal. Within the seven boma, between 115 and 118 individuals were sampled.

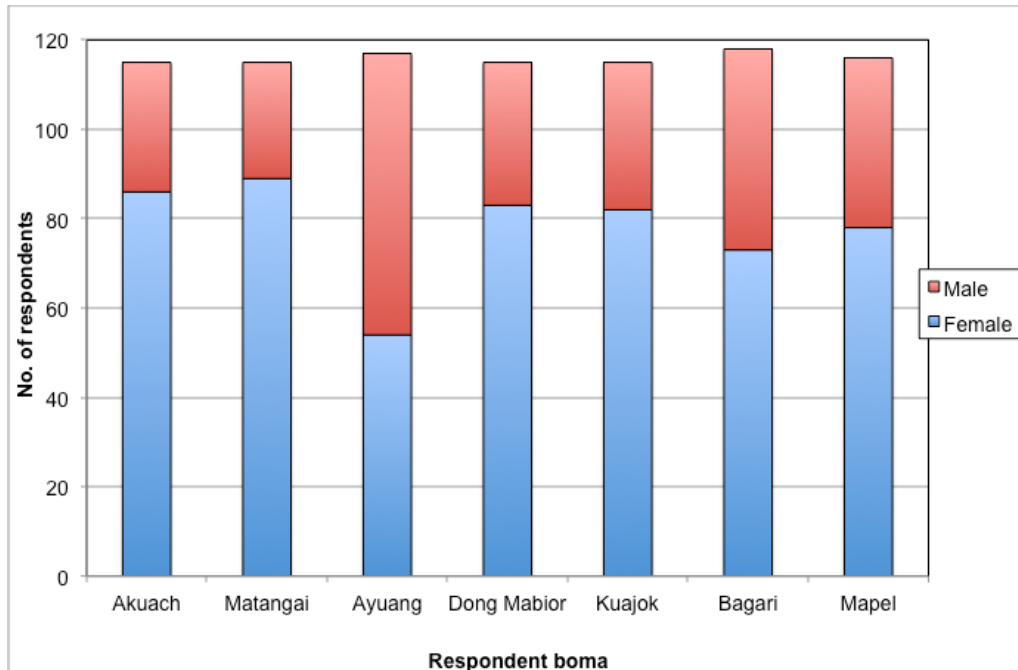


Figure 1: Respondent gender by boma

The majority of respondents were married monogamous (65 per cent) and when asked ‘has your partner/ any of your partners been inherited?’ 110 individuals (14 per cent) responded yes and 574 individuals (71 per cent) responded no.

Many of the respondents (380 individuals, 47 per cent) maintained they had received no education; 299 individuals (37 per cent) claimed primary school (P1 up to P8) and 109 (13 per cent) claimed secondary school (S1 up to S4). Figure 2 shows this question broken down by rural and urban areas, whereby 155 respondents (33 per cent) and 225 respondents (65 per cent) reported no education in urban areas and rural areas respectively. See Annex E for more demographic information about the respondents.¹

¹ As noted in Annex A: Methodology, the selected EAs are not intended to be representative of the four states as this would require a selection of considerably more EAs per state. Rather, this approach sees the selected EAs as ‘case studies’ that can be used for monitoring and recording changes.

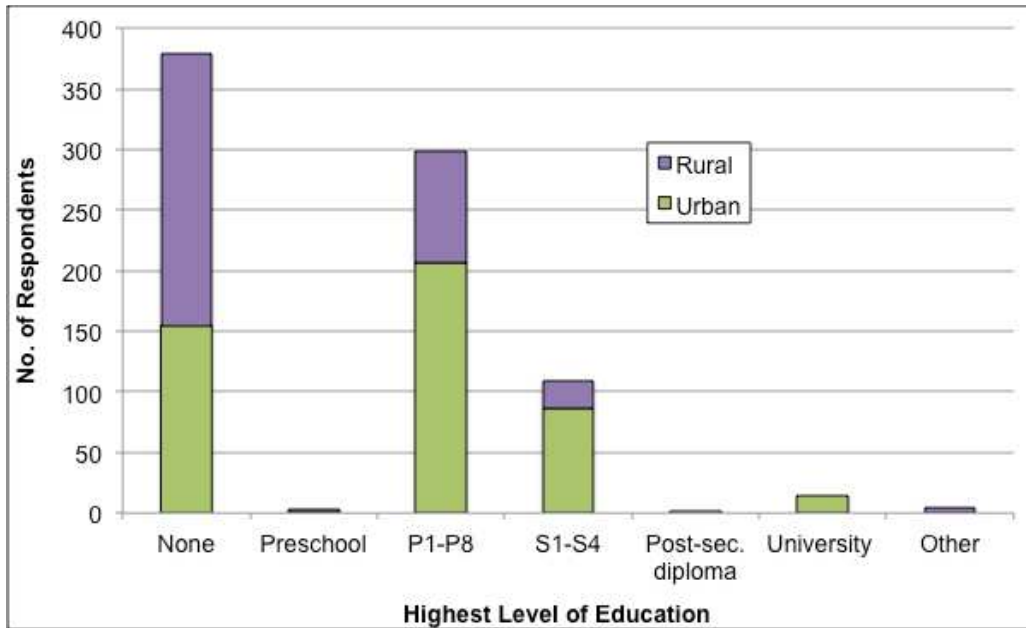


Figure 2: Highest level of education rural and urban

3.2 Livelihoods

From the Community Baseline Survey

QA5: Housing type (recorded by enumerator)

QB1: Who owns the housing structure you are currently living in?

QB2: Does your household have land that you grow crops on?

QB3: Is the land that you grow crops on owned by your household, rented, or is it communal?

QB4: Still thinking specifically about the land your household uses to grow crops, do you use more land, the same amount of land, or less land compared to two years ago?

QB6: Why do you now use less land?

QB7: Does your household sell some of the crops grown on this land?

QB11: Do people in your household sometimes go hungry?

Housing type

A total of 452 respondents claimed to live in thatch roof/ mud walled homes, while 144 claimed grass side houses, followed by iron sheeting (134), permanent houses (68), mud/ daub and wattle (4), apartment (1) and other (8). There were substantial variations between locations, for instance, with thatch roof/ mud walled homes being far more common in Dong Mabior, Kuajok and Matangai.

Who owns the housing structure you are currently living in?

As indicated in Figure 3, the majority of respondents (411 individuals or 51 per cent) claimed that they owned their housing structures. This response was less common in Kuajok where 39 respondents (34 per cent) maintained that their family owned the structure, and 37 respondents (32 per cent) stated that a spouse/ partner owned it. Female and male housing structure ownership was similar as 50 per cent (271) of the females sampled claimed to own their housing structure versus 53 per cent (140) of males.

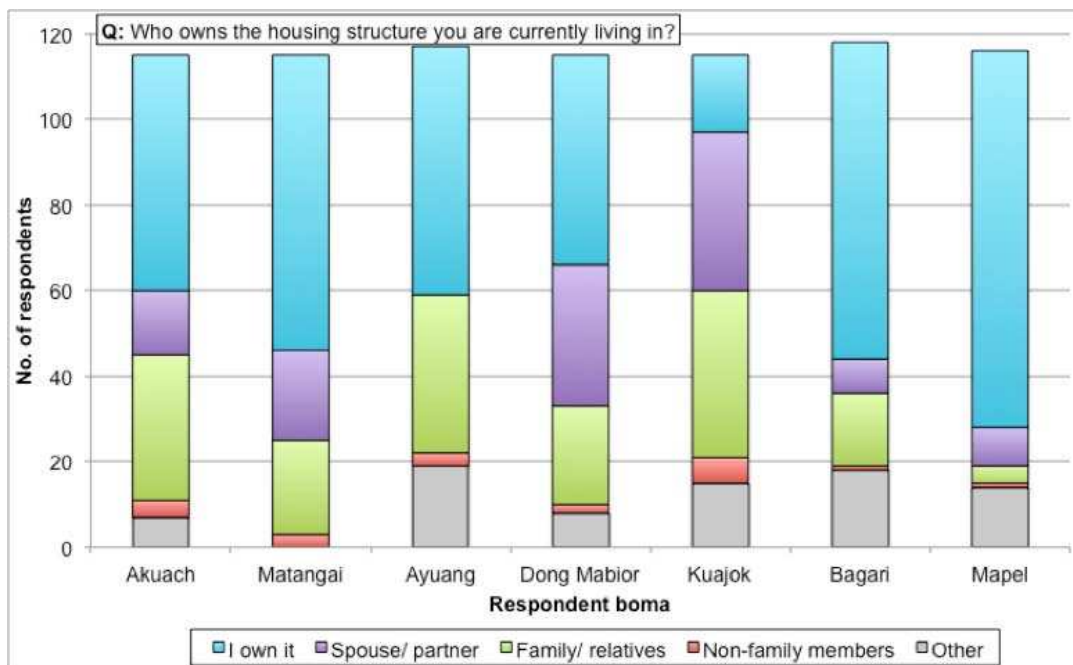


Figure 3: Ownership of housing structures by boma

Does your household have land that you grow crops on? Do you use more land, the same amount of land, or less land as compared to two years ago? Why?

A total of 511 respondents (63 per cent) claimed that they had arable land for planting and harvesting, and a vast majority (84 per cent) asserted that this was owned by their family, rather than rented or communal. A total of 124 respondents (24 per cent) claimed that they sold produce grown on their land. As indicated in Figure 4, a total of 322 of those who had arable land (63 per cent) claimed to use the same quantity of land as compared to two years ago, 91 (18 per cent) asserted that they now had more land and 97 (19 per cent) maintained that they now had less. Of those in the latter category, 42 asserted that their reduction in land usage was due to insufficient resources to cultivate (43 per cent), and 40 claimed that this was because others had taken their land (41 per cent).

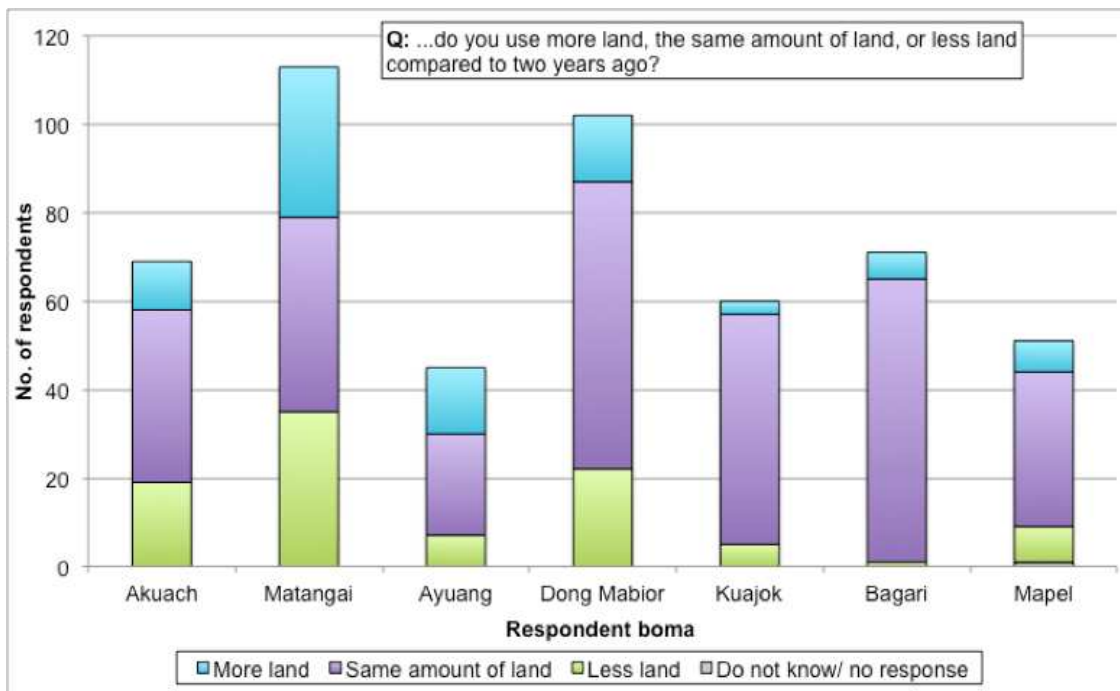


Figure 4: Changes in landownership by boma

Interpreting Findings on Land Cultivation

According to the enumerators, many of those surveyed in Aweil were recent returnees from Khartoum so they lacked the resources to cultivate land, even if they had acquired or inherited it. In Warrap, participants explained that they had land but did not have machinery (such as tractors) to farm it all and were simply dependent on traditional means. In Lakes state, many reported that they had a lot of land but they did not have the human resources to work it (whether this be time or skilled labor). Many of the men were gone from the home for various reasons and the women did not have the ability to work enough in the fields. Many of the urban dwellers in Lakes travelled during harvest to cultivate lands outside of the town. Notably, due to insecurities in Western Bahr el Ghazal and Lakes states, men and youth were gone from the homes fighting or hiding or had suffered during the conflicts and the land was left uncultivated.

From the Field: Rural Site – Dong Mabior Boma

During the current harvest season, many men and women were reported to be working on the land owned by the family, which was often located in home villages in Northern Bahr el Ghazal or elsewhere. It was reported that many of the inhabitants in Kuajok and this rural site had relocated here from other states to access better education and socioeconomic opportunities. (It is unclear if this is a phenomenon of these two enumeration sites or also the wider state population.)

Does your household have any livestock? Do any members of your household fish to gain food for your family?

345 respondents (43 per cent) claimed that they owned livestock, and Figure 5 shows this by boma. 190 individuals (55 per cent) reported that they own livestock in rural locations, compared to 155 individuals (33 per cent) in urban locations. 67 respondents (8 per cent) maintained that they fish to feed their family, with the majority of these individuals (69 per cent) reporting that they sell some of the fish they catch.

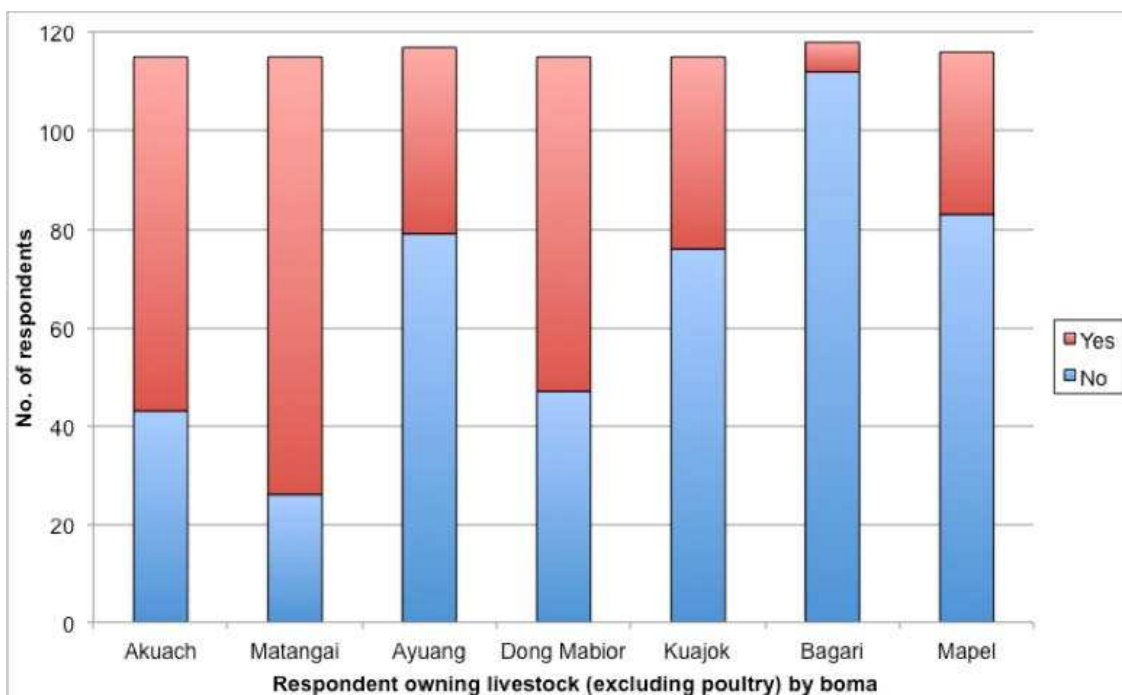


Figure 5: Livestock (excluding poultry) ownership by boma

Interpreting Findings on Hunger and Poverty

Given the sensitive nature of questions about hunger and poverty (e.g. QB11), caution should be taken when interpreting findings relating to these subjects. Enumerators reported that a number of respondents requested money for food once this question had been asked, and certain interviewees may have exaggerated the extent to which they lacked resources with this in mind. Conversely, others may downplay the extent of their poverty as a matter of pride. Supervisors added nuance to the responses of the questions, citing that some families had food but were too busy to cook and so sometimes the children would go hungry. Others explained that the “hunger gap” is a seasonal occurrence during the cultivation season between May and July, so the question may have elicited a different response at other times of the year. Salary delays, accessibility due to rains, and the absence of materials to make fire were cited as other reasons for respondents answering in such ways.

From the Field: Rural Site – Dong Mabior Boma

Due to the extreme flooding taking place during the survey implementation, many men were gone with their cattle, having been forced to search for higher ground. Overall, the impression of the rural site is that it was more food secure than the urban site due to citizens having more cattle and fish available. The chief of the village even offered the team a goat to roast in thanks for their visit. Most people interviewed claimed to be dependent on goat, cows, fishing and crops. A few reported brewing alcohol for consumption and selling at a small market situated alongside the Kuajok-Wau Road.

From the Field: Urban Site – Kuajok town, Kuaj Payam

Stagnant water, mosquitos and bushy grasses and trees contributed to the slow movement of the teams from homes in the area that resembled a rural site rather than a typical urban locale. The urban site was reported as being less food secure than other areas in the state.

Do people in your household sometimes go hungry?

53 respondents (7 per cent) claimed that their household ‘always’ goes hungry, with a further 414 (51 per cent) asserting that this ‘often’ occurs. Figure 6 demonstrates these findings by boma. There was little variation between urban and rural sites (Figure 7), with 52 per cent (243 respondents) reporting ‘often’ in urban locations, versus 49 per cent (171 respondents) in rural locations. 8 per cent (36 individuals) responded ‘never’ to this question in urban sites, versus 2 per cent (8 individuals) who responded this way in rural sites.

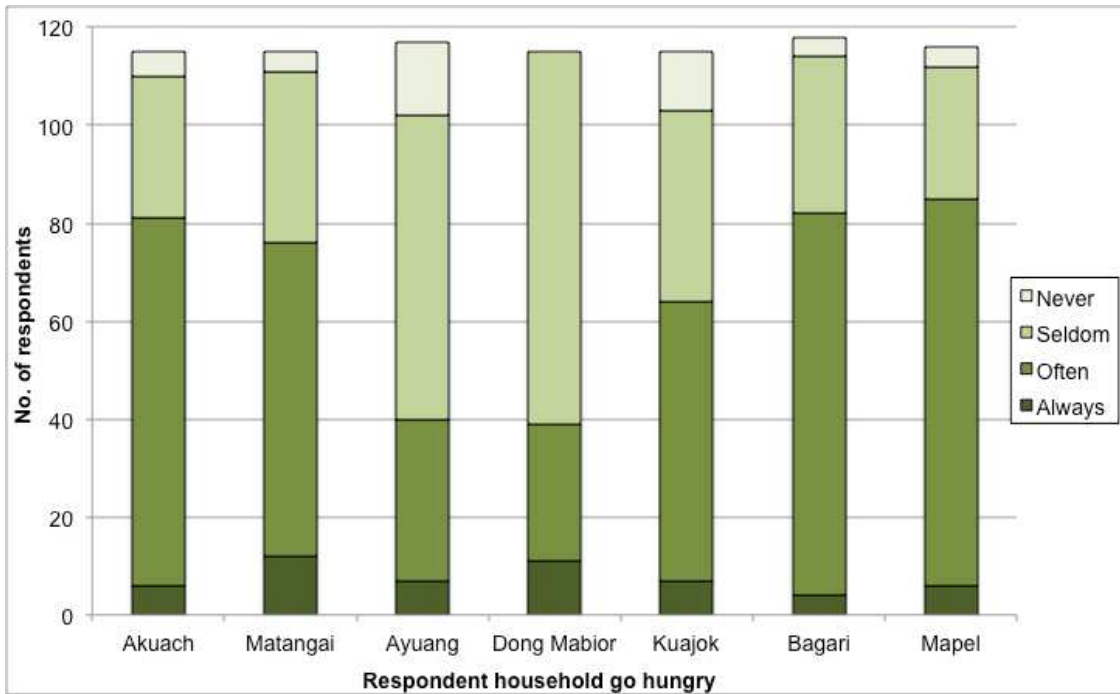


Figure 6: Households going hungry by boma

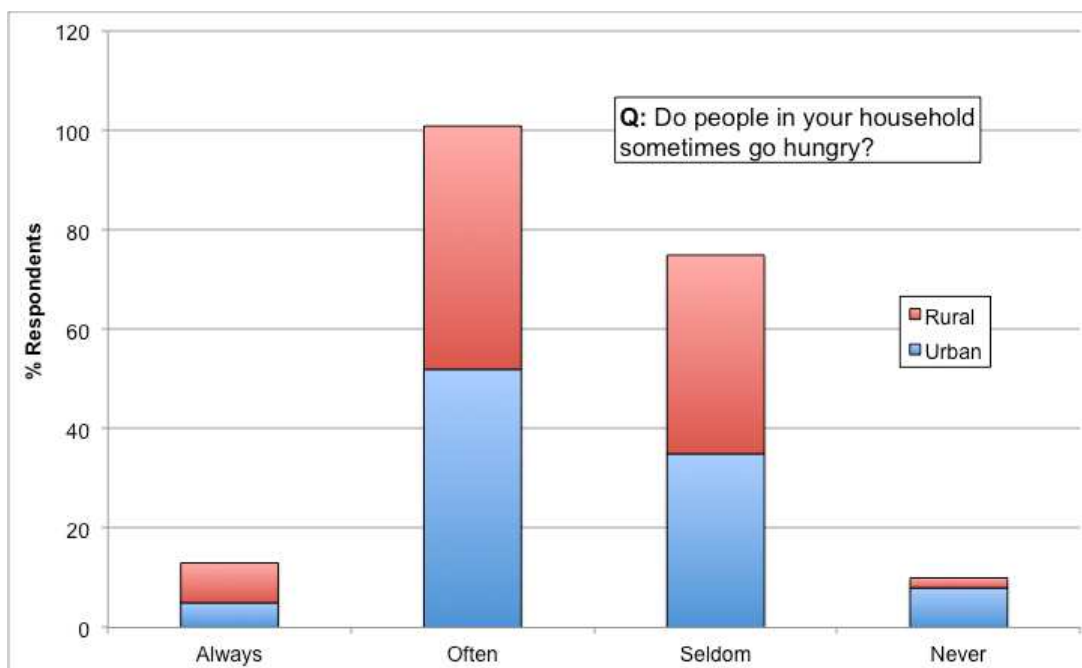


Figure 7: Households going hungry, urban versus rural

Landownership and households going hungry

On the whole, there was a slight correlation associated with landownership and households going hungry. Specifically, respondents who claimed to own land (511 total) were less likely than non-landowners (300 total) to maintain that their household ‘always’ or ‘often’ goes hungry. 6 per cent (29 individuals) reported they own land and their household ‘always’ goes hungry, versus 8 per cent (24 individuals) of non-landowners and 49 per cent (251 individuals) of landowners said their household ‘often’ goes hungry versus 54 per cent (163 individuals) of non-landowners. 40 per cent (203 individuals) of landowners claimed that their household ‘seldom’ goes hungry versus 32 per cent (97 individuals) of non-landowners and 6 per cent of landowners reported that their household ‘never’ goes hungry versus 5 per cent of non-landowners. This varied among urban and rural sites; for instance, Dong Mabior and Matangai (both rural sites) have high instances of land ownership (89 per cent, 102 individuals and 98 per cent, 113 individuals respectively) yet this did not seem to have a positive effect on reported households going hungry in these two sites (34 per cent of landowners’ households in Dong Mabior go hungry ‘always’ or ‘often’, 67 per cent in Matangai).

Livestock ownership and households going hungry

Overall, there was a stronger correlation associated with livestock ownership and households going hungry where respondents owning livestock were least likely to maintain that their household 'always' or 'often' goes hungry, which suggests that food security can be attributed to livestock ownership. The highest percentage of those who owned livestock and whose households 'often' go hungry occurred in both the urban (Akuach) and rural (Matangai) sites in Lakes state with 42 per cent (48 individuals) and 56 per cent (50 individuals) respectively.

Comparisons with the XC Survey: Livelihoods

The findings for households going hungry from the XC survey differed little from the community survey, with 21 respondents (8 per cent) from the former claiming that their household 'always' goes hungry, and a further 128 (48 per cent) asserting that this 'often' occurs. In the XC survey, 49 per cent (131 respondents) claimed they fish to feed their family, compared to 8 per cent (67 respondents) in the community survey. 33 per cent (89 respondents) claimed to own livestock in the XC Survey compared to 43 per cent (345 individuals) in the community survey.

Livelihoods in Summary

A majority of the respondents live in thatch roof/ mud walled homes with arable land (though only a small percentage sold crops grown on the land) owned by the individual. It is of value to note that landownership issues are going to be a concern for returning XCs, particularly if there are currently landownership conflicts in these communities. Returning XCs with (potentially) no land may be a source of frustration worth watching.

Overall, there was a slight connection between landownership and the levels of hunger experienced by households as those who owned land consistently reported lower levels of hunger, which would suggest that food security is slightly dependent on landownership. There was a stronger connection between livestock ownership and households going hungry, suggesting that food security is related to the owning of livestock.

3.3 Economics

From the Community Baseline Survey

QC1: What do you spend most of your household income on?

QC2: What do you do to make money for your family?

QC3: In your community, what is the most common way for people to make money?

QC4: Have you ever considered leaving your home to look for a job in South Sudan?

QC5: Have you ever applied for micro-credit from a financial institution?

QC9: In the near future, do you think that the economic situation will improve for your household, stay about the same, or get worse?

Interpreting Findings on Housing Structures

The city of Kuajok in the state of Warrap was transformed from a town to a capital after peace was declared in 2005. There is still a lesser sense of permanence in the state and town compared to other locations, which may explain why more people live in traditional tukul mud huts than other buildings. In Matangai there has been recent insecurity and people are hesitant to invest in building permanent structures for fear that they their homes will be destroyed and themselves displaced.

What do you spend most of your household income on? In your community, what is the most common way for people to make money?

703 respondents (87 per cent) claimed to spend most of their household income on food, followed by education (7 per cent) and health (5 per cent), and this varied little between the sites. When asked an open-ended question about what they did to earn money, responses that were given by multiple individuals included (539 individuals responded): **farming** (182 respondents, 34 per cent); **business** (71 respondents, 13 per cent); **brewing/ selling local alcohol** (57 respondents, 11 per cent); **employed by government/ civil servant/ or has a relative in this capacity** (55 respondents, 10 per cent); **housewife/ husband earns money** (42 respondents, 8 per cent); **unemployed/ not working** (39 respondents, 7 per cent); **police officer** (23 respondents, 4 per cent); **casual labour** (23 respondents, 4 per cent); **tea maker/ tea seller** (16 respondents, 3 per cent); **sell firewood** (13 respondents, 2 per cent); **fishing** (12 respondents, 2 per cent); and **Driving** (6 respondents, 1 per cent). Figure 8 represents these findings.

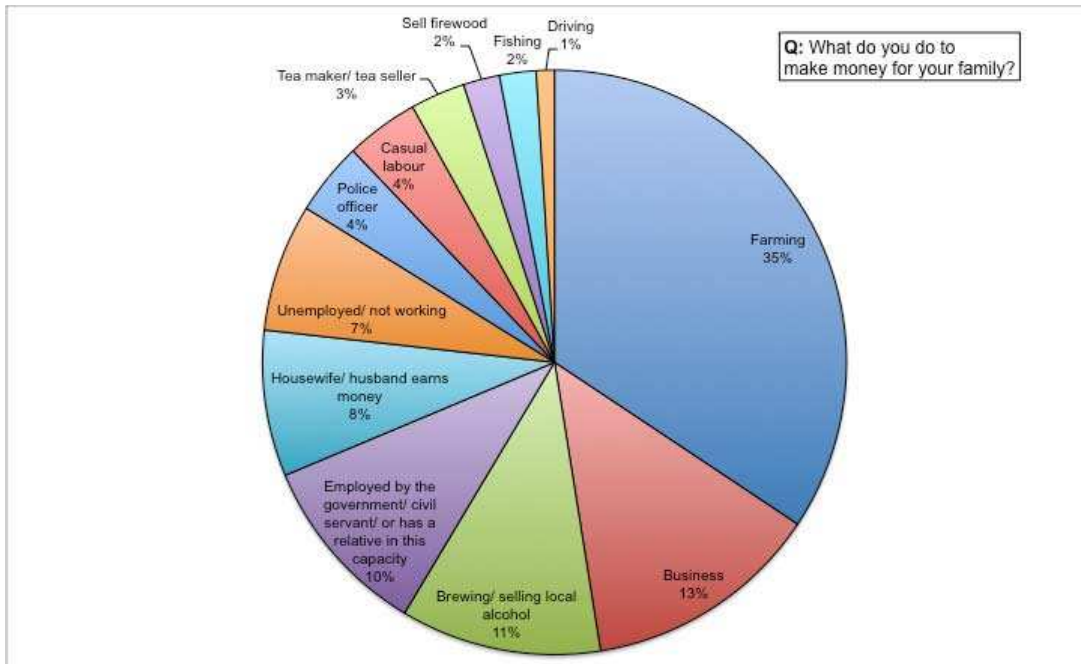


Figure 8: What do you do to make money for your family?

When asked about the most common way to make money in the community, the results were similar, with a majority (386 respondents) stating ‘farming’ or related activities, followed by business (192 respondents), government/ civil servant (36 respondents) brewing/ selling alcohol (30 respondents) and trade of various products (13 respondents).

Have you ever considered leaving your home to look for a job in South Sudan?

Respondents were asked if they would ever consider leaving their home to look for a job in South Sudan, and 590 individuals (73 per cent) responded ‘no’ to this question. By boma, the highest percentage of individuals responding in the affirmative were in Ayuung (59 respondents, 51 per cent), followed by Mabior (51 respondents, 44 per cent), Kuajok (42 respondents, 37 per cent), Bagari (21 respondents, 18 per cent), Mapel (17 respondents, 15 per cent), Matangai (15 respondents, 13 per cent) and Akuach (15 respondents, 13 per cent).

Interpreting Findings on Sources of Income

In Dong Mabior many respondents were reliant upon welding activities and metal works, which was not the case in rural areas. The small market situated alongside the main Kuajok Wau road is used by the community for exchanging local products. However, the consumption of these products, including charcoal, fish and meat, appeared to be high in the urban areas. Most of people interviewed claimed to be depending on goat, cows, fishing and crops, although a few intended to brew locally made alcohol. Some of the children in the urban areas were seen collecting empty bottles for recycling.

From the Field: Rural Site – Mapel Boma

Mixed subsistence farming and livestock rearing were mainly practised, with most families also engaged in brewing and selling of traditional alcohol, *haragi*. Small-scale businesses were engaged in selling groundnuts, charcoal, firewood, bread, tea and okra.

Have you ever applied for micro-credit from a financial institution?

Only 31 respondents (4 per cent) claimed to have ever applied for micro-credit from a financial institution, and 81 per cent of these individuals maintained that their application(s) had been successful. These findings varied little across state, gender, age and marital status.

Interpreting Findings on Micro-Credit

Most respondents had never applied for micro-credit. The enumerators felt that these individuals simply did not think that they would be approved for this form of loan and so it was not worth applying. This applied in particular to those who are currently jobless, women and those without a stable salary. Many of the respondents did not know of any options for microcredit in their communities or nearby. In Lakes many women were aware of the BRAC micro-loan NGO, but people reported that this offered very little money, only to women and only reached the urban areas.

In the near future, do you think that the economic situation will improve for your household, stay about the same, or get worse?

440 respondents (54 per cent) believed that in the near future the economic situation for their household will 'improve,' compared to 73 (9 per cent) who maintained it will 'get worse.' Figure 9 demonstrates the findings from this question by boma, with respondents from Dong Mabior (20 respondents, 17 per cent), Kuajok (21 respondents, 18 per cent) and Matangai (17 respondents, 15 per cent) tending to be less optimistic by answering 'worse' versus Akuach (9 respondents, 8 per cent), Ayuang (2 respondents, 2 per cent), Bagari (1 respondent, 1 per cent) and Mapel (3 respondents, 3 per cent).

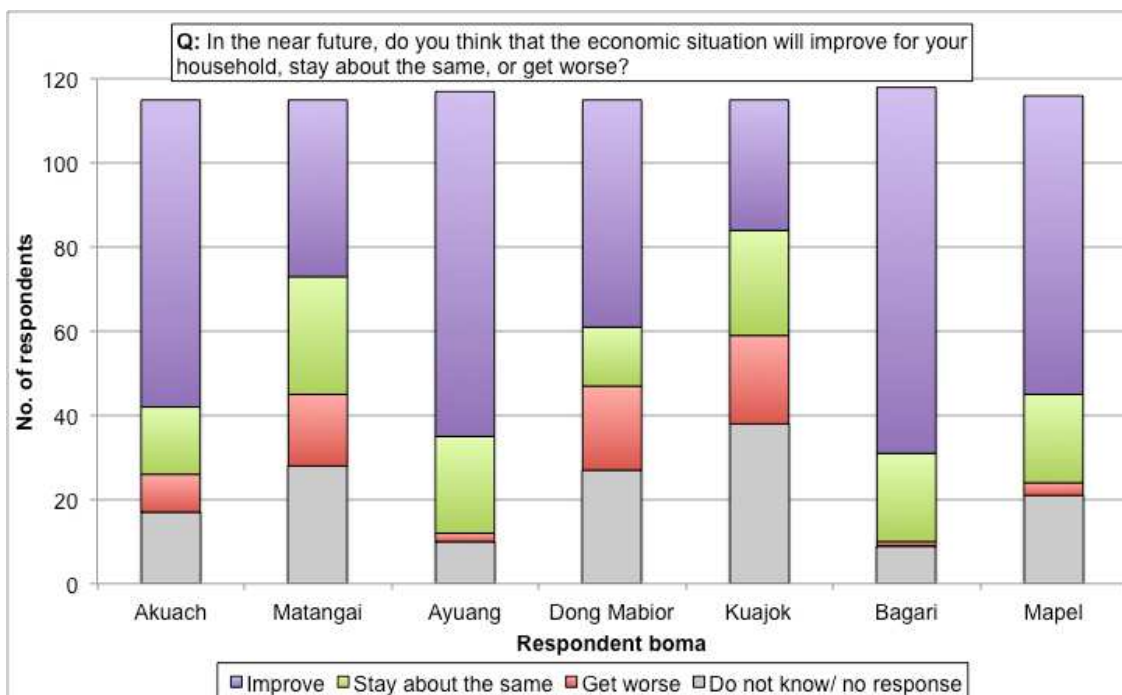


Figure 9: Perception of household economic situation in near future by boma

Interpreting Findings on Expected Economic Changes

Many respondents felt that their economic situation would improve in the future. The enumerators noted that people did feel hopeful that life would improve with South Sudan's independence, enrolling more of their children in school and the arrival of more humanitarian or development organisations.

Due to a programming error, there was a skip on QC5 (which questioned whether respondents had applied for micro-credit) that unfortunately was directed to QC9, causing data to go uncollected for QC7 and QC8. Luckily, data gathered from other questions, QB11 and the remaining QCs, has yielded similar information.

Comparisons with the XC Survey: Economics

83 per cent of respondents in the XC Survey felt that their economic situation would improve in the near future, compared to 54 per cent in the Community Survey. Amongst those responding positively to this question in the XC Survey, the largest proportion attributed this to their DDR training, with others stating that this expected change was contingent upon the government providing jobs. It is important to take into consideration possible gaps in XCs' expectations, noting that if expectations are not met, this could lead to frustration and anger.

A total of 85 respondents (32 per cent) in the XC Survey maintained they gain income additional to that generated through being in the military. The means through which this extra income was gained were varied, and included farming, fishing, tailoring, carpentry, motor repair, thatching houses, selling clothes, and wood and producing charcoal and alcohol. A total of 113 respondents (42 per cent) claimed they returned to their pre-conflict form of employment.

In both surveys, the number of respondents who had applied for a micro-credit loan was very low (31 respondents 4 per cent in the Community Survey and 7 respondents, 3 per cent in the XC Survey). It is worth investigating other means of gaining financial capital.

Economics in Summary

Those surveyed were generally optimistic about their future economic situations and most were unwilling to leave their homes in search of jobs elsewhere in South Sudan. There is a high frequency of households going hungry 'often', which would suggest that the economic situation at present is not as positive.

The integration of returning XCs who have learned trade skills into these communities brings into question what this integration will involve in terms of affecting the communities and labour markets on the macroeconomic and microeconomic levels. On the micro level, how will this integration impact individuals and individual setting up companies? On the macro level, how will this impact overall employment rates? If XCs and others are not relying on micro-credit loans for capital to start businesses, then it is worth investigating other means of gaining capital.

3.4 Cooperatives

From the Community Baseline Survey

QD1: Have you heard of any economic cooperatives operating in your local area?

QD2: To what extent do you feel that you are familiar with the type of work that economic cooperatives do, and how they are organized?

QD3: Are you currently a member of an economic cooperative?

QD4: What type of economic cooperative is this?

QD5: Were you a member of an economic cooperative previously?

QD6: What type of economic cooperative was this?

QD7: Why did you stop being a member of the economic cooperative?

QD8: Do you feel that through your membership of an economic cooperative your household benefited economically a lot, a little, or not at all?

Have you heard of any economic cooperatives operating in your local area? Are you currently a member? Previously? Why did you stop being a member?

458 (57 per cent) respondents claimed to have heard of economic cooperatives operating in their local area, and 286 respondents (35 per cent) felt that they were familiar with the type of activities undertaken by these cooperatives. A total of 178 respondents (22 per cent) asserted they were previously part of a cooperative, compared to only 64 (8 per cent) who

responded they were currently members. When asked why the respondent ceased their membership, 48 per cent claimed a 'lack of capital,' as seen in Figure 10.

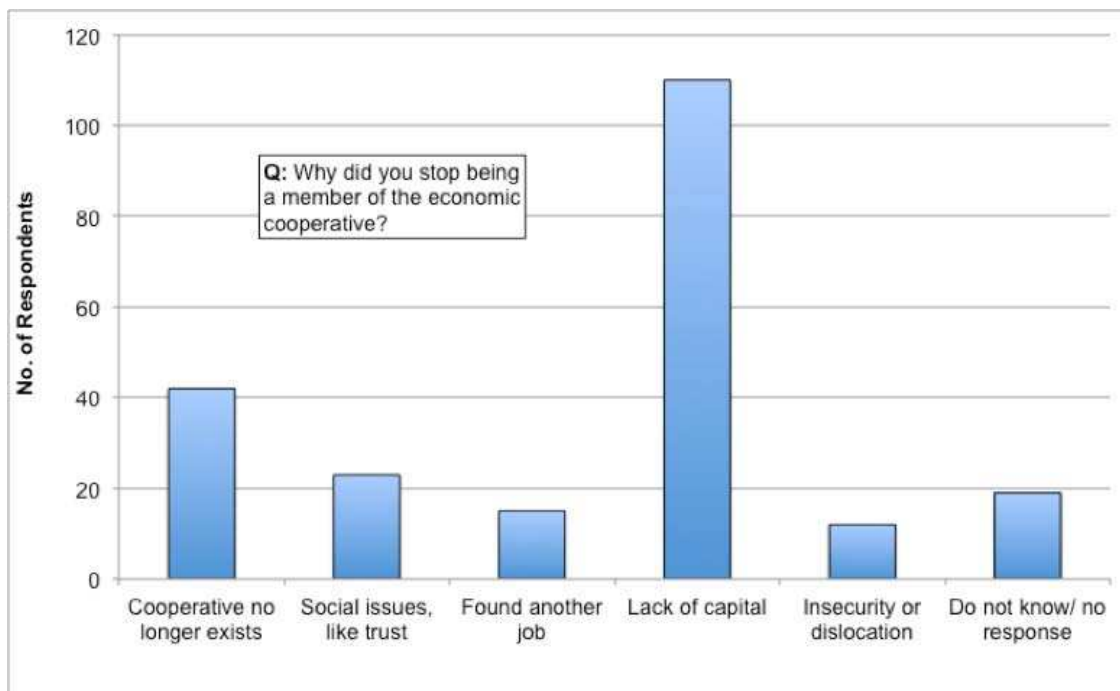


Figure 10: Reasons for leaving cooperatives

Case Study of a Self-Started Cooperative

There was one notable example of a self-started cooperative in the rural site of Lakes state in which five widowed women began an agricultural cooperative. They grew vegetables, groundnuts and cowpeas using traditional tools. They had been introduced to the concept from an Indian neighbour who they had observed. The women did not know that this was a cooperative, per se.

Interpreting Findings on Cooperatives

The concept of a cooperative was lost on many interviewees despite considerable efforts by the enumerators to explain the principle. The enumerators reported that this concept is quite foreign to most communities, especially those in the rural areas. Occasionally the Dinka word "akut" or "meetcin" (literally meaning "join hands") was used to describe these arrangements, and perhaps this word can be used for future surveys. In addition, it was reported that some of the cooperative questions misled respondents into thinking that they were going to be invited to join a cooperative or lent money as a result of their participation. This may be because participants are used to needs assessments taking place in communities that are followed by some project.

What type of economic cooperative was this?

Those individuals claiming to be past or current members of an economic cooperative further specified they were involved in the following types:

Type of economic cooperative	Respondents previously part of an economic cooperative	Respondents currently part of an economic cooperative
Sanduk / savings / loan	146 (77 per cent)	45 (66 per cent)
Agriculture	24 (13 per cent)	19 (28 per cent)
Manufacturing / crafts / workers	5 (3 per cent)	1 (2 per cent)
Business / entrepreneurial	9 (5 per cent)	1 (2 per cent)
Other	5 (3 per cent)	2 (3 per cent)
Total	189	68

Comparison with the XC Survey: Cooperatives

Only 3 of the respondents in the XC survey (1 per cent) claimed to currently be a member of an economic cooperative, compared to 64 respondents (8 per cent) in the Community Survey. Since the XCs were involved in the military in recent years, it is understandable that they were less likely to have had a chance to participate in a cooperative.

6 individuals in the XC survey further specified that they were/ had been involved in Sanduk. A total of 84 respondents (69 per cent) maintained that they would be interested in working in a cooperative, although caution is generally required with such questions given that the extent to which this is likely to translate into reality is debatable.

Did your household benefit economically from your membership in an economic cooperative?

As indicated in Figure 11, amongst those who are current/ former members of economic cooperatives, 99 (41 per cent) claimed that their household 'benefited a lot economically' as a result of this membership, with 125 respondents (52 per cent) maintaining that they 'benefited a little economically' and 15 respondents (6 per cent) asserting that they 'did not benefit economically'.

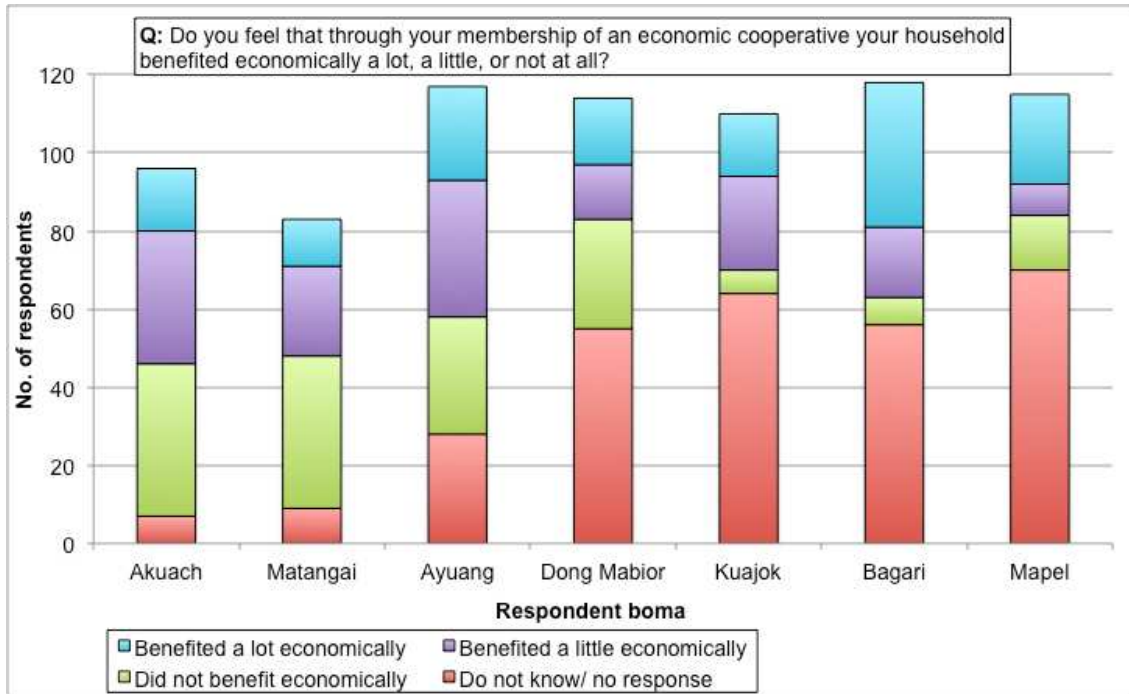


Figure 11: Perceived economic benefit of cooperative membership by boma

Cooperatives in Summary

There has been an obvious decline in community member involvement in economic cooperatives given the data listed above, which could largely be attributed to a lack of capital. Reintegration support activities should be delivered in partnership with local organisations and ministries such as the Ministry of Agriculture, Forestry, Cooperatives and Rural Development in order to build capacity and enhance service delivery. Cooperatives can enhance socioeconomic development with their effect on reducing poverty and increasing employment opportunities.²

² South Sudan DDR Programme Review Report. Stockholm Policy Group, 30 October 2010.

3.5 Social Capital

From the Community Baseline Survey

QE1: What kind of social groups or committees are you aware of in your community?

QE2: Which of these are you a member of? (Women, youth, religious, veterans, community, sports, other)

QE3: Of your friends, how many are ex-combatants? By that I mean how many are former members of the SPLA, police, wildlife forces, fire brigade, prison services, and other armed groups?

QE4: If you encounter an economic problem, whom would you first turn to for help?

QE5—QE11: To what extent do you trust your community elders or tribal authority, men who are your age mates, women who are your age mates, people you work with, teenagers, government employees in the SPLA, government employees in the police service?

Which kind of social group or committee are you a member of?

A total of 668 respondents (82 per cent) maintained that they belonged to at least one social group. As demonstrated in Figure 12, the most common types were religious (299 respondents or 37 per cent), for women (212 respondents or 26 per cent), youth (137 respondents or 17 per cent) and community (152 respondents or 19 per cent). Specific groups that were listed in 'other' included Akonbuoi women, education, student association, Women's BRAC (micro-loan sharing scheme) and dance. 681 respondents (84 per cent) claimed to be aware of at least one type of social group or committee in their community.

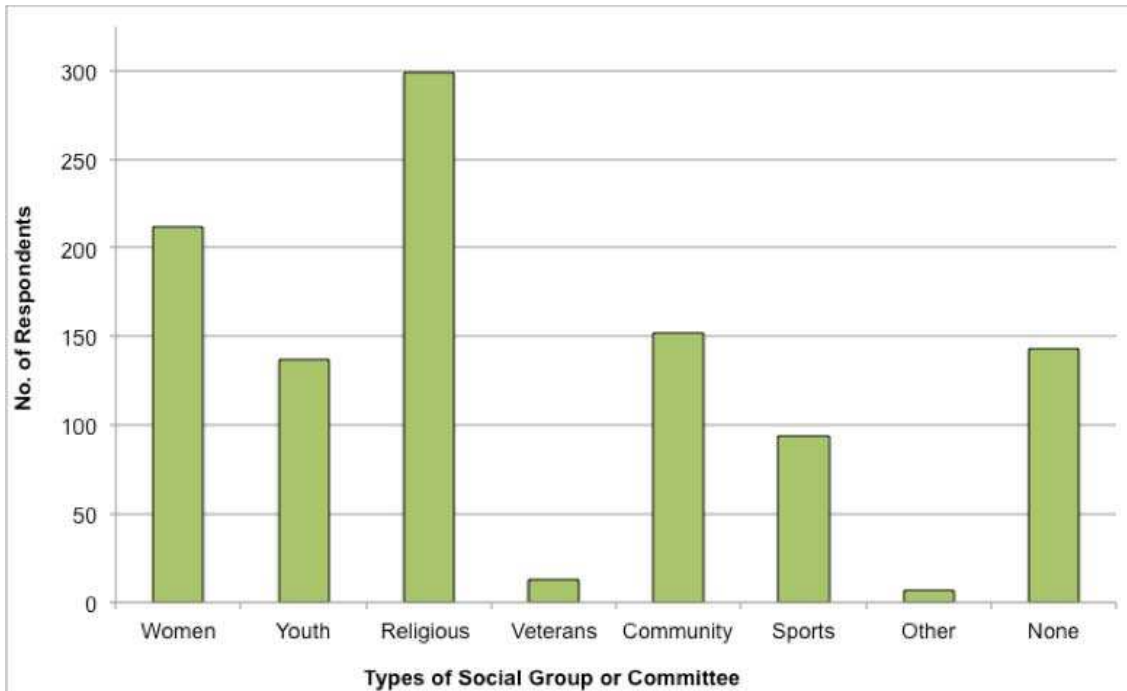


Figure 12: Membership of social groups and committees

Of your friends, how many are ex-combatants?

Approximately half of the respondents (399 individuals, 49 per cent) claimed that none of their friends were XCs (this was specified as being former members of the SPLA, police, wildlife forces, fire brigade, prison services and other armed groups). Figure 13 shows that this response was less common in Bagari and Mapel. Excluding Bagari and Mapel, Kuajok had the highest number of respondents who claimed that ‘none’ of their friends are XCs (83 individuals, 72 per cent), followed by Dong Mabior (75 individuals, 65 per cent), Matangai (67 individuals, 58 per cent), Ayuang (65 individuals, 56 per cent) and Akuach (58 individuals, 50 per cent).

Interpreting Findings on Friendships with XC
 Bagari and Mapel have many more XCs than the other selected field sites. The selected boma in the latter was located in close proximity to the military barracks, thus this seems to be the most likely explanation for the findings on friendship with XC.

The data on friends who are XCs should be taken with a degree of caution, as it was noted from the field that the definition of friendship varied depending on the translation. Furthermore, the notion of friendship is most often interpreted in South Sudan as a serious bond for life. When asked how many of their friends are XCs, respondents might consider fellow XCs as coworkers or colleagues rather than friends.

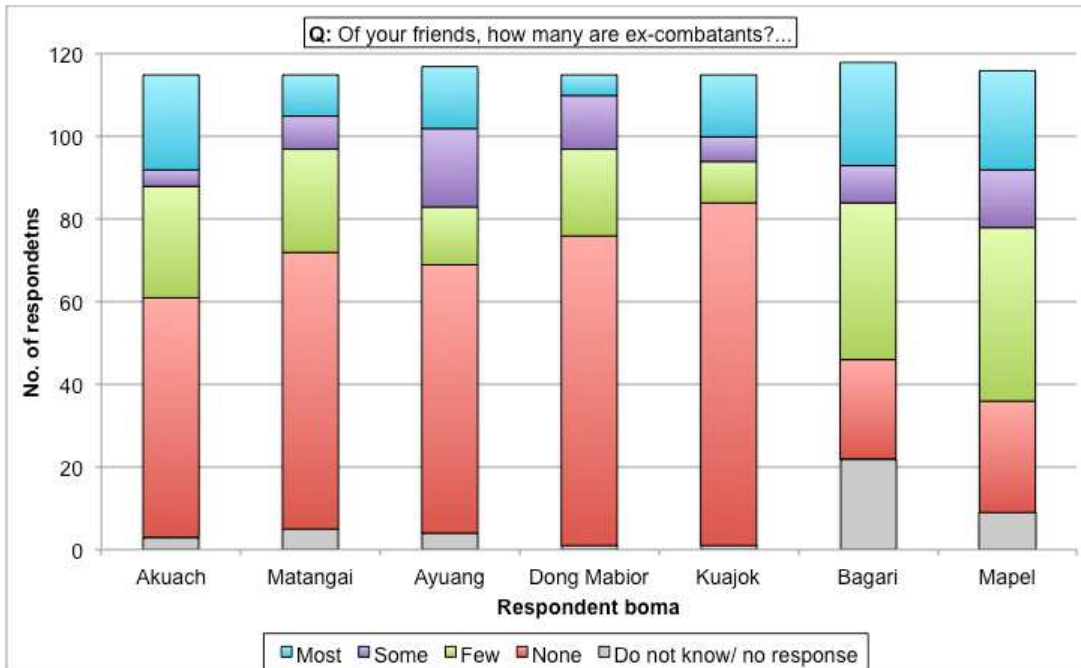


Figure 13: Friendships with ex-combatants by boma

Comparisons with the XC Survey: Social Capital

6 per cent in the XC survey maintained they belonged to one social group focussed upon sports, games, dancing, cultural activities and so on, compared to 83 per cent who were part of at least one social group in the community survey. Since XCs have likely been living in the barracks and outside of a typical community, it is expected that they had less exposure to social groups than the average civilian living in a typical community.

From the XC Survey, large proportions of respondents maintained their friends were mostly of the same age (133 individuals, 49 per cent) and gender (160 individuals, 59 per cent), and only a minority claimed that they were mostly also ex-combatants (73 individuals, 27 per cent). This percentage was lower in the Community Survey—14 per cent of respondents (117 individuals) reported that ‘most’ of their friends are XCs.

If you encounter an economic problem, whom would you first turn to for help?

A majority of respondents (425 respondent, 52 per cent) claimed that if they encountered economic problems they would turn to family for help, followed by friends (13 per cent), Sanduk (3 per cent), community leaders (2 per cent) and religious institutions (2 per cent). Less than 1 per cent claimed that they would seek assistance from a micro-lending institution or a cooperative.

Interpreting Findings on Sources of Assistance during Times of Need

Family is a strong cultural concept among most communities in South Sudan. Specifically in Dinka culture, proverbs or parables abound about the importance of cultural and familial ties. This cultural norm explains why most would go to their family for financial help before turning to friends or another institution.

Extent of trust

Most respondents reported to trust various categories of people, including 294 respondents (49 per cent) claimed to have 'lots of trust' in 'government employees in the SPLA' and 365 respondents (45 per cent) regarding 'government employees in the police service.' Figure 14 demonstrates these findings.

There were widespread variations in levels of trust in categories of people between female and male respondents. Females had less trust overall. For instance, Figure 15 demonstrates discrepancies between male and female respondents and having 'lots of trust' in categories of people. It is not surprising that the highest percentage of trust for males was in 'men who are your age mates' (66 per cent, 175 respondents) and likewise for women 'women who are your age mates' (56 per cent, 304 respondents). The percentages of 'lots of trust' differed in regards to community elders (48 per cent for females, 61 per cent for males), people you work with (44 per cent for females, 63 per cent for males), teenagers (24 per cent for females, 38 per cent for males), government employees in the SPLA (41 per cent for females, 63 per cent for males) and government employees in the police service (37 per cent for females, 60 per cent for males).

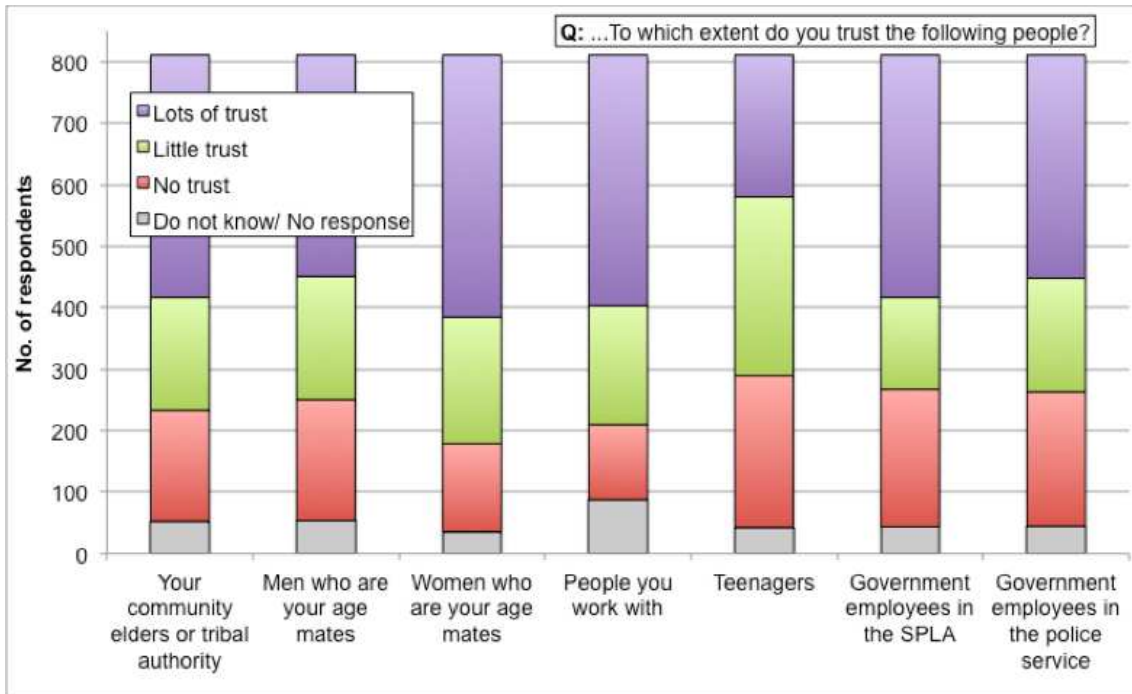


Figure 14: Trust in Categories of People

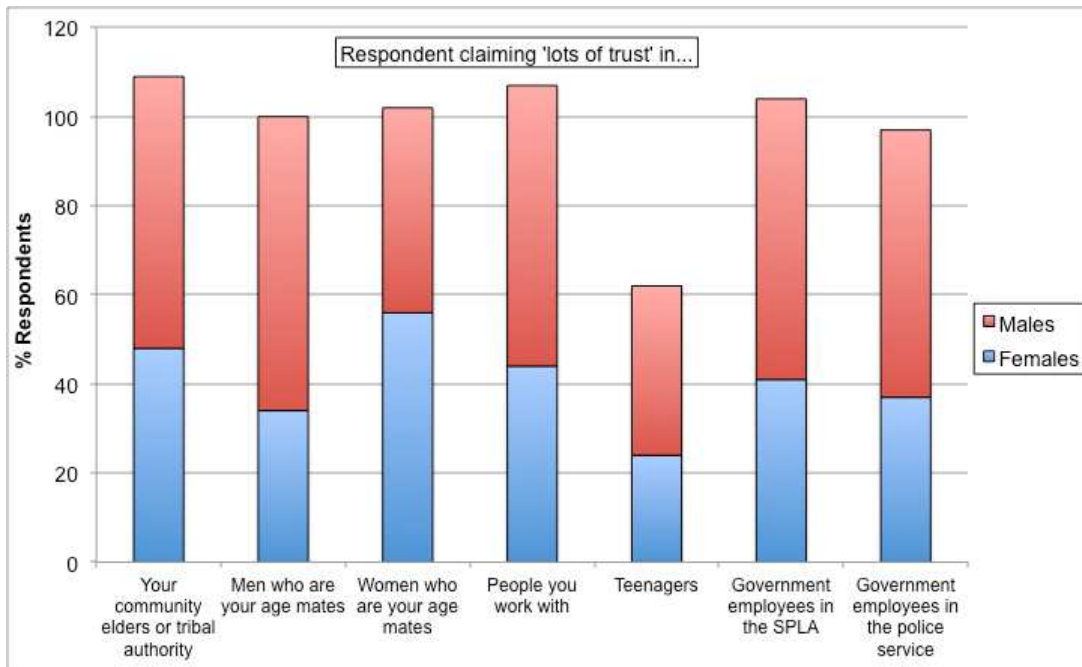


Figure 15: Male versus female respondents claiming 'lots of trust' in categories of people

If you disagreed with what everyone else in your area agreed on, would you express your opinion in public?

A total of 479 respondents (59 per cent) claimed ‘mostly yes’ that they would express their opinion in public if they disagreed with what everyone else in their area agreed on compared to only 126 respondents (16 per cent) who claimed ‘mostly no’ to this question. There was no significant variation with this response in females versus males, but there was variation amongst the seven boma where it seems that respondents in Ayuang felt significantly less comfortable expressing their opinions in public; 32 per cent (37 respondents), answered ‘mostly yes’ to this question versus the other six boma where on average, respondents answered in this way over 63 per cent of the time.

Social Capital in Summary

It is important to note that financial support in South Sudan is often linked to social capital. In this regard, understanding XCs from this perspective may help anticipate potential problems XCs may face in obtaining funds needed to start businesses and weather difficult financial periods. The concept of family within communities in South Sudan is extremely important, and the data show that within the XC community and the community as a whole, social groups/ committees are commonplace. This raises the issue of XCs returning to communities that might have developed different social structures and brings into question how they will cope with this.

3.6 Empowerment

From the Community Baseline Survey

F1: To what extent do you feel that you have the power to make important decisions that can change the course of your life?

F2: In the past year, how often have you joined other people to express concerns to government officials or local leaders on issues benefiting the community?

F3: To what extent do you think that local government and local leaders take into account concerns voiced by your community when they make decisions that affect you?

To what extent do you feel that you have the power to make important decisions that can change the course of your life?

527 respondents (65 per cent) felt to 'a large extent' that they had the power to make important decisions that could change the course of their lives. This varied only slightly between males (72 per cent, 191 respondents) and females (72 per cent, 336 respondents) and respondents were slightly more confident about their ability to make these decisions amongst urban locations (319 individuals, 69 per cent) versus rural (208 individuals, 60 per cent). This confidence was the highest in Bagari (95 per cent, 112 individuals), followed by the other six boma that answered in this way between 48 and 74 per cent of the time, the lowest of which was Dong Mabior (56 respondents).

In the past year, how often have you joined other people to express concerns to government officials or local leaders on issues benefiting the community?

When asked how often in the past year they have joined other people to express concerns to government officials or local leaders on issues benefitting the community, the majority (72 per cent) answered 'never.'

A total of 57 respondents (7 per cent) claimed to have joined other people more than five times in the past year, 95 (12 per cent) had participated in such activities between 2 and 5 times and a further 58 (7 per cent) had undertaken such acts once.

To what extent do you think that local government and local leaders take into account concerns voiced by your community when they make decisions that affect you?

Furthermore, as indicated in Figure 16, many respondents (40 per cent) claimed 'not at all' when asked if they think local government/ leaders take into account concerns voiced by their community. Figure 17 represents this question by boma, whereby in Akuach 63 per cent (72 individuals) responded 'not at all', 25 per cent (29 individuals) in Ayuung, 44 per cent (52 individuals) in Bagari, 23 per cent (26 individuals) in Dong Mabior, 44 per cent (50 individuals) in Kuajok, 41 per cent (48 individuals) in Mapel and 42 per cent (48 individuals) in Matangai.

Comparisons with the XC Survey: Empowerment

In the XC and the Community Surveys, the majority of respondents (65 per cent in both instances) felt that they had the power to make important decisions that could change the course of their lives. A total of 10 per cent from the XC Survey had joined others on five or more occasions to express their concerns about community issues to official or local leaders over the past year, and 34 per cent believed that officials and local leaders take such voiced concerns into account 'a lot', with a further 48 per cent claiming that they did so 'a little.'

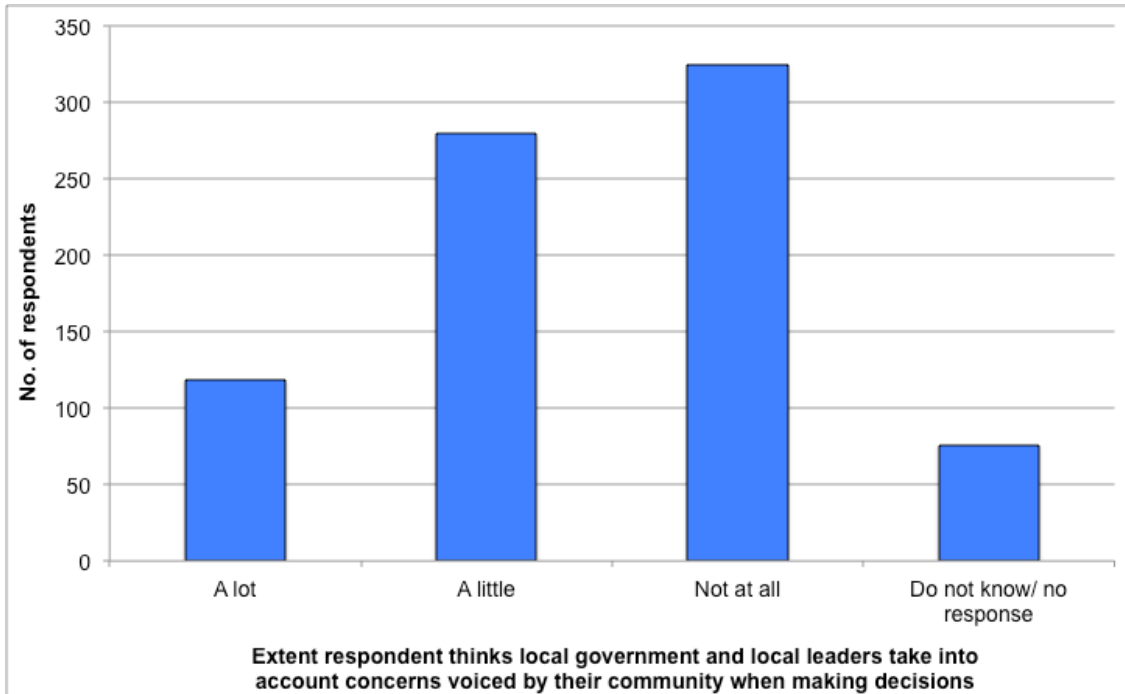


Figure 16: Perceptions that local government/ leaders take concerns into account

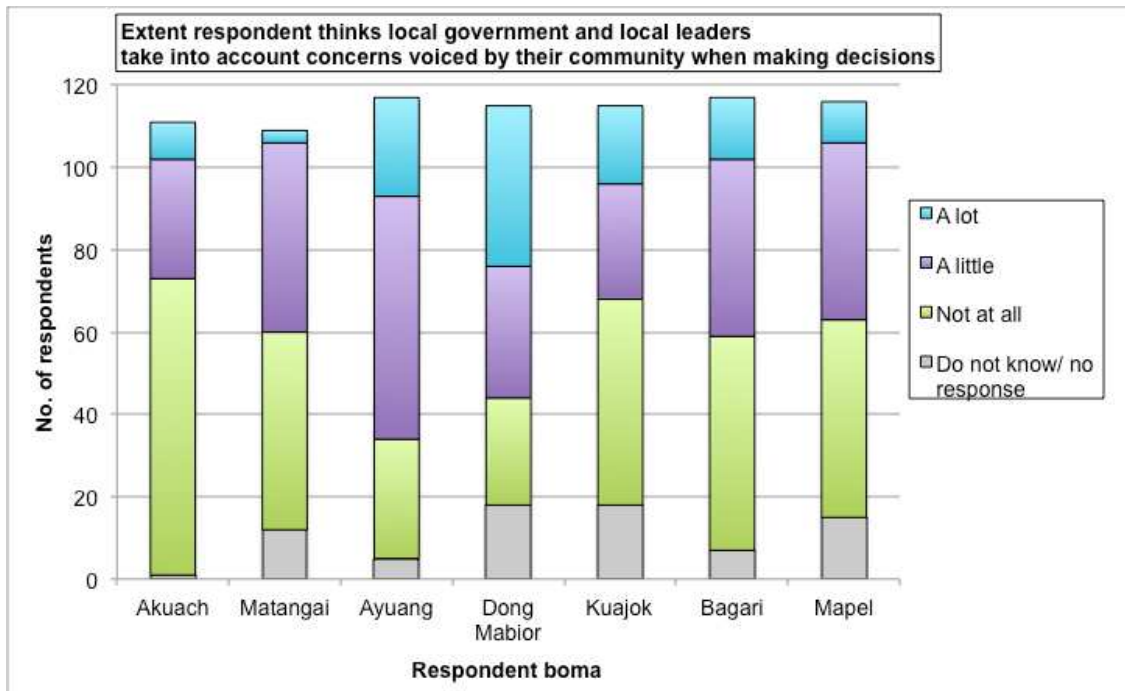


Figure 17: Perceptions that local government/ leaders take concerns into account by boma

Empowerment in Summary

Overall, the data show that to a large extent the community members felt empowered to make important decisions and voice their opinion even if it disagreed with the rest of the community, yet there was an obvious discrepancy with how this would play out publically. A majority felt that local leaders and government did not take concerns voiced by the community into account, but there seemed to be little movement in the way of individuals grouping together to express issues benefitting the community.

3.7 Security

From the Community Baseline Survey

QG1: How safe do you feel now in the area where you live?

QG2: If you and someone else in the area you live were to have a serious argument, would you be able to resolve the problem without resorting to physical violence?

QG3: Do you think that having ex-combatants living in a community makes it safer, makes no difference to safety, or makes the community less safe?

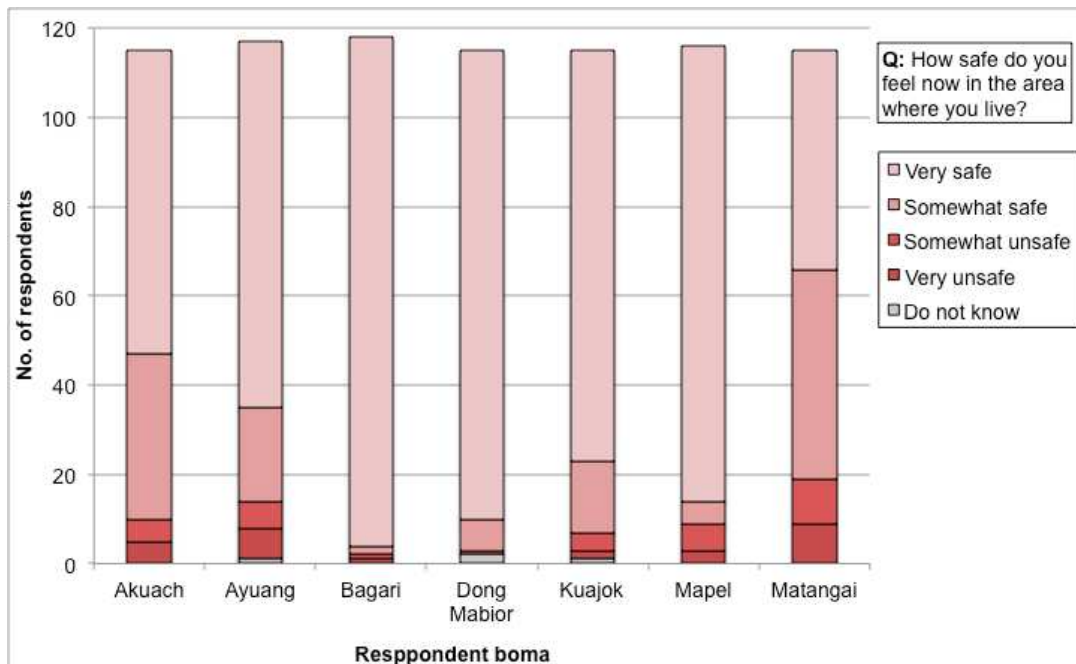


Figure 18: Perceived local safety by state

How safe do you feel now in the area where you live?

A total of 612 respondents (76 per cent) claimed to feel 'very safe' in the areas in which they lived, compared to 27 respondents (3 per cent) who felt 'very unsafe.' As is demonstrated in Figure 18, perceived insecurity was higher in Akuach, Matangai and Ayuung than in the other four boma.

Comparisons with the XC Survey: Security

81 per cent of the respondents in the XC survey claimed to feel safe in their areas of residence, and 76 per cent answered similarly in the community survey. 90 per cent of those from the XC survey claimed that they would be able to resolve serious arguments with other local residents without resorting to the use of violence, compared to 96 per cent in the community survey. 74 per cent of respondents in the XC survey asserted that violence would never occur between ex-combatants and civilians on the basis of differences between these groups.

Interpreting Findings on Perceived Safety

As noted in the enumeration site descriptions, Akuach and Matangai bomas are located in an area of Lakes state that has faced recent periods of fighting and insecurity between Dinka clans. This may explain why civilians feel less secure. Enumerators could not explain why people felt this way in Ayuung as it is reported to be a very peaceful area.

XC's in particular are somewhat less likely to feel they can resolve conflicts without violence, yet the findings from the XC Survey and the Community Survey suggest significant goodwill and a desire to promote peaceful conflict mitigation.

If you and someone else in the area you live were to have a serious argument, would you be able to resolve the problem without resorting to physical violence?

The vast majority of respondents (776 individuals, 96 per cent) claimed that if they had a serious argument with someone else in their area they would be able to resolve the problem without resorting to physical violence.

Interpreting Findings on Perceived Safety

The question on whether respondents are likely to resort to violence if they became involved in serious arguments (QG2) is particularly susceptible to Social Desirability Bias, delivering results that may partly reflect the desire of respondents to answer questions in a manner that will be viewed favourably. This may be particularly true in an area like Bagari, where tribal relations are volatile. In reality many of the families interviewed are likely to have taken part in the violent conflict between the Balanda and the Dinka nine months prior. It is possible that more reliable responses may be achieved through depersonalising the question through removing the term 'you' and referring instead to the likelihood that 'community members' will resort to violence.

Do you think that having XCs living in a community makes it safer, makes no difference to safety, or makes the community less safe?

A total of 362 respondents (45 per cent) asserted that the presence of XCs in a community makes no difference to local safety, followed by 302 respondents (37 per cent) who maintained that they make the community 'safer.' Figure 19 shows this broken down by boma where respondents felt the least safe about XCs in Akuach (26 individuals, 23 per cent), followed by Matangai (17 individuals, 15 per cent), Kuajok (10 individuals, 9 per cent), Ayuang (9 individuals, 8 per cent), Dong Mabior (4 individuals, 4 per cent), Bagari (3 individuals, 3 per cent) and Mapel (1 respondent, zero per cent). This had no significant variation between genders.

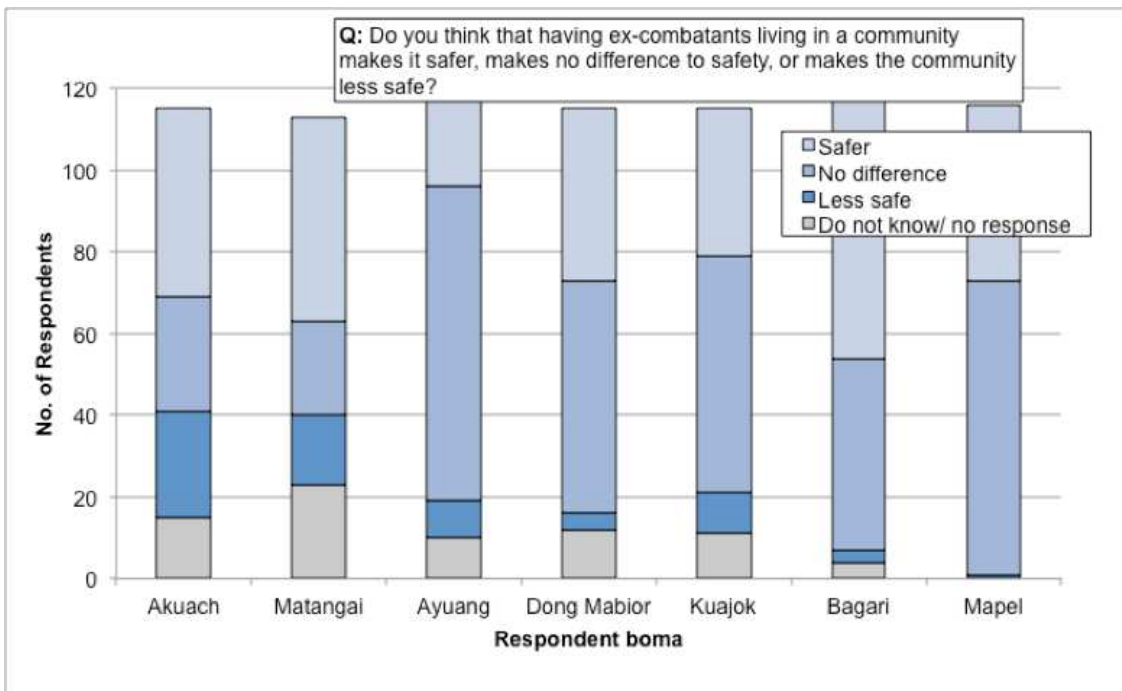


Figure 19: Perceived safety as a result of ex-combatants by boma

Security in Summary

In general, community members felt secure in their locations. Insecurity in Akuach and Matangai was relatively higher, which could be the result of recent bouts of fighting between Dinka clans in these boma. This type of data will be important to monitor in the future as this will prove a good indication of reintegration of XCs and communities feeling safe.

3.8 Ex-Combatants

From the Community Baseline Survey

QH1: How many ex-combatants have returned to this community in the past two years?

QH2: How accepting have people in your community been of ex-combatants when they return?

QH3: Do you think that ex-combatants find it harder, same or easier than other people of the same age to get a job?

QH4: Why do you think that ex-combatants find it harder to get a job?

QH5: Do you feel that most people in this community treat ex-combatants with more respect, the same amount of respect, or less respect than other people of similar age?

QH6: Do you support the Disarmament, Demobilization and Reintegration program?

QH7: Do you think that most people in this community support vocational training as part of the Disarmament, Demobilization Reintegration program?

QH9: Do you feel that some community members are scared of ex-combatants?

QH10: How often is there violent conflict in the area you live between ex-combatants and civilians?

QH11: Are you, or have you ever been, a member of the armed forces?

QH12: Which armed group did you belong to?

QH14: Are there some people you regret telling that you are a current or ex-member of the armed forces?

QH16: Have you gone through a formal process of Disarmament, Demobilization and Reintegration?

Interpreting Findings on Ex-Combatants (1)

President Salva Kiir was present in Rumbek on the first day of the survey. He addressed people about the upcoming DDR Programs in all ten states and urged the entire nation to support the reintegration of XCs in their communities. This may have influenced some of the responses to questions on XCs. It was reported that almost all people from Rumbek and the surrounding areas attended or heard about the President's speech, and so this message may have spread quickly and have been fresh in the minds of respondents during the survey. Likewise, other states observed and heard similar messages from the President in the week following the DDR pilot graduation, which coincided with the survey process.

From the Field: Urban Site – Kuajok town, Kuaj Payam

The urban community surveyed was well aware of DDR because of their close proximity to the state commission office. The state NDDRC office informed the team that 735 XCs have been registered for reintegration and that the group have been provided with training skills in agriculture, animal husbandry, auto mechanics, electrical plumbing and masonry.

From the Field: Rural Site – Mapel Boma

The area has a mixture of tribes due to the nearby military influence, with Dinka represented in the highest number. Many of the residents were employed by the SPLA, with a relatively high number of XCs (approximately 61) within the community. As Mapel is a predominantly military area, there are many more training and employment opportunities for XCs than in other areas.

How many XCs have returned to this community in the past two years?

302 respondents (37 per cent) claimed that in the past two years there have been no XCs returning to their communities, compared to 99 respondents (12 per cent) asserting that there had been ‘many.’ Figure 20 demonstrates that there is substantial variance between boma, with respondents from Bagari and Mapel far more likely to claim that ‘many’ or ‘a few’ had returned.

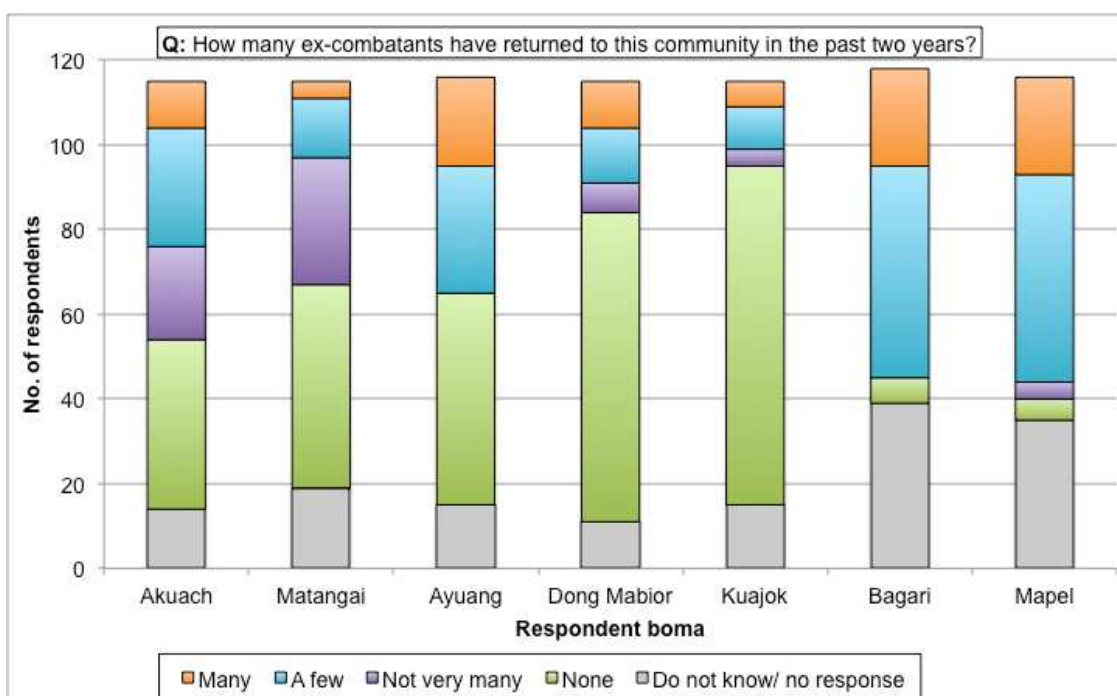


Figure 20: Ex-combatants returned to the community by boma

How accepting have people in your community been of XCs when they return?

Excluding the ‘don’t know’ and ‘no response’ options, Figure 21 shows that the overwhelming majority of respondents (591 respondents or 73 per cent) claimed that community members have been ‘very’ or ‘somewhat accepting’ of returning XC in all locations. This varied little between urban and rural sites and between genders.

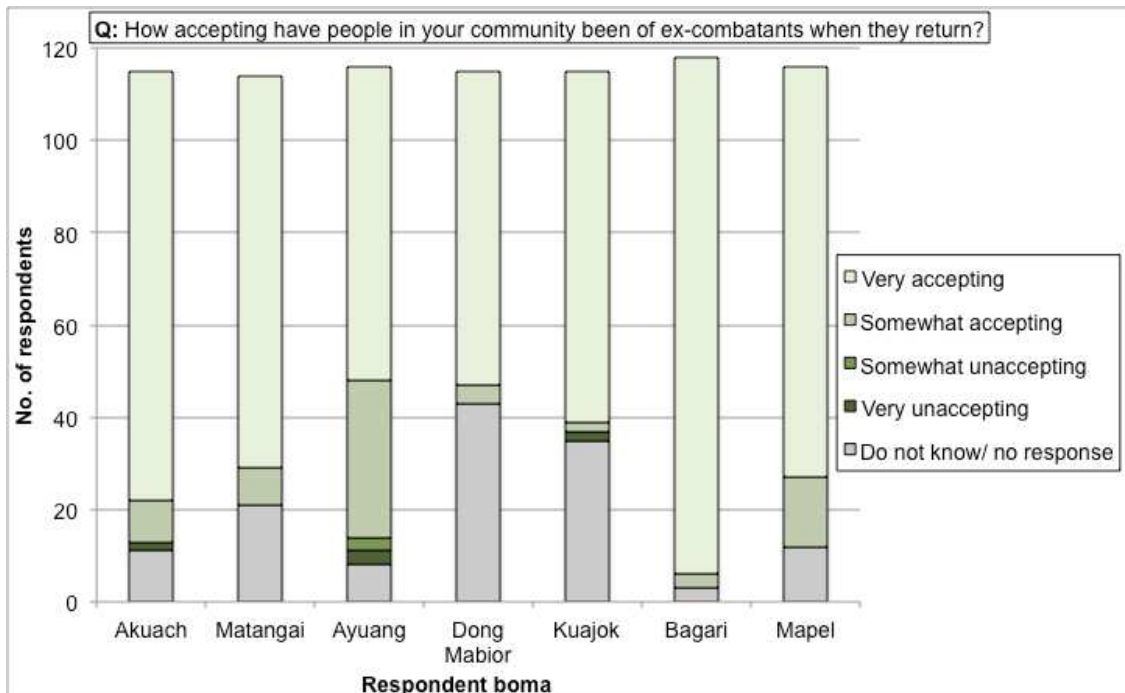


Figure 21: Acceptance of ex-combatants by boma

Interpreting Findings on Ex-Combatants (2)

Enumerators and supervisors reported that there is a common sense among communities that SPLA XCs are war heroes who led the country to independence. They report that people feel that XCs fought the war, helped people gain freedom and that they are to be honored and appreciated. In Lakes state, certain community members expressed that the XCs can provide added protection from the government or from other conflicting parties. Many XCs are seen as people who can bring something with them to their communities—knowledge, skills, information from the rest of their country and the know-how to fight and protect themselves and others.

Do you think that XCs find it harder, same or easier than other people of the same age to get a job? Why?

When asked how difficult it is for XC to find employment compared to others of the same age, 224 individuals (28 per cent) asserted that it was ‘easier’ and 213 (26 per cent) maintained it was ‘harder’. Among those claiming the latter, the most common explanation was a lack of education or training. There was a slight variation between urban and rural sites; 29 per cent (136 individuals) in urban sites maintained that XCs find it ‘harder’ than other people of the same age to get a job versus 22 per cent (77 individuals) in rural sites.

Interpreting Findings on Ex-Combatant Employment Prospects (1)

Enumerators noted that some respondents felt XCs would have an easier time obtaining employment as they were considered to be 'liberators,' as they had developed skills through the DDR programme, and as they were more 'civilised' having spent time outside of their home village. Some thought they would find jobs in the government since they were connected to the state through the SPLA. Alternatively, some felt that they would have a harder time finding work as the skills they learned in vocational training (welding, carpentry) may not be overly applicable to the available opportunities.

Do you feel that most people in this community treat XCs with more respect, the same amount of respect, or less respect than other people of similar age?

A total of 439 respondents (54 per cent) maintained that most people in their community treat XC with the same amount of respect as other people of similar age, with 300 (37 per cent) claiming 'more respect.' A total of 772 (95 per cent) asserted that they support the DDR programme. 752 (93 per cent) claimed that they think most people in their community support vocational training as part of the program. A total of 618 respondents (72 per cent) maintained that community members were not jealous of XCs because of the training/reintegration assistance and salary.

Interpreting Findings on Ex-Combatant Employment Prospects (2)

The supervisors and enumerators reported that the question on XC employment prospects upset a number of respondents, as it was interpreted that XCs may obtain jobs before civilians. Employment is a cause of heightened concern and it was expressed that people may have been more concerned after the survey that XCs may return to the areas on this basis.

Do you feel that some community members are scared of XCs?

When asked if certain community members are scared of XCs, the majority of respondents (618 individuals, 81 per cent) answered 'no.' A higher percentage of men (87 per cent, 230 respondents) answered 'no' to this question than women (78 per cent, 423 respondents) and this question varied across the seven sites; for instance, the highest percentage of those answering 'no' to this question occurred in Bagari (114 respondents, 97 per cent), followed by Mapel (108 respondents, 93 per cent), Ayuung (98 respondents, 84 per cent), Dong Mabior (91 respondents, 79 per cent), Kuajok (97 respondents, 84 per cent), Akuach (81 respondents, 70 per cent) and Matangai (64 respondents, 56 per cent). Findings between genders within each boma were similar to the overall findings on gender relating to this question.

How often is there violent conflict in the area you live between ex-combatants and civilians?

763 respondents (94 per cent) claimed that there is 'never' violent conflict between XCs and civilians in the area they live, and this varied little by location, as demonstrated in Figure 22.

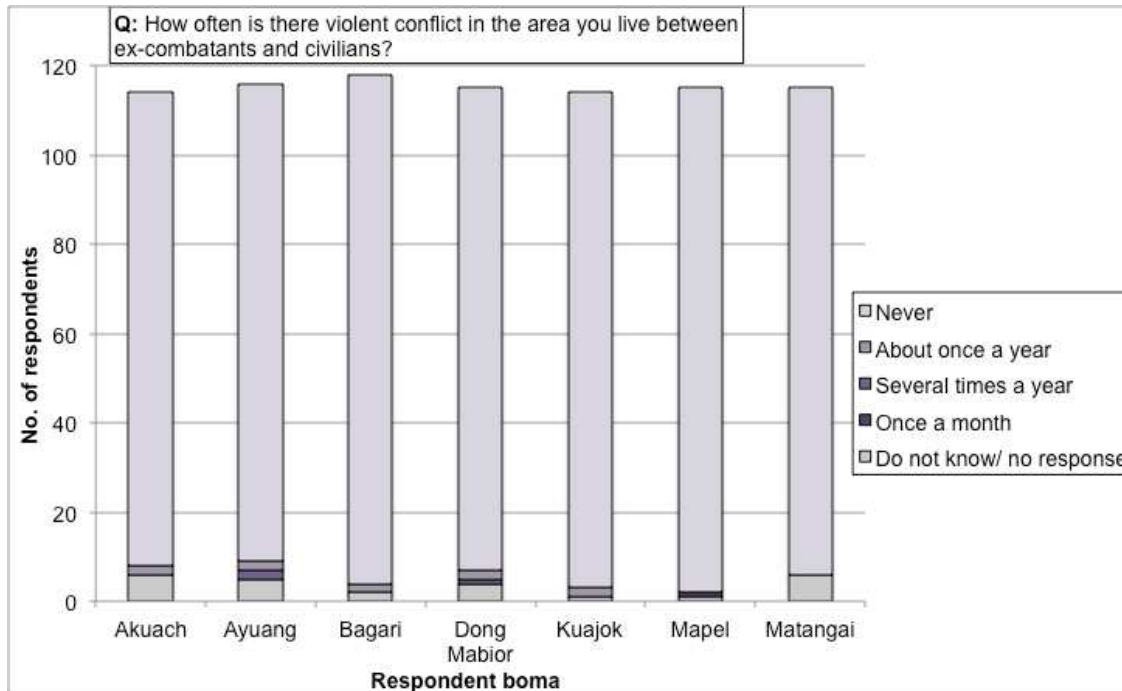


Figure 22: Perceived frequency of violent conflict between XC and civilians

Are you, or have you ever been, a member of the armed forces? Which one? Do you regret telling people this?

104 respondents (13 per cent) claimed that they were current/ former member of the armed forces. 102 of these individuals (98 per cent) reported that they have not gone through a formal DDR process. The most common group that these individuals belonged to was the SPLA (54 per cent), followed by the police (24 per cent) and SAF (11 per cent). A total of 43 of the 104 individuals (41 per cent) reported that they had told others they were currently/ formerly in the armed forces, and only 4 (9 per cent) claimed that they subsequently regretted this act.

Comparison with the XC Survey: Ex-combatants

87 per cent of respondents in the XC survey claimed that families would welcome them once they returned from the Transitional Facility. Furthermore, a total of 86 per cent claimed that communities would be 'totally' accepting of them once they return, and 73 per cent responded similarly in the community survey.

36 per cent (98 individuals) of respondents from the XC survey maintained that it was more difficult for XC to obtain employment, compared to 26 per cent (213 individuals) in the community survey. Amongst those replying in the affirmative to this question, the most common explanation was a lack of education or training in both surveys.

Ex-combatants in summary

Community members on the whole have been accepting of returning XCs and a common perception observed in the field was that the XCs were often treated with respect and appreciation. Overwhelmingly respondents agreed that members of the community are not scared of the XCs.

Most felt that it was not harder for XCs to gain employment and this differed slightly from those results found in the XC Survey, which might suggest inconsistent between community perceptions and what is actually happening.

4. Conclusion

This community survey, the parallel XC survey, and the respective tracers for these studies are undertaken to (a) understand the demographic characteristics, livelihood aspirations and social capital profiles of XCs and community members, (b) document the impacts of livelihood activities on ex-combatants and their communities, and (c) provide broader level information to NDDRC for use in documenting programme impacts in a post-pilot phase, and methods for improving programming, by adjusting livelihood and capacity building products and services. While the latter two objectives will be met through the tracer studies, this specific community study directly contributes to the understanding of community members.

While the themes covered in this survey were wide-ranging, key findings included:

XCs and DDR:

- Overall, the respondents were very supportive of XCs, with 95 per cent (772 individuals) asserting that they support the DDR programme.
- A total of 54 per cent (439 respondents) maintained that most people in their community treat XCs with the same amount of respect as other people of a similar age. Whilst this may promote integration, it may also result in tensions if XCs feel their service should allow them greater respect within their communities.

Community context:

- The XCs are returning to communities in which 76 per cent (612 respondents) claimed to feel 'very safe' in the areas in which they lived, compared to 3 per cent (27 respondents) who felt 'very unsafe.'
- 43 per cent (345 respondents) maintained that they owned livestock, but 7 per cent (53 respondents) said that their household 'always' goes hungry, with 51 per cent (414 respondents) asserting that this 'often' occurs.
- These are communities that have a sense of agency; 65 per cent (527 respondents) felt to 'a large extent' that they had the power to make important decisions that could change the course of their lives. This could mean that communities can and will take an active role in reintegration.
- Many respondents (40 per cent) chose 'not at all' when asked if they think government and local leaders take into account concerns voiced by the community in regards to decisions that affect them.

Security:

- 49 per cent (294 respondents) maintained 'lots of trust' in 'government employees in the SPLA' and 'government employees in the police service' (365 respondents or 45 per cent), which may speak to the positive sentiment expressed around XCs more broadly.
- 96 per cent (776 respondents) maintained that if they had a serious argument with someone else living in their area they would be able to resolve the problem without resorting to physical violence.
- A total of 612 respondents (76 per cent) claimed to feel 'very safe' in the areas in which they lived, compared to 27 respondents (3 per cent) who felt 'very unsafe.'

Annex A: Methodology

1. Instrument Design

The instrument was adapted from an earlier version used in the XC survey, with advice on changes being sought from the NDDRC, World Bank and ASI. The themes of the instrument covered:

- General demographics (including marital status and education)
- Livelihoods
- Economics
- Cooperatives
- Social capital
- Empowerment
- Security
- Ex-combatants

The piloting of the instrument was done on the second day of the enumerator training with some staff of the Wau UN community. Additional edits were then made, taking into consideration feedback from the enumerators and the additional contextual knowledge garnered during the training. It is worth mentioning however, that because of the challenges with the instrument that occurred in the XC Survey, the team discussed the questions carefully in advance of the training with the NDDRC team and made continued adjustments based on the recommendations provided during meetings. In total, 811 community participants were surveyed within the timeframe.

2. Technology

Integrity worked with a professional programmer to digitalise the survey to be uploaded on Samsung Galaxy tablets running FormHub on ODK, which had the following benefits:

- Minimise the costs associated with administering surveys (saves on printing costs and minimises time);
- Minimise data entry errors;
- Upload data in real time (if internet is available) and compile in Excel for analysis.

Very few issues were reported from the use of the tablets. Some cons included time spent programming the instrument, internet connectivity, battery power and the possibility of theft or damage but individuals were able to work through these issues.

Enumerators were encouraged to take photographs with the tablets at their discretion and survey teams reported no technical issues with the tablets in the field. Supervisors uploaded on the weekends at the state offices of the NDDRC with special permission from the officials. In lieu of internet access, supervisors also reported their data collection numbers via SMS to the field coordinator in Wau and senior survey supervisor in Juba.

3. Training

The senior survey supervisor led the training of 12 ICRS caseworkers and four survey supervisors over three days in Wau. The field survey coordinator assisted in the training of the technology. The enumerators had executed the prior XC Survey and thus had been briefed about the research and were therefore familiar with the objectives and type of questions. Moreover, the ICRS team has been involved in similar studies and was well equipped to undertake data collection for this project.

The training was highly interactive and hands-on, while also encouraging team building between the state survey teams and supervisors. The enumerators were encouraged to ask questions, seek clarifications, challenge certain survey questions and discuss cultural attitudes that may have positive or negative effects on the survey procedure. Integrity allowed for ample feedback throughout the training, and day three provided additional time allotted to the specific needs and gaps of individual enumerators.

4. Sample Planning

Northern Bahr el Ghazal only one urban site was surveyed due to the low number of XCs returning to this state. The state offices of the NDDRC selected the payams in which the research was undertaken purposefully with assistance from the relevant ASI state mentors and the national commission in Juba. The criteria for selection were based on the number of XCs anticipated returning to those locations.

The Sampling Approach and Implications for the Findings

It is necessary to note that the selected EAs are not intended to be representative of the four states. Representativeness would require the selection of considerably more EAs per state, far beyond the resource constraints of this project. The approach adopted for this research meets the project objectives through treating the selected EAs as 'case studies,' with the intention being to monitor the extent to which findings change in each of these seven locations over time.

Within each of the EAs, all households were mapped and numbered using chalk with the permission of the homeowners. 115 households were then chosen at random in each EA using a specifically designed tool that selects these as a function of the total number listed in these locations. The respondent within each household was randomly selected from those above the age of eighteen years, using a Kish Grid approach.³ If the selected respondent was not available during the first visit, the enumerators were instructed to return on one further designated occasion. If the respondent was still unavailable, the enumerators would proceed to the household to the right of the originally chosen home (double-checking that this was not a pre-selected household), using it as a substitute. The target numbers were achieved within the given time period, with enumerators averaging seven interviews per day.

There were a total of 811 respondents—545 females and 266 males, ranging in age from 18 to 90 with an average age of 33. 465 respondents were surveyed in urban sites and 346 in rural sites, and respondents were evenly distributed across the seven boma (115 in Akuach, 117 in Ayuung, 118 in Bagari, 115 in Dong Mabior, 115 in Kuajok, 116 in Mapel and 115 Matangai.). See Annex E for more demographic information about the respondents.

Kish Grids and Gender Bias in the Sample

As is indicated in Annex A, there was a notable bias towards females (545) over males (266) within the sample. Kish Grids are commonly deemed to be the 'weakest link' in household surveys in environments such as South Sudan due to their complexity, leading to failures in the selection process at the doorstep. Nevertheless, Kish Grids are routinely used as they represent the best available approach. However, such failures typically result in samples that are biased towards males as head-of-households often assume responsibility for representing their families irrespective of whether or not they were selected through the Kish Grid.

Indeed, in our judgement the Kish Grids worked as intended during the course of this research (with Matangai boma being a partial exception, as is discussed below, due to the issues relating to the disarmament campaign), and the bias towards females came about due primarily to there being a substantially greater female population in the field sites. While this trend occurs in many parts of the country, specific drivers of gender imbalance in the field locations included:

- **Warrap** – Many of the residents were living as migrants for schooling and work from other states, notably Northern Bahr el Ghazal. Because it was the harvest season, many men had travelled back to their home villages in other locations to work in the fields for one to two months. In addition, due to extreme flooding, many men were absent with their cattle, having been forced to move to higher ground.
- **Northern Bahr el Ghazal** – It was reported that the men had either gone to Juba seeking work or were in the cattle camps for extended periods of time.

³ Kish Grids are applied as the standard technique through which to randomly select respondents within households. This process usually involves using a pre-designed tool to select a respondent as a function of (a) the number of household members (18+) and (b) the questionnaire sheet number. However, as this survey relied upon tablets (i.e. rather than paper questionnaires that can be easily numbered) the approach was adapted so that the household number established during the mapping phase replaced the sheet number.

• **Western Bahr el Ghazal** – A number of men had lost their lives in the recent tribal conflict, and others had picked up arms and were hiding or fighting in the bush, as reported by the enumerators.

While there is a degree of ambiguity, in most of these instances the males are absent for sufficiently long periods of time, so they do not qualify as household members using standard definitions relating to sleeping/ eating within the selected locations. In any case, the implications of this gender imbalance for the findings are limited as this bias was relatively consistent between locations, with the exception of Ayuang where there were actually marginally more men (62 males compared to 54 females), thus not undermining the ability to draw comparative conclusions across these sites. More importantly, however, the gender of the respondent had only a trivial impact upon the responses given to the vast majority of questions, or, put another way, males and females tended to respond in a very similar manner, and thus the bias likely had only a minimal impact on the results.

5. Sensitisation

Due to the sensitive nature of DDR and the diversity of communities where implementation was planned, a process of explanation and introductions is a necessary stage for the survey. This is referred to as ‘sensitisation.’ Household surveys can be quite intrusive, therefore gaining support from community members, appropriate officials and local leaders is essential to have access in the communities. Likewise, in areas where conflict and tension are present, the survey teams require a certain level of security and access that is best facilitated by local law enforcement or tribal leaders.

Community sensitisation was a key component of survey preparation and implementation, and this issue was discussed in detail during the training. Awareness raising and introductions were conducted on many levels, from the state offices of the NDDRC to the local chiefs. Sensitisation often included the explanation of the survey and its purpose in gathering the opinions of community members about XCs in regards to:

- How are XCs received in the community;
- Relationship and integration into the community;
- Livelihoods;
- Their contribution to community development.

There is a possibility that sensitisation could have created a bias among respondents. If community members feel as though the interview is highly important, as communicated by their elders and leaders, they might tend to give more of a tailored or expected response, usually on the positive side. A possible way to mitigate this in the future is for leaders to explain to communities that it is essential that we garner honest responses, which will be kept confidential, as these will lead to improvements in the DDR processes. Annex B discusses the specific sensitisation processes that occurred in each of the seven sites.

6. Implementation

Some teams had to go through the local government, while others relied on tribal authorities. The team in Kuajok was required to gain the cooperation of local law enforcement to allow for their passage into the EA. Introduction letters from the NDDRC and the accompaniment of personnel from the state offices of the NDDRC played a crucial role in teams gaining access to the communities.

Once support was gained from the appropriate individuals, teams reported that they were mostly well received by community members who were eager to participate, and indeed most community members wanted to be interviewed. There seemed to be no objections to their homes being numbered with chalk during the mapping period. Survey teams were required to explain the procedure and purpose of random selection. Sometimes community members complained that their households were skipped during the interviews and blamed local authorities for discrimination. This required intervention from the supervisors and leaders to explain the professional methodology. Occasionally, community members were confused on what they should expect as a result of the survey, such as future projects or assistance, and the enumerators had to explain that no direct project would result from their participation or the answers gathered, but rather that the responses would potentially help improve the DDR processes.

Quality Assurance in the Field

With the objective of ensuring rigour, during the fieldwork the supervisors were responsible for:

- **Monitoring:** 10 per cent of the interviews were monitored by the field supervisors in their entirety.
- **Back-checking:** 15 per cent of interviews were 'back-checked' within 24 hours, a process involving the supervisor returning to the household to ensure that the answers were recorded correctly.
- **Examination of responses:** All survey entries were examined shortly after interview completion by the supervisors to check for similar answers, unexpected responses and other potential anomalies.

All survey teams faced the daunting task of traveling house to house during the rainy season. This was a challenge during the sensitisation, mapping and surveying procedures. Rain erased many of the chalk number markings on the homes, making the task additionally difficult. Some urban boma were more rural in character even though they were located in the urban state capital. The layout of the boma determined the distance enumerators walked between homes and the environment they had to travel within. There were many reports of torrential rains, extreme mud, stagnant water and difficult walks. The teams required gumboots and plastic sleeve covers for their tablets and papers and occasionally had to

pause work during heavy rains so as not to expose the participants or their survey equipment to the water.

Enumerators approached the homes and conducted the formal introductions and gained consent to proceed with the selection and interviews. Occasionally, participants asked for something in return for their time and cooperation. Enumerators attempted to manage expectations from the beginning and used practiced techniques to avoid this type of reaction. It was reported by team members in Aweil that they were so welcomed into the homes that many offered them drinking water. In the rural Warrap site, the boma was so enthusiastic towards the arrival of the team that they offered a goat to roast upon completion of the survey exercise.

Annex B: Field Locations & Processes

1. Lakes State

1.1 Urban Site – Rumbek town, Akuach Boma

The urban enumeration site was the settlements along Rumbek Wulu road around the area of the Rumbek State Assembly, 500 metres from Rumbek market centre south, in a boma known as Akuach. The people are mostly Dinka and the mother tongue was used predominately during the surveys, with occasional use of Arabic. The area was typically urban, simplifying the mapping and survey process.

For sensitisation the teams met with the state office of the NDDRC, the director of CID, payam director, local chiefs and payam security personnel. President Salva Kiir had visited Rumbek the day of the survey start. He spoke to the people about peaceful DDR and encouraged their participation in reintegration efforts. This may have affected the survey findings, as people were very willing to take part and responded very positively about their perceptions of XCs.

1.2 Rural Site – Matangai Boma

The rural enumeration area was in the village settlements along Rumbek Cueibet, Wau road, 11km north of Rumbek town, in a boma called Matangai. Dinka is the dominant tribe in the area, with all surveys conducted in the native language. There was a recent intra-ethnic conflict in Matangai between two Dinka clans, the people from Cueibet and those from Rumbek. Many people were killed last year in these clashes and though much of the fighting has stopped, the situation remains tense and there is a sense of distrust.

A unique phenomenon emerged in this area caused by the current controversial state politics in Lakes. Some of the controversial policies of the governor of Lakes state have included a civic disarmament initiative where citizens are being stripped of weapons by local authorities. Upon hearing that a team connected with the DDR processes was to be arriving in the village, many of the men fled to nearby hiding places, thinking that our team was coming to take away these arms. These men hid in the bush nearby or within their homes. The enumerators often observed this behaviour but had difficulty convincing these men or their families that they were not there to disarm them.

Sensitisation was conducted with the payam director, local chiefs and payam security. A meeting was also held with the director of CID upon his request to learn more about the survey process.

2. Northern Bahr el Ghazal State

2.1 Urban Site – Aweil town, Ayuang Boma

Only one site was chosen in Northern Bahr el Ghazal, due to the comparatively low numbers of XCs reintegrating in the state. The urban site was located in Aweil town, in the western part of the city, in a boma called Ayuang. Ayuang is the largest boma in the town, situated near Aweil TV, bordering Malou Aweer in the northwest, Zirah in the northeast and Mathiang in the south. The tribal makeup is dominantly Dinka, with interviews being conducted in the native language and Arabic. The area is peaceful, the teams were warmly received, and there was no pushback from officials or community members.

Sensitisation took place with the staff of the state NDDRC offices, the town mayor, the payam administrator and deputy. The team felt pressure to provide a minimal stipend to the officials to compensate for their time and efforts. The deputy payam administrator assisted with the mapping and sensitisation of the community members. Other surveys and assessments had been implemented in the area prior and community members were curious as to whether a project would follow.

3. Warrap State

3.1 Urban Site – Kuajok town, Kuaj Payam

The urban enumeration site located in western Kuajok town was in the Kuaj North payam in two areas called Gumel and Majak-Amal. The community is located near the Ministry of Information, Police station on new Khartoum Road and St. Bakita Primary School and Church. In the midst of the rainy season, Kuajok town was experiencing heavy flooding which created access and logistical problems for the teams. Due to stagnant water, mosquitos and bushy grasses and trees, movement was slow.

The sensitisation process began with the state NDDRC office, the payam local authority and the Mayen Gumel policemen. The Warrap Police Commissioner used an existing communication system in the town to inform the law enforcement agencies in the area that the survey team would be working and to provide necessary support.

3.2 Rural Site – Dong Mabior Boma

The chosen rural enumeration site was located in Yithliet Village of Gogrial West County along the Wau-Kuajok Road, in a boma called Dong Mabior. The team had difficulties marking the homes during the mapping due to constant rains and flooding.

Sensitisation was conducted with the payam administrator who assigned one community member to move with the team during the mapping and data collection process.

4. Western Bahr el Ghazal State

4.1 Urban Site – Wau town, Bagari Boma

The original chosen site was deemed inaccessible after the first attempt at mapping. Stagnant water, sparse population and households between 200-300 metres apart created obstacles that would have prevented the team from accomplishing their targets in the designated timeline. The replacement urban site was located in Ngomba B village in Bagari boma. The area was swampy with thick forests, vast pieces of unutilised land and other lands cultivating groundnuts. Roads were inaccessible due to heavy rains and residents waded through stagnant water without shoes carrying their bicycles. Charcoal burning was reported as one of the main income generating activities for men and teenagers in the area.

The Balanda tribe dominates the area. A community leader accompanied each of the enumerators during the initial period to eliminate suspicion from the residents who may have had concerns relating to recent insecurity. The chiefs took responsibility for marking homes that were uninhabited at the time of the initial visit. The community leaders required lunch and water to be purchased for them daily. A majority of the residents were women and children due to a high number of male casualties during a tribal war between the Balanda and Dinka last December and tensions remain high. The three Dinka enumerators were met with a degree of suspicion on occasions, and the team required the intervention of the community leaders to ease the concerns of the community members. Overall, the participants were willing to be interviewed, especially the women and older men who felt that participating would lead to positive change for the community.

Sensitisation was conducted with the state NDDRC office, the state National Bureau of Statistics, and with county chiefs and other community leaders.

4.2 Rural Site – Mapel Boma

The original rural site chosen by the state NDDRC office was deemed unfit because of a small population and a long distance between houses, which would have staggered fieldwork. In consultation with the NDDRC, Mapel was chosen as a suitable substitution. Mapel is located 75km or a 2.5-hour drive from Wau town and borders Mapel SPLA training college and armed forces barracks. Due to the location of the SPLA facility, responses from this area may have a unique perspective on the DDR process and XCs.

Sensitisation was conducted with the Mapel payam administrator, the village chief and two assistant chiefs who cautioned against trespassing through the military barracks. They also warned the team about the frequent drunk and armed soldiers in the village and ensured that an official was present for the mapping exercise.

Annex C: Limitations of the Survey

All survey data must be treated with caution, as certain interviewees may be tempted to provide false or misleading responses. In particular, Social Desirability Bias, the tendency of respondents to answer questions in a manner that will be viewed favourably by others, is a repeated and somewhat unavoidable concern.⁴ In addition, as is discussed in more detail in the analysis section of this report, some informants viewed research team members as potential gatekeepers of material support and thus may have misrepresented their personal circumstances. Community leaders should be encouraged to promote honest feedback in future iterations of the survey to help in addressing Social Desirability Bias.

As noted in Annex D: Recommendations, with quantitative data alone, it is difficult to gain nuanced information. This can be achieved by applying a mixed methods approach involving qualitative and quantitative research.

⁴ Social Desirability Bias and the Validity of Indirect Questioning. Robert J. Fisher, *Journal of Consumer Research*, Vol. 20, No. 2, Sep. 1993.

Annex D: Survey Recommendations

One of the objectives of the study was to propose recommendations for future phases of this research. While a key objective of this research is to identify programmatic recommendations (i.e. that relate directly to DDR), these will only really be possible during later waves of research that are able to identify impacts of the programme and the general reintegration processes. Thus, the recommendations relate only to methodology, sampling, instrument design and research implementation. We suggest future surveys implanted by the NDDRC consult these recommendations in the planning stages.

1. Methodology

Quantitative data of this nature is specifically not designed to collect nuanced information that could be hugely beneficial to a research programme of this nature to add a certain 'colour' only achievable through qualitative research. Integrity is a strong advocate of mixed methods approaches and recommends that future studies should be supplemented by interviews and focus group discussion in order to provide additional detail in the findings.

In particular, qualitative research can:

- Add nuance to the survey data
- Provide hypotheses that may explain certain findings

We believe that both of these aims can be better achieved in the future through incorporating mixed methods into the research programme, including in particular focus group discussions and informant interviews. Interviews and focus groups provide a far more suitable means through which to generate the detail provided by open questions.

2. Sampling

• **Kish Grids:** There was a bias in the sample towards females. While this may be partly attributable to issues with the Kish Grids (in particular in the case of Matangai, as previously discussed), for the most part this occurred because females were numerically dominant in the field sites. There may be a temptation to revise the methods at the doorstep in light of the limited number of males within the sample, but we argue against this measure as:

1. This would undermine the representativeness of the sample (i.e. there ought to be more females in the sample).

2. Changes in the methods would undermine the extent to which rigorous comparisons will be possible with subsequent waves of data.
3. The impact of the numerical superiority of women in the sample is seemingly minimal in that the responses to most questions were not dependent to any great extent upon gender.

The ongoing use of the Kish Grid technique is recommended to provide consistency in methods so that future comparative analysis is possible.

3. Instrument Design

- **Open Questions:** Open questions within quantitative surveys are time-consuming to administer (requiring the enumerators to record longer answers across large samples) and analyse (requiring the complex process of post-coding). They also provide inconsistent value in that considerable nuanced information is inevitably lost between the interview and the delivery of the final results, and in many cases it proves impossible to meaningfully post-code the data provided. However, this is certainly not to suggest that open questions are without value, and we feel that good balance was struck in this instrument. More broadly, however, it is suggested that qualitative research should accompany quantitative surveys as interviews and focus groups provide a far more suitable means through which to generate the detail provided by open questions. These qualitative methods would be used in addition to the quantitative surveys administered with limited open-ended questions.
- **Skip Patterns:** Given repeated evidence in the data of skip instructions failing to work, ensure the instruments are correctly programmed by allowing more time for the pilot and making minor changes to the tool prior to conducting data collection in the communities.
- **Explaining Concepts:** Enumerators felt that many questions lacked a gentle introduction to the concept prior to the questioning. This was applicable in particular to the concept of cooperatives, which was generally poorly understood.
- **Sensitive Phrasing:** This was especially true of the questions surrounding poverty, where it may have been construed as impolite in Dinka culture to forwardly ask questions on this theme. Therefore, in future surveys, additional time may be needed with the enumerators translating and back translating questions and certain specific concepts so that they feel comfortable addressing these topics in a culturally-sensitive.

From the Community Baseline Survey: Recommendations

QH2: Amendment: The current question on community acceptance of XC (QH2) is somewhat undermined through implicitly assuming that XC had returned to each of the boma. In future iterations of this research QH2 should be preceded by an additional question specifically asking if XC had returned, and then a 'skip' instruction can be introduced into the instrument so that those responding in the negative will not be asked about how they are accepted. As it is phrased the current preceding question cannot serve this function as it asks about returnees specifically within 'the past two years.'

4. Survey Implementation

- **Transport:** Relying on UN flights can be problematic. It is necessary to have a window of flexibility for supervisors and enumerators traveling to the states. Road transport should be planned for as a backup when feasible and safe.
- **Rainy Season:** The rainy season should be considered when planning such surveys as adverse weather can make it difficult to move between homes and towns. Additionally, men may be gone to their home lands during the harvest or seeking higher grounds for their cattle or in cattle camps. January would be an ideal time for this research.
- **Sensitisation:** Ample time should be allowed for the sensitisation process with appropriate authorities (i.e. local government, law enforcement, tribal authorities, chiefs, etc.), and time should also be allowed for the necessary procedures to collect letters and authorisation.
- **Mapping:** Ample time should be allocated for the mapping process, considering the natural obstacles that often exist. More broadly, the environmental challenges of selected EA should be considered in advance, e.g. teams trekking from households may need gum boots and equipment to protect their material. Occasionally, teams requested motorcycles to go from home to home when they were particularly far apart.
- **ID Badges:** The enumerators should have ID badges that are worn at all times and carry introduction letters to present during sensitisation or to authorities.
- **Research Team Composition:** The dominant language of the EA should be a key consideration in the makeup of the research team. Not all respondents speak Arabic or Dinka, and the presence of team members from certain ethnic groups can cause issues in certain locations (see the profile on Bagari in Annex B, section 4.1).
- **Technological Considerations:** Internet is difficult to find in most states. Backup USB modems can be used with some reliability. Likewise, electricity is unpredictable so backup batteries and extension cords can be used to charge multiple tablets with one power outlet.

- **Pre-Prepared Scripts:** A process should be established for managing expectations within households visited. Specifically, this will help prepare members of the research team to better explain that this survey is not going to be followed by specific projects aimed to assist the communities in which the research took place.

Annex E: Respondent Demographics

Gender	Female	Male	Total
Akuach	86	29	115
Ayung	54	62	116
Bagari	73	45	118
Dong Mabior	83	32	115
Kuajok	82	33	115
Mapel	78	38	116
Matangai	89	26	115
Total	545	265	810

Age	Age 18 to 25	Age 26 to 40	Age 41 to 55	Age 55+	Total
Akuach	38	54	20	3	115
Ayung	47	42	11	17	117
Bagari	35	50	22	11	118
Dong Mabior	36	58	12	9	115
Kuajok	52	48	10	5	115
Mapel	28	65	17	6	116
Matangai	26	59	24	6	115
Total	262	376	116	57	811

Marital Status	Divorced	Monogam.	Never Married	Polygam.	Widowed	Total
Akuach	3	66	15	29	2	115
Ayung	3	61	34	14	5	117
Bagari	6	88	15	2	7	118
Dong Mabior	1	77	12	17	8	115
Kuajok	0	78	21	9	7	115
Mapel	0	93	10	8	5	116
Matangai	0	64	16	28	7	115
Total	13	527	123	107	41	811

Partner Inherited	No	Yes	Never Married	No Response	Don't Know	Total
Akuach	84	15	15		1	115
Ayung	81	2	34			117
Bagari	96	6	15		1	118
Dong Mabior	79	22	12	2		115
Kuajok	76	18	21			115
Mapel	97	9	10			116
Matangai	61	38	16			115
Total	574	110	123	2	2	811

Highest Education	None	Pre-Sch.	Some Primary	Some Second.	Higher	Other	Total
Akuach	48	0	49	16	2	0	115
Ayung	18	1	49	40	8	0	116
Bagari	39	0	62	14	3	0	118
Dong Mabior	79	0	28	8	0	0	115
Kuajok	50	0	46	16	3	0	115
Mapel	69	0	41	6	0	0	116
Matangai	77	2	23	9	0	4	115
Total	380	3	298	109	16	4	810

Annex F: Community Baseline Survey Instrument

South Sudan Pilot DDR Community Baseline Survey

HELLO SIR / MADAM,

MY NAME IS _____ AND I AM WORKING ON BEHALF OF THE SOUTH SUDAN NATIONAL DISARMAMENT, DEMBOLIZATION AND REINTEGRATION COMMISSION (NDDRC). WE ARE CONDUCTING A SURVEY FOR THE NDDRC IN ORDER TO HELP THEM UNDERSTAND WHAT COMMUNITY MEMBERSTHINK OF EX-COMBATANTS RETURNING AND REINTEGRATING INTO THE COMMUNITY.

THE INFORMATION COLLECTED IN THIS SURVEY IS CONFIDENTIAL. WE ARE GETTING INFORMATION FROM A WIDE VARIETY OF INFORMANTS, AND YOUR OPINION IS REALLY IMPORTANT TO US, SO THAT WE CAN DEVELOP A COMPLETE UNDERSTANDING IN THIS AREA.

ARE YOU CURRENTLY IN THE DDR PROGAM THAT JUST FINISHED IN MAPEL? (IF SO, WE CANNOT PROCEED WITH THE INTERVIEW, THANK YOU.)

No.	Label	Responses	Hint	Required	Other
SECTION A: General & Demographic					
A1	Date of Interview		Record Day	Yes	
A2	Month of Interview	1. January 2. February 3. March 4. April 5. May 6. June 7. July 8. August 9. September 10. October 11. November 12. December	Record Month	Yes	
A3	Location		Enter GIS coordinates	Yes	
A4	Location Landmarks		Record local landmarks (e.g. notable buildings, or those with specific characteristics, cross-roads, prominent geographical features,) and their location in relation to the selected household.	Yes	

A5	Housing Type	<ol style="list-style-type: none"> 1. Thatch roof/mud walls 2. Mud/daub and wattle 3. Iron sheeting 4. Permanent House 5. Apartment 6. Grass side house 7. Tent 8. Other 	Record Housing Type	Yes	
A6	Enumerator Name		Record Enumerator Name	Yes	
A7	Enumeration Area Number	PRECODED ONCE SELECTED	Record Enumeration Area	Yes	
A8	Boma Name	PRECODED ONCE SELECTED			
A9	State Name	<ol style="list-style-type: none"> 1. Lakes 2. Warrap 3. Northern Bahr el Ghazal 4. Western Bahr el Ghazal 	Record State Name	Yes	
A10	Respondent Gender	<ol style="list-style-type: none"> 1. Male 2. Female 	Record Gender	Yes	
A11	What is your age?		Record Age	Yes	
A12	What is your current marital status?	<ol style="list-style-type: none"> 1. Married monogamous 2. Married polygamous 3. Divorced/ separated 4. Widowed 5. Never married 6. Don't know 7. Other 	Record one response	Yes	IF '5' / '6' / '7' SKIP TO A14
A13	Has your partner / any of your partners been inherited?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	

A14	What is the highest level of education you have completed?	<ol style="list-style-type: none"> 1. Preschool 2. P1 3. P2 4. P3 5. P4 6. P5 7. P6 8. P7 9. P8 10. Secondary 1 11. Secondary 2 12. Secondary 3 13. Secondary 4 14. Post-secondary diploma program 15. University 16. None 17. Other 18. Don't know 19. No response 	Record one response	Yes	
A15	How many people live in this house?		Record number	Yes	
SECTION B: Livelihoods					
B1	Who owns the housing structure you are currently living in?	<ol style="list-style-type: none"> 1. I own it 2. Spouse / partner 3. Joint ownership with spouse / partner 4. Family / relatives 5. Non-family members 6. Other 7. Don't know 8. No response 	<u>Read responses</u> (except '7' and '8') and record one	Yes	
B2	Does your household have land that you grow crops on?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	If '2' / '3' / '4' SKIP to QB8
B3	Is the land that you grow crops on owned by your household, rented, or is it communal?	<ol style="list-style-type: none"> 1. Owned by family 2. Communal 3. Rented 4. Don't know 5. No response 	Record one response	Yes	

B4	Still thinking specifically about the land your household uses to grow crops, do you use more land, the same amount of land, or less land compared to two years ago?	<ol style="list-style-type: none"> 1. More land 2. Same amount of land 3. Less land 4. Don't know 5. No response 	Read responses (except '4' and '5') and record one	Yes	If '3' SKIP to QB6. If '2' / '4' / '5' SKIP to QB7.
B5	Why do you now use more land?	<ol style="list-style-type: none"> 1. Inherited land 2. Bought land 3. Used previously unused land 4. Other 5. Don't know 6. No response 	Read responses (except '5' and '6') and record one	Yes	SKIP to QB7
B6	Why do you now use less land?	<ol style="list-style-type: none"> 1. Insufficient time to use land 2. Insufficient resources to cultivate 3. Others have taken some land I used 4. Often inaccessible due to conflict 5. Some land was sold 6. Other 7. Don't know 8. No response 	Read responses (except '7' and '8') and record one	Yes	
B7	Does your household sell some of the crops grown on this land?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	
B8	Excluding poultry, does your household have any livestock?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	
B9	Do any members of your household fish to gain food for your family?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	If '2' / '3' / '4' SKIP to QB11.
B10	Does anyone in your household sell some of the fish they catch?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	

B11	Do people in your household sometimes go hungry?	<ol style="list-style-type: none"> 1. Always 2. Often 3. Seldom 4. Never 5. Don't know 6. No response 	Read responses (except '5' and '6') and record one	Yes	
SECTION C: Economics					
C1	What do you spend most of your household income on?	<ol style="list-style-type: none"> 1. Food 2. Health expenses 3. Education 4. Business expenditure 5. Pay rent 6. Other 7. Don't know 8. No response 	Record one response	Yes	
C2	What do you do to make money for your family?		Record open response	Yes	
C3	In your community, what is the most common way for people to make money?		Record open response	Yes	
C4	Have you ever considered leaving your home to look for a job in South Sudan?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	
C5	Have you ever applied for micro-credit from a financial institution?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	If '2' / '3' / '4' SKIP to QC9
C6	Was/were any of your application(s) successful?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	
C7	At the end of each month, does your household usually meet its expenses? Do you usually have money left over, have just enough money, or are you short of money?	<ol style="list-style-type: none"> 1. Usually have money left over 2. Usually have just enough 3. Usually short of money 4. Don't know 5. No response 	Read responses (except '4' and '5') and record one	Yes	

C8	Do you feel that your finances are better than most other families in the area, about the same, or worse than most other families in the area?	<ol style="list-style-type: none"> 1. Better finances than other families 2. About the same finances 3. Worse finances than other families 4. Don't know 5. No response 	Read responses (except '4' and '5') and record one	Yes	
C9	In the near future, do you think that the economic situation will improve for your household, stay about the same, or get worse?	<ol style="list-style-type: none"> 1. Improve 2. Stay about the same 3. Get worse 4. Don't know 5. No response 	Read responses (except '4' and '5') and record one	Yes	
SECTION D: Cooperatives					
D1	I am now going to ask you about economic cooperatives. By economic cooperatives, I mean a group of people who form a business together and share the profits. Have you heard of any economic cooperatives operating in your local area?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	
D2	To what extent do you feel that you are familiar with the type of work that economic cooperatives do, and how they are organized?	<ol style="list-style-type: none"> 1. Very familiar 2. Somewhat familiar 3. Somewhat unfamiliar 4. Very unfamiliar 5. Don't know 6. No response 	Read responses (except '5' and '6') and record one	Yes	
D3	Are you currently a member of an economic cooperative?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	If '2' / '3' / '4' SKIP to QD5

D4	What type of economic cooperative is this?	<ol style="list-style-type: none"> 1. Agriculture 2. Fishing 3. Manufacturing / crafts / workers 4. Business / entrepreneurial 5. Sanduk / savings / loan 6. Other 7. Don't know 8. No response 	Read responses(except '7' and '8') and record all responses given	Yes	SKIP to QD8
D5	Were you a member of an economic cooperative previously?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	If '2' / '3' / '4' SKIP to QD9
D6	What type of economic cooperative was this?	<ol style="list-style-type: none"> 1. Agriculture 2. Fishing 3. Manufacturing / crafts / workers 4. Business / entrepreneurial 5. Sanduk / savings / loan 6. Other 7. Don't know 8. No response 	Read responses (except '7' and '8') and record all responses given	Yes	
D7	Why did you stop being a member of the economic cooperative?	<ol style="list-style-type: none"> 1. Cooperative no longer exists 2. Social issues, like trust 3. Did not make a profit 4. Found another job 5. Lack of capital 6. Insecurity or dislocation 7. Don't know 8. No response 	Read responses (except '7' and '8') and record all responses given	Yes	
D8	Do you feel that through your membership of an economic cooperative your household benefited economically a lot, a little, or not at all?	<ol style="list-style-type: none"> 1. Benefitted a lot economically 2. Benefitted a little economically 3. Did not benefit economically 4. Don't know 5. No response 	Read responses (except '4' and '5') and record one	Yes	
D9	Do you think that you may be interested in joining an economic cooperative in the future?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	

SECTION E: Social Capital					
E1	What kind of social groups or committees are you aware of in your community?	<ol style="list-style-type: none"> 1. Women 2. Youth 3. Religious 4. Veterans 5. Community 6. Sports 7. Other 8. None 9. Don't know 10. No response 	Read responses except '9' and '10.' Choose all that apply; specify '7' Other.	Yes	If '8' / '9' / '10,' SKIP to QE3
E2	Which of these are you a member of?	<ol style="list-style-type: none"> 1. Women 2. Youth 3. Religious 4. Veterans 5. Community 6. Sports 7. Other 8. None 9. Don't know 10. No response 	Read responses except '9' and '10.' Choose all that apply; specify '7' Other.	Yes	
E3	I am going to ask you a few questions about your friends, and relations in your community. Of your friends, how many are ex-combatants? By that I mean how many are former members of the SPLA, police, wildlife forces, fire brigade, prison services, and other armed groups?	<ol style="list-style-type: none"> 1. Most 2. Some 3. Few 4. None 5. Don't know 6. No response 	Read responses (except '5' and '6') and record one	Yes	
E4	If you encounter an economic problem, whom would you first turn to for help?	<ol style="list-style-type: none"> 1. Family 2. Friends 3. Community leaders 4. Religious institutions 5. A formal bank 6. Sanduk 7. A micro-lending institution 8. A cooperative 9. Other 10. No-one 11. Don't know 12. No response 	Read responses (except '11' and '12') and record one	Yes	

E5	I am going to list a series of people, and I would like you to tell me the extent to which you trust them. To what extent do you trust your community elders or tribal authority?	<ol style="list-style-type: none"> 1. Lots of trust 2. Little trust 3. No trust 4. Don't know 5. No response 	<u>Read responses</u> (except '4' and '5') and record one	Yes	
E6	To what extent do you trust men who are your age mates?	<ol style="list-style-type: none"> 1. Lots of trust 2. Little trust 3. No trust 4. Don't know 5. No response 	<u>Read responses</u> (except '4' and '5') and record one	Yes	
E7	To what extent do you trust women who are your age mates?	<ol style="list-style-type: none"> 1. Lots of trust 2. Little trust 3. No trust 4. Don't know 5. No response 	<u>Read responses</u> (except '4' and '5') and record one	Yes	
E8	To what extent do you trust people you work with?	<ol style="list-style-type: none"> 1. Lots of trust 2. Little trust 3. No trust 4. Don't know 5. No response 	<u>Read responses</u> (except '4' and '5') and record one	Yes	
E9	To what extent do you trust teenagers?	<ol style="list-style-type: none"> 1. Lots of trust 2. Little trust 3. No trust 4. Don't know 5. No response 	<u>Read responses</u> (except '4' and '5') and record one	Yes	
E10	To what extent do you trust government employees in the SPLA?	<ol style="list-style-type: none"> 1. Lots of trust 2. Little trust 3. No trust 4. Don't know 5. No response 	<u>Read responses</u> (except '4' and '5') and record one	Yes	
E11	To what extent do you trust government employees in the police service?	<ol style="list-style-type: none"> 1. Lots of trust 2. Little trust 3. No trust 4. Don't know 5. No response 	<u>Read responses</u> (except '4' and '5') and record one	Yes	
E12	If you disagree with what everyone else in your area agreed on, would you express your opinion in public?	<ol style="list-style-type: none"> 1. Mostly 'yes' 2. Sometimes 'yes' 3. Occasionally 'yes' 4. Mostly 'no' 5. Don't know 6. No response 	<u>Read responses</u> (except '5' and '6') and record one	Yes	
SECTION F: Empowerment					

F1	To what extent do you feel that you have the power to make important decisions that can change the course of your life?	<ol style="list-style-type: none"> 1. A large extent 2. A medium extent 3. A small extent 4. Don't know 5. No response 	<u>Read responses</u> (except '4' and '5') and record one	Yes	
F2	In the past year, how often have you joined other people to express concerns to government officials or local leaders on issues benefiting the community?	<ol style="list-style-type: none"> 1. Never 2. Once 3. Between two and five times 4. More than five times 5. Don't know 6. No response 	<u>Read responses</u> (except '5' and '6') and record one	Yes	
F3	To what extent do you think that local government and local leaders take into account concerns voiced by your community when they make decisions that affect you?	<ol style="list-style-type: none"> 1. A lot 2. A little 3. Not at all 4. Don't know 5. No response 	<u>Read responses</u> (except '4' and '5') and record one	Yes	
SECTION G: Security					
G1	How safe do you feel now in the area where you live?	<ol style="list-style-type: none"> 1. Very safe 2. Somewhat safe 3. Somewhat unsafe 4. Very unsafe 5. Don't know 6. No response 	<u>Read responses</u> (except '5' and '6') and record one	Yes	
G2	If you and someone else in the area you live were to have a serious argument, would you be able to resolve the problem without resorting to physical violence?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	

G3	Do you think that having ex-combatants living in a community makes it safer, makes no difference to safety, or makes the community less safe?	<ol style="list-style-type: none"> 1. Safer 2. No difference 3. Less safe 4. Don't know 5. No response 	Record one response	Yes	
SECTION H: Ex-Combatants					
H1	I am now going to ask you a series of questions about ex-combatants, by which I mean former members of the SPLA or other armed groups. How many ex-combatants have returned to this community in the past two years?	<ol style="list-style-type: none"> 1. Many 2. A few 3. Not very many 4. None 5. Don't know 6. No response 	<u>Read responses</u> (except '5' and '6') and record one	Yes	
H2	How accepting have people in your community been of ex-combatants when they return?	<ol style="list-style-type: none"> 1. Very accepting 2. Somewhat accepting 3. Somewhat unaccepting 4. Very unaccepting 5. Don't know 6. No response 	<u>Read responses</u> (except '5' and '6') and record one	Yes	
H3	Do you think that ex-combatants find it harder, same or easier than other people of the same age to get a job?	<ol style="list-style-type: none"> 1. Harder 2. Same 3. Easier 4. Don't know 5. No response 	Record one response	Yes	IF '2' / '3' / '4' / '5' SKIP TO QH5
H4	Why do you think that ex-combatants find it harder to get a job?	<ol style="list-style-type: none"> 1. Lack of education, training or skills 2. Lack of contacts in the community 3. Other 4. Don't know 5. No response 	Do <u>not</u> read responses and record <u>all</u> responses given	Yes	

H5	Do you feel that most people in this community treat ex-combatants with more respect, the same amount of respect, or less respect than other people of similar age?	<ol style="list-style-type: none"> 1. More respect 2. The same amount of respect 3. Less respect 4. Don't know 5. No response 	Record one response	Yes	
H6	Do you support the Disarmament, Demobization and Reintegration program?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	
H7	Do you think that most people in this community support vocational training as part of the Disarmament, Demobization Reintegration program?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	
H8	Do you believe that some people in this community are jealous of ex-combatants because they have received training/reintegration assistance and salary?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	
H9	Do you feel that some community members are scared of ex-combatants?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	
H10	How often is there violent conflict in the area you live between ex-combatants and civilians?	<ol style="list-style-type: none"> 1. Never 2. About once a year 3. About two to four times a year 4. About five to ten times a year 5. About once a month 6. Several times a month 7. Don't know 8. No response 	Read responses (except '7' and '8') and record one	Yes	

H11	Are you, or have you ever been, a member of the armed forces?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	IF '2' / '3' / '4' CONCLUDE INTERVIEW
H12	Which armed group did you belong to?	<ol style="list-style-type: none"> 1. SPLA 2. Police 3. SAF 4. Other armed groups 5. Don't know 6. No response 	Read responses (except '7' and '8') and record one	Yes	
H13	Do you tell others that you were formerly in the armed forces?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	IF 2/3/4 SKIP TO H16
H14	Are there some people you regret telling that you are a current or ex-member of the armed forces?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	IF 2/3/4 SKIP TO H16
H15	Why do you regret telling them?		Record open response	Yes	
H16	Have you gone through a formal process of Disarmament, Demobilization and Reintegration?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	IF 2/3/4 SKIP TO CONCLUDE INTERVIEW
H17	When did you take part in the Disarmament, Demobilization and Reintegration process?		Record open response	Yes	

Annex F: Community Baseline Survey Instrument

South Sudan Pilot DDR Community Baseline Survey

HELLO SIR / MADAM,

MY NAME IS _____ AND I AM WORKING ON BEHALF OF THE SOUTH SUDAN NATIONAL DISARMAMENT, DEMBOLIZATION AND REINTEGRATION COMMISSION (NDDRC). WE ARE CONDUCTING A SURVEY FOR THE NDDRC IN ORDER TO HELP THEM UNDERSTAND WHAT COMMUNITY MEMBERSTHINK OF EX-COMBATANTS RETURNING AND REINTEGRATING INTO THE COMMUNITY.

THE INFORMATION COLLECTED IN THIS SURVEY IS CONFIDENTIAL. WE ARE GETTING INFORMATION FROM A WIDE VARIETY OF INFORMANTS, AND YOUR OPINION IS REALLY IMPORTANT TO US, SO THAT WE CAN DEVELOP A COMPLETE UNDERSTANDING IN THIS AREA.

ARE YOU CURRENTLY IN THE DDR PROGAM THAT JUST FINISHED IN MAPEL? (IF SO, WE CANNOT PROCEED WITH THE INTERVIEW, THANK YOU.)

No.	Label	Responses	Hint	Required	Other
SECTION A: General & Demographic					
A1	Date of Interview		Record Day	Yes	
A2	Month of Interview	1. January 2. February 3. March 4. April 5. May 6. June 7. July 8. August 9. September 10. October 11. November 12. December	Record Month	Yes	
A3	Location		Enter GIS coordinates	Yes	
A4	Location Landmarks		Record local landmarks (e.g. notable buildings, or those with specific characteristics, cross-roads, prominent geographical features,) and their location in relation to the selected household.	Yes	

A5	Housing Type	<ol style="list-style-type: none"> 1. Thatch roof/mud walls 2. Mud/daub and wattle 3. Iron sheeting 4. Permanent House 5. Apartment 6. Grass side house 7. Tent 8. Other 	Record Housing Type	Yes	
A6	Enumerator Name		Record Enumerator Name	Yes	
A7	Enumeration Area Number	PRECODED ONCE SELECTED	Record Enumeration Area	Yes	
A8	Boma Name	PRECODED ONCE SELECTED			
A9	State Name	<ol style="list-style-type: none"> 1. Lakes 2. Warrap 3. Northern Bahr el Ghazal 4. Western Bahr el Ghazal 	Record State Name	Yes	
A10	Respondent Gender	<ol style="list-style-type: none"> 1. Male 2. Female 	Record Gender	Yes	
A11	What is your age?		Record Age	Yes	
A12	What is your current marital status?	<ol style="list-style-type: none"> 1. Married monogamous 2. Married polygamous 3. Divorced/ separated 4. Widowed 5. Never married 6. Don't know 7. Other 	Record one response	Yes	IF '5' / '6' / '7' SKIP TO A14
A13	Has your partner / any of your partners been inherited?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	

A14	What is the highest level of education you have completed?	<ol style="list-style-type: none"> 1. Preschool 2. P1 3. P2 4. P3 5. P4 6. P5 7. P6 8. P7 9. P8 10. Secondary 1 11. Secondary 2 12. Secondary 3 13. Secondary 4 14. Post-secondary diploma program 15. University 16. None 17. Other 18. Don't know 19. No response 	Record one response	Yes	
A15	How many people live in this house?		Record number	Yes	
SECTION B: Livelihoods					
B1	Who owns the housing structure you are currently living in?	<ol style="list-style-type: none"> 1. I own it 2. Spouse / partner 3. Joint ownership with spouse / partner 4. Family / relatives 5. Non-family members 6. Other 7. Don't know 8. No response 	<u>Read responses</u> (except '7' and '8') and record one	Yes	
B2	Does your household have land that you grow crops on?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	If '2' / '3' / '4' SKIP to QB8
B3	Is the land that you grow crops on owned by your household, rented, or is it communal?	<ol style="list-style-type: none"> 1. Owned by family 2. Communal 3. Rented 4. Don't know 5. No response 	Record one response	Yes	

B4	Still thinking specifically about the land your household uses to grow crops, do you use more land, the same amount of land, or less land compared to two years ago?	<ol style="list-style-type: none"> 1. More land 2. Same amount of land 3. Less land 4. Don't know 5. No response 	Read responses (except '4' and '5') and record one	Yes	If '3' SKIP to QB6. If '2' / '4' / '5' SKIP to QB7.
B5	Why do you now use more land?	<ol style="list-style-type: none"> 1. Inherited land 2. Bought land 3. Used previously unused land 4. Other 5. Don't know 6. No response 	Read responses (except '5' and '6') and record one	Yes	SKIP to QB7
B6	Why do you now use less land?	<ol style="list-style-type: none"> 1. Insufficient time to use land 2. Insufficient resources to cultivate 3. Others have taken some land I used 4. Often inaccessible due to conflict 5. Some land was sold 6. Other 7. Don't know 8. No response 	Read responses (except '7' and '8') and record one	Yes	
B7	Does your household sell some of the crops grown on this land?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	
B8	Excluding poultry, does your household have any livestock?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	
B9	Do any members of your household fish to gain food for your family?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	If '2' / '3' / '4' SKIP to QB11.
B10	Does anyone in your household sell some of the fish they catch?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	

B11	Do people in your household sometimes go hungry?	<ol style="list-style-type: none"> 1. Always 2. Often 3. Seldom 4. Never 5. Don't know 6. No response 	Read responses (except '5' and '6') and record one	Yes	
SECTION C: Economics					
C1	What do you spend most of your household income on?	<ol style="list-style-type: none"> 1. Food 2. Health expenses 3. Education 4. Business expenditure 5. Pay rent 6. Other 7. Don't know 8. No response 	Record one response	Yes	
C2	What do you do to make money for your family?		Record open response	Yes	
C3	In your community, what is the most common way for people to make money?		Record open response	Yes	
C4	Have you ever considered leaving your home to look for a job in South Sudan?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	
C5	Have you ever applied for micro-credit from a financial institution?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	If '2' / '3' / '4' SKIP to QC9
C6	Was/were any of your application(s) successful?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	
C7	At the end of each month, does your household usually meet its expenses? Do you usually have money left over, have just enough money, or are you short of money?	<ol style="list-style-type: none"> 1. Usually have money left over 2. Usually have just enough 3. Usually short of money 4. Don't know 5. No response 	Read responses (except '4' and '5') and record one	Yes	

C8	Do you feel that your finances are better than most other families in the area, about the same, or worse than most other families in the area?	<ol style="list-style-type: none"> 1. Better finances than other families 2. About the same finances 3. Worse finances than other families 4. Don't know 5. No response 	Read responses (except '4' and '5') and record one	Yes	
C9	In the near future, do you think that the economic situation will improve for your household, stay about the same, or get worse?	<ol style="list-style-type: none"> 1. Improve 2. Stay about the same 3. Get worse 4. Don't know 5. No response 	Read responses (except '4' and '5') and record one	Yes	
SECTION D: Cooperatives					
D1	I am now going to ask you about economic cooperatives. By economic cooperatives, I mean a group of people who form a business together and share the profits. Have you heard of any economic cooperatives operating in your local area?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	
D2	To what extent do you feel that you are familiar with the type of work that economic cooperatives do, and how they are organized?	<ol style="list-style-type: none"> 1. Very familiar 2. Somewhat familiar 3. Somewhat unfamiliar 4. Very unfamiliar 5. Don't know 6. No response 	Read responses (except '5' and '6') and record one	Yes	
D3	Are you currently a member of an economic cooperative?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	If '2' / '3' / '4' SKIP to QD5

D4	What type of economic cooperative is this?	<ol style="list-style-type: none"> 1. Agriculture 2. Fishing 3. Manufacturing / crafts / workers 4. Business / entrepreneurial 5. Sanduk / savings / loan 6. Other 7. Don't know 8. No response 	Read responses(except '7' and '8') and record all responses given	Yes	SKIP to QD8
D5	Were you a member of an economic cooperative previously?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	If '2' / '3' / '4' SKIP to QD9
D6	What type of economic cooperative was this?	<ol style="list-style-type: none"> 1. Agriculture 2. Fishing 3. Manufacturing / crafts / workers 4. Business / entrepreneurial 5. Sanduk / savings / loan 6. Other 7. Don't know 8. No response 	Read responses (except '7' and '8') and record all responses given	Yes	
D7	Why did you stop being a member of the economic cooperative?	<ol style="list-style-type: none"> 1. Cooperative no longer exists 2. Social issues, like trust 3. Did not make a profit 4. Found another job 5. Lack of capital 6. Insecurity or dislocation 7. Don't know 8. No response 	Read responses (except '7' and '8') and record all responses given	Yes	
D8	Do you feel that through your membership of an economic cooperative your household benefited economically a lot, a little, or not at all?	<ol style="list-style-type: none"> 1. Benefitted a lot economically 2. Benefitted a little economically 3. Did not benefit economically 4. Don't know 5. No response 	Read responses (except '4' and '5') and record one	Yes	
D9	Do you think that you may be interested in joining an economic cooperative in the future?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	

SECTION E: Social Capital					
E1	What kind of social groups or committees are you aware of in your community?	<ol style="list-style-type: none"> 1. Women 2. Youth 3. Religious 4. Veterans 5. Community 6. Sports 7. Other 8. None 9. Don't know 10. No response 	Read responses except '9' and '10.' Choose all that apply; specify '7' Other.	Yes	If '8' / '9' / '10,' SKIP to QE3
E2	Which of these are you a member of?	<ol style="list-style-type: none"> 1. Women 2. Youth 3. Religious 4. Veterans 5. Community 6. Sports 7. Other 8. None 9. Don't know 10. No response 	Read responses except '9' and '10.' Choose all that apply; specify '7' Other.	Yes	
E3	I am going to ask you a few questions about your friends, and relations in your community. Of your friends, how many are ex-combatants? By that I mean how many are former members of the SPLA, police, wildlife forces, fire brigade, prison services, and other armed groups?	<ol style="list-style-type: none"> 1. Most 2. Some 3. Few 4. None 5. Don't know 6. No response 	Read responses (except '5' and '6') and record one	Yes	
E4	If you encounter an economic problem, whom would you first turn to for help?	<ol style="list-style-type: none"> 1. Family 2. Friends 3. Community leaders 4. Religious institutions 5. A formal bank 6. Sanduk 7. A micro-lending institution 8. A cooperative 9. Other 10. No-one 11. Don't know 12. No response 	Read responses (except '11' and '12') and record one	Yes	

E5	I am going to list a series of people, and I would like you to tell me the extent to which you trust them. To what extent do you trust your community elders or tribal authority?	<ol style="list-style-type: none"> 1. Lots of trust 2. Little trust 3. No trust 4. Don't know 5. No response 	<u>Read responses</u> (except '4' and '5') and record one	Yes	
E6	To what extent do you trust men who are your age mates?	<ol style="list-style-type: none"> 1. Lots of trust 2. Little trust 3. No trust 4. Don't know 5. No response 	<u>Read responses</u> (except '4' and '5') and record one	Yes	
E7	To what extent do you trust women who are your age mates?	<ol style="list-style-type: none"> 1. Lots of trust 2. Little trust 3. No trust 4. Don't know 5. No response 	<u>Read responses</u> (except '4' and '5') and record one	Yes	
E8	To what extent do you trust people you work with?	<ol style="list-style-type: none"> 1. Lots of trust 2. Little trust 3. No trust 4. Don't know 5. No response 	<u>Read responses</u> (except '4' and '5') and record one	Yes	
E9	To what extent do you trust teenagers?	<ol style="list-style-type: none"> 1. Lots of trust 2. Little trust 3. No trust 4. Don't know 5. No response 	<u>Read responses</u> (except '4' and '5') and record one	Yes	
E10	To what extent do you trust government employees in the SPLA?	<ol style="list-style-type: none"> 1. Lots of trust 2. Little trust 3. No trust 4. Don't know 5. No response 	<u>Read responses</u> (except '4' and '5') and record one	Yes	
E11	To what extent do you trust government employees in the police service?	<ol style="list-style-type: none"> 1. Lots of trust 2. Little trust 3. No trust 4. Don't know 5. No response 	<u>Read responses</u> (except '4' and '5') and record one	Yes	
E12	If you disagree with what everyone else in your area agreed on, would you express your opinion in public?	<ol style="list-style-type: none"> 1. Mostly 'yes' 2. Sometimes 'yes' 3. Occasionally 'yes' 4. Mostly 'no' 5. Don't know 6. No response 	<u>Read responses</u> (except '5' and '6') and record one	Yes	
SECTION F: Empowerment					

F1	To what extent do you feel that you have the power to make important decisions that can change the course of your life?	<ol style="list-style-type: none"> 1. A large extent 2. A medium extent 3. A small extent 4. Don't know 5. No response 	<u>Read responses</u> (except '4' and '5') and record one	Yes	
F2	In the past year, how often have you joined other people to express concerns to government officials or local leaders on issues benefiting the community?	<ol style="list-style-type: none"> 1. Never 2. Once 3. Between two and five times 4. More than five times 5. Don't know 6. No response 	<u>Read responses</u> (except '5' and '6') and record one	Yes	
F3	To what extent do you think that local government and local leaders take into account concerns voiced by your community when they make decisions that affect you?	<ol style="list-style-type: none"> 1. A lot 2. A little 3. Not at all 4. Don't know 5. No response 	<u>Read responses</u> (except '4' and '5') and record one	Yes	
SECTION G: Security					
G1	How safe do you feel now in the area where you live?	<ol style="list-style-type: none"> 1. Very safe 2. Somewhat safe 3. Somewhat unsafe 4. Very unsafe 5. Don't know 6. No response 	<u>Read responses</u> (except '5' and '6') and record one	Yes	
G2	If you and someone else in the area you live were to have a serious argument, would you be able to resolve the problem without resorting to physical violence?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	

G3	Do you think that having ex-combatants living in a community makes it safer, makes no difference to safety, or makes the community less safe?	<ol style="list-style-type: none"> 1. Safer 2. No difference 3. Less safe 4. Don't know 5. No response 	Record one response	Yes	
SECTION H: Ex-Combatants					
H1	I am now going to ask you a series of questions about ex-combatants, by which I mean former members of the SPLA or other armed groups. How many ex-combatants have returned to this community in the past two years?	<ol style="list-style-type: none"> 1. Many 2. A few 3. Not very many 4. None 5. Don't know 6. No response 	<u>Read responses</u> (except '5' and '6') and record one	Yes	
H2	How accepting have people in your community been of ex-combatants when they return?	<ol style="list-style-type: none"> 1. Very accepting 2. Somewhat accepting 3. Somewhat unaccepting 4. Very unaccepting 5. Don't know 6. No response 	<u>Read responses</u> (except '5' and '6') and record one	Yes	
H3	Do you think that ex-combatants find it harder, same or easier than other people of the same age to get a job?	<ol style="list-style-type: none"> 1. Harder 2. Same 3. Easier 4. Don't know 5. No response 	Record one response	Yes	IF '2' / '3' / '4' / '5' SKIP TO QH5
H4	Why do you think that ex-combatants find it harder to get a job?	<ol style="list-style-type: none"> 1. Lack of education, training or skills 2. Lack of contacts in the community 3. Other 4. Don't know 5. No response 	Do <u>not</u> read responses and record <u>all</u> responses given	Yes	

H5	Do you feel that most people in this community treat ex-combatants with more respect, the same amount of respect, or less respect than other people of similar age?	<ol style="list-style-type: none"> 1. More respect 2. The same amount of respect 3. Less respect 4. Don't know 5. No response 	Record one response	Yes	
H6	Do you support the Disarmament, Demobization and Reintegration program?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	
H7	Do you think that most people in this community support vocational training as part of the Disarmament, Demobization Reintegration program?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	
H8	Do you believe that some people in this community are jealous of ex-combatants because they have received training/reintegration assistance and salary?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	
H9	Do you feel that some community members are scared of ex-combatants?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	
H10	How often is there violent conflict in the area you live between ex-combatants and civilians?	<ol style="list-style-type: none"> 1. Never 2. About once a year 3. About two to four times a year 4. About five to ten times a year 5. About once a month 6. Several times a month 7. Don't know 8. No response 	Read responses (except '7' and '8') and record one	Yes	

H11	Are you, or have you ever been, a member of the armed forces?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	IF '2' / '3' / '4' CONCLUDE INTERVIEW
H12	Which armed group did you belong to?	<ol style="list-style-type: none"> 1. SPLA 2. Police 3. SAF 4. Other armed groups 5. Don't know 6. No response 	Read responses (except '7' and '8') and record one	Yes	
H13	Do you tell others that you were formerly in the armed forces?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	IF 2/3/4 SKIP TO H16
H14	Are there some people you regret telling that you are a current or ex-member of the armed forces?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	IF 2/3/4 SKIP TO H16
H15	Why do you regret telling them?		Record open response	Yes	
H16	Have you gone through a formal process of Disarmament, Demobilization and Reintegration?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Don't know 4. No response 	Record one response	Yes	IF 2/3/4 SKIP TO CONCLUDE INTERVIEW
H17	When did you take part in the Disarmament, Demobilization and Reintegration process?		Record open response	Yes	