JSRP

REPORT JSRP SURVEY
in Western Equatoria
South Sudan,
First round, May 2013

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Executive Summary

This report describes the findings of the survey conducted by the Justice and Security Research Programme (JSRP) in Western Equatoria State, South Sudan, in 2013. The survey is based on a representative sample of 433 individuals in the Ezo County and the two southern-most payams of Tambura County.

The purpose of this survey is to provide data for the following lines of research: (a) an investigation into the impact of community-driven development programming on trust in government and willingness to contribute to public goods; (b) a study into how security information that is broadcast on the local radio station Yambio FM influences people's fear of an attack by the Lord's Resistance Army (LRA) and shapes their attitudes towards a local protection force, the Arrow Boys, and the South Sudanese army (SPLA); (c) research into the ways in which being exposed to violence shapes preferences, as expressed through political participation and contribution to public goods; (d) an investigation into the persistent effects of the historical Zande Cotton Scheme. In addition, the survey provides an insight into how individuals in Western Equatoria State live their daily lives, including their security situation and how they are served by various forms of public authority.

The following topics are covered in the survey:

1. Demographics
2. Contribution to public goods
3. Interactions with authority
4. Security (called 'resilience' in the questionnaire)
5. Past experiences of violence
6. Perceptions and opinions of South Sudan's central
   government
7. Access to information

Some key findings:

- **The population of Ezo and Tambura Counties is relatively homogenous** in terms of first language spoken (which can be considered a proxy for ethnic group) and nationality. More than 90 per cent of respondents indicated Pazande as their first language, with only a small section indicating English, Dinka or Balanda. More than 95 per cent identify their nationality as South Sudanese.

- **Overall, the level of education is low**: on (weighted) average, respondents completed 4.1 years of education whilst 28.3 per cent of respondents indicated they did not have any education.

- **The population of Ezo and Tambura Counties has been subject to substantial displacement**; only 35.6 per cent of respondents classified themselves as a continuous resident. For those who left, it was common to come back to their original *boma* of residence. Only 7.2 per cent of respondents are classified as a 'movee', which means they are now living in a *boma* in which they have not previously lived.

- **Results indicate that over the past year, individuals made quite substantial contributions to various public goods in their *boma*.** Contributing to funeral expenses is particularly common. 94.9 per cent of respondents report

having donated money to a funeral, on a (weighted) average of more than 14 occasions. A substantial percentage of respondents indicate that their household has assisted refugees, returnees and internally displaced persons (IDPs) in the last year—either by giving them land (18.3 per cent) or tools (24 per cent), or by loaning them tools (7.6 per cent). **Support for a civilian protection militia, the Arrow Boys, is widespread among respondents.** More than 80 per cent of respondents indicate that their household has supported the Arrow Boys with a food donation; more than half indicate that they themselves or a member of their household are a member of the Arrow Boys.

• **When presented with a 'menu' of small infrastructure projects put together by a community-driven development programme—the World Bank Local Governance and Service Delivery Programme (LGSDP)— the most common first choice across** *bomas* **visited is a water point.** From these small infrastructure projects, priorities for public goods appear to be fairly similar for men and women. We can observe more substantial differences between the priorities of various age groups.

• **Police and elders are the most common point of call in case of an issue or concern.** Among *boma* and *payam* authorities, most issues are reported to the *boma* Administrator and Executive Chief. **Among the armed actors, issues or complaints are brought most frequently in front of the Arrow Boys**; reporting to the SPLA or the Ugandan army (UPDF), which has bases in Western Equatoria State—is extremely rare. Those respondents reporting an issue or concern expressed most dissatisfaction with the response of employees of non-government organisations (NGOs), the *boma* Administrator, the police and the SPLA.

• **Results indicate high levels of distrust in the SPLA and the UPDF.**

• When asked which authority was most important during— respectively—the civil war from 1983 - 2005, the Comprehensive Peace Agreement (CPA) which ended the war in 2005 and ran to 2011, and since South Sudan's independence in 2011, respondents indicated that **churches, the SPLA and chiefs have lost substantially in importance since the war. The United Nations (UN), South Sudan's President and the State Governor have gained in importance.**

• **More respondents indicate that they had feared for their safety 'often' in the previous twelve months from April 2012 - 2013 (85.9 per cent), than respondents had during the war (79.3 per cent).** During the CPA, people appear to have feared for their safety less frequently: 42.6 per cent of respondents indicate having feared for their safety 'often' during the CPA.

• Respondents appear to feel relatively safe while moving about by day, either to their fields or to another village. **Moving about at night, either within the village, between villages, or to fields, is experienced as considerably more unsafe than doing the same by day.** Women perceive leaving the house at night as considerably more unsafe than men.

• **Inhabitants of Ezo and Tambura Counties have been strongly affected by violence.** In our survey 63.3 per cent of respondents report that a member of their immediate family was killed in violence, 12.4 per cent and 6 per cent of respondents report having been injured in an attack or cross-fire respectively, 60.5 per cent say they have been made refugee and 12.8 per cent indicate that they have been abducted. Women seem less likely to have been personally subject to violence compared to men, who were injured, abducted or made refugee more often.

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- **Displacement appears to have occurred in two waves**: the first around 1990 during the civil war; the second around 2009 when there was a peak in violence committed by the LRA. Violence by the SPLA appears to have been also fairly common, although less so in later years.

- **Voter participation in South Sudan is high.** In our survey 88.3 per cent of respondents indicated that they voted in the 2010 national elections, and 92.2 per cent of respondents said they voted in the 2011 referendum on South Sudanese independence.

- **Dissatisfaction with the central government in the capital Juba is fairly high** with 58.9 per cent of respondents (strongly) disagreeing that their expectations of the Juba government have been satisfied. It is possible to see signs of a patronage-based attitude towards government.

- **Respondents expressed very high levels of support for reinstating a Zande King** in the future: 94.5 per cent of respondents support the coronation of a new King. There is a difference in the level of support for a future Zande King between men and women. Opposition against the Zande King is strongest among respondents in the youngest age cohort (18-25 years).

- **In total 32.3 per cent of respondents indicate that their household owns a working radio.** Receiving Yambio FM appears possible: on average 82.9 per cent of radio owners indicate their radio can receive Yambio FM. Again, there is substantial variation across *bomas*.

- Overall, respondents are fairly satisfied with the information they receive about what is happening in their community. **More than half of respondents (strongly) agree that they have good information on what happens in Western Equatoria State, but this percentage is only 43.1 per cent for information about Juba and South Sudan in general.** Respondents feel they have the worst information about events in the neighbouring Central African Republic (CAR) and the Democratic Republic of Congo (DRC), as well as the rest of the world. Women feel more poorly informed in all dimensions compared to men, except where it concerns their community.

Acknowledgements

List of Acronyms

AU	African Union
DRC	Democratic Republic of Congo
CAR	Central African Republic
CPA	Comprehensive Peace Agreement
IDP	Internally Displaced Person
JSRP	Justice and Security Research Programme
LGSDP	Local Governance and Service Delivery Programme
LSE	London School of Economics
LRA	Lord's Resistance Army
NGO	Non-Governmental Organisation
SPLA	Sudan People's Liberation Army
SPLM	Sudan People's Liberation Movement
SSP	South Sudanese Pound
UN	United Nations
UNHCR	United Nations High Commissioner for Refugees
UNMISS	United Nations Mission in the Republic of South Sudan
UPDF	Ugandan People's Defence Force
WES	Western Equatoria State

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1. Background

1.1. South Sudan

The Republic of South Sudan became an independent country in 2011, seceding from the Republic of Sudan after a prolonged conflict, an interim period governed by a peace agreement, and a referendum on independence. With independence declared in July 2011, Juba became the country's capital. At the time of this survey, in May 2013, the last country-wide elections had been held in 2010, with votes being cast for Sudan's presidency, what was then-southern Sudan's presidency, governors for all of Sudan's states, as well as the national assemblies for Sudan, what was then-southern Sudan and the state assemblies. At the time of this survey, the president of South Sudan was Salva Kiir Mayardit, from the Sudan People's Liberation Movement (SPLM), with the majority of the members of the national Legislative Assembly also from his party. The SPLM emerged as the political wing to the armed rebels of the Sudan

Figure 1: *Map of South Sudan*   **Source:** *United Nations*

People's Liberation Army (SPLA) in the later years of the civil war. The South Sudanese state army has retained the name of Sudan People's Liberation Army (SPLA).

Administratively, South Sudan is divided into ten states (broadly split across the three regions of Greater Bahr el-Ghazal, Greater Upper Nile, and Greater Equatoria); the highest state official is the Governor. Below state level three administrative levels follow, which are, in declining order of size, the county, the *payam* and the *boma*. The latter is roughly equivalent to a village. South Sudan's currency is the South Sudanese Pound (SSP), which at the time of the survey was worth approximately $0.33, although official rates and unofficial rates differ vastly.

On 15 December 2013, six months after the completion of this survey, violence among soldiers in Juba quickly escalated into fighting involving civilians in Greater Upper Nile, with some fighting reported in areas of Greater Bahr el Ghazal. At the time of writing this report, fighting in these areas is ongoing, but no large-scale violence has been reported in the Greater Equatoria region, or specifically in the area covered by this survey.

1.2. Local Government and Service Delivery Programme (LGSDP)

In 2013, the World Bank initiated its flagship development programme for South Sudan, the five-year Local Government and Service Delivery Programme (LGSDP). Its goal is to "improve local governance and service delivery […] by strengthening community engagement and local government capacities"[1]. Implementation of the fast track

of the LGSDP, which includes eight counties in four States, was scheduled for around September 2013.

One of the elements of the LGSDP is a grant given directly to counties to be spent on public goods in local communities, according to the priorities of community members as articulated through a community engagement process. Communities can choose from a 'menu' of small infrastructure projects provided by the programme, including roads, public water points and markets. Although implementation of the fast track has started, continuation of the LGSDP seems uncertain, given the recent crisis.

1.3. Western Equatoria State

Western Equatoria State is situated in the south-west of South Sudan. It borders the Democratic Republic of Congo (DRC) to the south, and the Central African Republic (CAR) to the west. Its capital is Yambio. It takes a day and a half or more, depending on the condition of the roads, to travel from Juba to Yambio by car.

The predominant ethnic group in Western Equatoria is the Azande, or Zande. The area that is predominantly inhabited by the Azande does not conform to current national borders; Azande are also found across the border in DRC and CAR. The Azande language is called Zande or Pazande. The Azande are portrayed as a homogenous group, both today and by anthropologists in the early 20th century (Seligman and Seligman 1932). Historically, however, different groups were usurped through conquest and imposed rule by the Zande kings to form what is today's Azande population (Ivanov 2002).

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[1] Operations Manual Local Governance and Service Delivery Programme, South Sudan. January 2013.

In pre-colonial times, the Azande were governed by several kings (Evans-Pritchard 1957, 1960). Gbudue, the last Zande King who was called a *king* rather than a *chief*, was killed by the British colonial rulers in 1905, having lost much of his power as a ruler. South Sudan's Azande area was then governed under British indirect rule until the run-up to Sudan's independence in 1956. Indirect rule was considered particularly workable in the Zande hierarchical society that seemed to readily conform to British ideas of an "executive hierarchy" (Johnson 2003). Despite British rule, however, distinct authority structures remained out of reach to the British administrators. To retain control, the British cracked down on what they identified as "secret societies" (Johnson 1991; Poggo 1992).

In recent years, voices in Western Equatoria State have called for the reinstatement of a (single) Zande King. It is unclear who this King would be, what his tasks would be, and how his authority would be integrated into South Sudan's local government structures (Schomerus 2014).

Religion and spirituality feature prominently in South Sudanese life. Western Equatoria was home to some of the first missionaries: the Comboni mission arrived in 1912 and became one of the most important providers of education. The Catholic Church in particular is very present in everyday life. However, other religious groups—such as the Episcopal Church, Muslims, or Jehovah's Witnesses, to name just a few—are also present.

Western Equatoria's State Governor at the time of the survey was Joseph Bakosoro, who won the elections in 2010 as an independent candidate in a bitterly fought battle against the sitting Governor from the SPLM (Young 2012).

1.4. Armed forces

Various armed forces have one or more bases in Western Equatoria State: the government army (SPLA); the United Nations peacekeeping force (UNMISS); an African Union (AU) force, which consists mostly of soldiers from the Ugandan state army, the UPDF (although at various times DRC, CAR, and South Sudan have also pledged personnel), and the United States army, which is present with a small contingent based in Nzara, close to Yambio.

The Lord's Resistance Army (LRA), a rebel group originally from northern Uganda, had a base in Garamba National Park, Western Equatoria, from 2005-2008 (Schomerus 2007). During this period, the LRA and the Government of Uganda conducted peace talks in Juba under the auspices of southern Sudan. These peace talks ended after a military attack on the LRA base, poorly executed by the UPDF supported by US forces, in December 2008 (Atkinson 2009). Since this attack, the LRA has been present in the border area between South Sudan, DRC and CAR. There are numerous reports of the LRA abducting, injuring or killing civilians. However, since 2012 reports of LRA activity on South Sudanese soil have been very rare. AU and US forces operate under a mandate that is specifically related to combating the LRA, although the viability of this military approach to ending violence is disputed (Atkinson et al. 2012).

In response to LRA violence, communities in Western Equatoria have formed civil defence groups, known as the Arrow Boys. Armed with guns, bows and arrows, the Arrow Boys (who are neither exclusively male or young) are reported to patrol the bush and roads in case of an LRA threat.

1.5. Yambio FM

Yambio FM is part of the government radio network in South Sudan; it broadcasts from the Western Equatoria State capital Yambio. Among its programming, Yambio FM airs so-called 'come-home messages', intended to encourage LRA fighters to defect. In addition, it intends to provide isolated communities with information about their security, including LRA movements (The Resolve 2013).

1.6. Zande scheme

In colonial times, the population of a large part of Western Equatoria State, was subject to the Zande Cotton Scheme, generally referred to as the Zande Scheme. The Zande Scheme was an extensive effort by the British Colonial Administration in the 1940s to 1950s to restructure all aspects of Azande society. It involved forced resettlement of 80 per cent of the Zande population, compulsory growing of cotton and the construction of an industrial complex at Nzara. It was presented as a comprehensive scheme for Zande development, 'modernising' the economic, political and social structures.

In the first three years, the Scheme was considered a success by the colonial administration: it exceeded the planner's expectations of the amount of cotton produced by up to 50 per cent. However, in later years, cotton production plummeted, probably due to the low prices the Scheme paid to cotton producing Azande (Reining 1966).

1.7. Ezo and Tambura Counties

Ezo and Tambura Counties are the two western-most counties of Western Equatoria State, and include large sections of the state's border with the DRC and CAR. Travelling from Yambio to different parts of Ezo and Tambura Counties can take more than a day, depending on the exact destination and condition of the roads.

Topographically, Ezo and Tambura Counties are densely forested and the terrain is fairly flat. The soil is very fertile, supporting up to three harvests per year. The area is subject to very heavy rains during the seven-month-long rainy season, making travel extremely difficult.

The highest government official within each county is the County Commissioner. The County Commissioners of Ezo and Tambura Counties are stationed in the namesake county capitals. The counties are further subdivided administratively into *payams* and *bomas*. It is common for a *payam* to have a *payam* Administrator and a *payam* Chief, also called Paramount Chief. Even though both work within government structures, with government salaries allocated to both *payam* Administrators and Paramount Chiefs, the former is commonly referred to as a 'government' official and the latter as a 'traditional' authority figure. In practice, the exact role of each also varies from *payam* to *payam*. Likewise, *bomas* commonly have a Administrator and a *boma* or Executive Chief. Both often work together with three to six headmen or elders, who can be 'assigned' a particular part of the population in the *boma*.

Ezo County was selected for the fast-track phase of the LGSDP. However, since large parts of the county are hard to reach for most of the year because of the rain, it was envisioned that only half of the six *payams* in Ezo would be included in the programme in the first year and that implementation would start in the other *payams* in year two of the programme.

2. Purpose of the survey

The purpose of this survey is to provide data for the following lines of research: (a) an investigation into the impact of the LGSDP on trust in government and willingness to contribute to public goods; (b) a study into how security information that is broadcast on the local radio station Yambio FM influences people's fear of an attack by the Lord's Resistance Army (LRA) and shapes their attitudes towards the local protection force, the Arrow Boys, and the South Sudanese army (SPLA); (c) research into how being exposed to violence shapes preferences, as expressed through political participation and contribution to public goods; (d) an investigation into the persistent effects of the historical Zande Cotton Scheme.

This survey is only one component of JSRP research in Western Equatoria State; data is also being gathered through qualitative methods, such as interviews and observation. The survey was designed in conjunction with other methods, thus previous qualitative research has informed the overall research questions above and the formulation of questions in the survey instrument. A number of items in the questionnaire (for example those on the Zande King) were included to complement current and future qualitative research.

Lastly, in line with the overall JSRP research agenda, this survey provides insight into how individuals in Western Equatoria State live their daily lives, including their security situation and how they are served by various forms of public authority.

2.1. LGSDP

This survey investigates the impact of the LGSDP on trust in local government and willingness to contribute to

community public goods. It does so by comparing trust and willingness to contribute to public goods in *bomas* selected and not selected for the initial phase of the LGSDP, before and after its implementation. The current survey serves as a baseline, and a second survey round is planned for early 2015. Although all *bomas* in Ezo County were selected for the fast-track phase, the long rainy season forces an implementation in stages. This makes it possible to compare those *bomas* that have received the programme to those that will receive it in the near future.

The LGSDP is an example of community-driven development programming. It aims to improve local government and service delivery through a process of community participation. Hypothesised advantages to such a participatory process are many, but evidence is scant (see Mansuri and Rao 2003 for a review of the existing evidence). Listed among the claimed advantages of community-driven development is building social cohesion, thereby contributing to more contributions to public goods

and more inclusive institutions (Fearon, Humphreys, and Weinstein 2009). This survey provides the data to investigate this in the case of the LGSDP in Ezo County.

2.2. Yambio FM

A second purpose of the survey is to exploit 'black spots' in Yambio FM's coverage to study the impact of the radio broadcasts on the incidence of fear of an LRA attack among the population of Ezo and Tambura Counties, and subsequent support for the Arrow Boys and the SPLA.

According to all available information, Yambio FM is currently extremely unlikely to reach any LRA fighters on South Sudanese soil. However, research suggests that frequent exposure to media reports on violence or crime may instil fear of victimisation among media audiences (Eschholz 1997). In addition, JSRP qualitative research found that perceived effectiveness of actors in dealing with LRA threats is closely linked to people's attitude towards these actors. The data from this survey enables an investigation into whether Yambio FM's broadcasts increase fear of the LRA among those that can receive them, and whether this has an impact on support for the Arrow Boys and SPLA respectively.

2.3. Exposure to violence and preferences

Existing research suggests that being exposed to violence can change an individual's preferences. Specifically, experiences of violence could have an impact on willingness to engage in collective action (Bellows and Miguel 2009).

Items on exposure to violence, and items capturing collective action, such as contributions to public goods and indicators for political participation, were included in the survey instrument to investigate this question.

2.4. Zande scheme

Finally, this survey aims to study any persistent effects of the Zande Scheme on attitudes towards government, comparing those areas that were forcibly resettled to those that were not.

To explain the Zande Scheme's initial success and subsequent failure, research suggests that, initially, the Azande operated under a mental model of patronage, wherein cotton growing under the scheme was seen as a service to the government in exchange for some reciprocal reward to be received at a later date. However, as the scheme progressed and no such reward was forthcoming, the Azande developed a more market-based understanding of the situation, in which the prices of cotton were too low to make cotton growing attractive (Reining 1966). Other research indicates that institutional changes as a result of forced labour can have persistent effects (Dell 2009).

The data gathered allows a study into whether the Zande Scheme persistently changed people's view on their relationship with government, from a relationship modelled on patronage to a more market-based one.

3. Method

3.1. Timing

Enumeration for this survey was done over three weeks in May 2013. May usually coincides with the end of the dry season in Western Equatoria. A team of enumerators spent about three to four days in each sampled *boma* before enumeration was complete.

3.2. Area of research

This survey covers Ezo County, and the two southern-most *payams* of Tambura County that border Ezo County. This area consists of eight *payams* (six in Ezo County and two in Tambura County), and 35 *bomas* (26 in Ezo County and nine in Tambura County) in total.

3.3. Sampling

Sampling was done in three stages: at the *boma*, household, and individual level. At each stage, subjects were selected randomly from a list of the population. The final sample consists of 433 individuals, from as many households.

First, a total of ten *bomas* plus replacements was randomly selected from a list of all *bomas* in Ezo County, and a list of all *bomas* in the two southern-most *payams*

of Tambura County. The County Commissioner of Ezo and Tambura Counties respectively provided us with these lists. Sampling was stratified, first by county, and then by participation in the LGSDP programme. **Table 1** gives an overview of this stratification. In total, we selected three *bomas* (33.3 per cent of the total) in Tambura County and seven (27 per cent) in Ezo County. Of the latter, four had been selected for the first phase of the LGSDP fast track, and three had not. This resulted in slight oversampling of *bomas* in Tambura, and *bomas* included in the LGSDP programme. In one case, a sampled *boma* had to be replaced, because

SAMPLING OF BOMAS: STRATIFICATION

	Ezo	Tambura	TOTAL
Bomas sampled	7	3	10
Bomas total	26	9	35
% Bomas sampled	26.9%	33.3%	28.6%
WB bomas sampled	4	0	4
WB bomas total	12	0	12
% WB bomas sampled	33.3%	-	33.3%
Non - WB bomas sampled	3	3	6
Non - WB bomas total	14	9	23
% Non - WB bomas sampled	21.4%	33.3%	26.1%

WB – Boma in fast track of World Bank's Community-Driven Development Programme.

Table 1: *Sampling of bomas: stratification*

we were told that the *boma* in question had been completely abandoned.

Within each sampled *boma*, we randomly selected households from a list of households in the *boma* provided to us by the *boma* Administrator, *boma* Chief and/or headmen. In a number of cases, these lists already existed. In other cases existing lists needed to be updated or lists were drawn up by the *boma* authorities on the spot. Because no reliable population data exists for South Sudan, we were unsure of the total population of each *boma* prior to arriving there. Hence, we selected a fixed number of 44 households plus replacements in each *boma*. In two cases, the total number of households in the *boma* did not exceed 44, and all households in the *boma* were approached to participate in the survey. The percentage of total households in each *boma* included in the sample varied between 5.4 per cent

and 100 per cent (see **Table 2**). This implied a substantial oversampling of households in smaller *bomas*.

When nobody was found at home in sampled households, enumerators were instructed to come back at a different time or day. When nobody was at home after repeated visits or when the household could not be located, the household in question was replaced by another randomly selected household. Other reasons for replacing a household included: refusal of the household head to participate in the survey, death of the only member of the household, administrative reasons (such as the list of households in the *boma* containing duplicates, empty fields or households containing only persons under the age of 18), and households located so far away from the village centre that it would take more than half an hour to walk there. Overall, 22.4 per cent of households approached were replaced.

	County	Household Population	Households sampled	% Households sampled	Adults in sampled households	Persons in sampled households	% Adults sampled per household	Est. % adults sampled
CHARACTERISTICS OF BOMAS AND HOUSEHOLDS SAMPLED								
Boma 1	Ezo	72	44	61.1%	150	290	29.3%	17.9%
Boma 2	Ezo	384	44	11.5%	139	244	31.7%	3.6%
Boma 3	Tambura	814	44	5.4%	177	357	24.9%	1.3%
Boma 4	Ezo	42	42	100%	101	195	41.6%	41.6%
Boma 5	Ezo	430	44	10.2% ☆	130	264	33.8%	3.5% ☆
Boma 6	Tambura	305	44	14.4%	192	284	22.9%	3.3%
Boma 7	Tambura	588	44	7.5%	194	341	22.7%	1.7%
Boma 8	Ezo	41	39	95.1%	94	221	41.5%	39.5%
Boma 9	Ezo	107	44	41.1%	165	298	26.7%	11%
Boma 10	Ezo	136	44	32.4% ✳	140	241	31.4%	10.2% ✳
TOTAL		2919	433	14.8%	1482	2735	29.2%	4.3%

✳ – Estimate, one headman not found
☆ – Estimate, one headman 'stopped working' and unclear whether 'his' people now fall under existing headmen, and documentation incomplete

Table 2: *Characteristics of bomas and households sampled*

Within each sampled household, we randomly selected one respondent from a list of all household members over the age of 18, drawn up with the household head, or with another household member when the household head was unavailable. To avoid having to make a written record of the names of all people in the household, the list distinguished five categories of household members: (**1**) *male household head*; (**2**) *wife/wives of the household head or female household head*; (**3**) *children of the household head*; (**4**) *parents of the household head or his wife/wives*; and (**5**) *others*. Each household member was assigned a number and each number was written down in the relevant category. In front of the household head, one number was selected by drawing blindly from a set of numbered bottle caps. Then, the selected respondent was identified to the household head by means of their category (e.g. your first wife, your second oldest child, the youngest parent etc. in the household). **Appendix B** includes the sheet used for within-household sampling. Selecting a single respondent in each household implies a slight oversampling of respondents living in smaller households.

When the selected respondent was not at home, enumerators were instructed to wait, return later, or to find the relevant person when reasonably possible. If this was not possible, another respondent was randomly selected by the same method from the remaining people in the household.

To correct for oversampling, this survey report provides data weighted according to the probability that a particular individual or household is selected into the sample. Weighted data is indicated by a 'w', and unweighted data by a 'u'. Unless indicated otherwise, all figures are constructed using weighted data and all percentages in the text of this report also refer to the weighted data.

3.4. Questionnaire

The full survey questionnaire can be found in **Appendix A***. The questionnaire contains 84 questions, on the following topics:*

1. Demographics
2. Contribution to public goods
3. Interactions with authority
4. Security (called 'resilience' in the questionnaire)
5. Experiences of violence
6. Perceptions and opinions of central government
7. Access to information

This report is structured around the same topics.

The questionnaire was designed in April 2013, with input from a number of academics and local researchers familiar with Western Equatoria (see Acknowledgements for details). The questionnaire was translated from English into Pazande, French and Arabic. All questionnaires included the English text in addition to one of the three other languages. A near-final draft of the questionnaire was tested by one team of enumerators on a number of available respondents in Ezo Town, after which a number of changes were made.

Despite the availability of French and Arabic questionnaires, all interviews were held in Pazande. This meant that in the two *bomas* visited last, we experienced a shortage of Pazande questionnaires. In these *bomas*, enumerators read the questions to the respondents from a spare Pazande questionnaire, but recorded the respondent's answer on a questionnaire in a different language.

Before a respondent was asked to answer any questions, he or she was read a consent statement, which briefly set out the objectives of the research and informed the respondent that their answers would remain anonymous. Furthermore, respondents were told that there would be no direct personal benefit following their participation, that they were free to refuse to answer any particular question and that they could stop the interview at any point. Two interviews were stopped before the questionnaire was fully completed.

On average, going through the full questionnaire took 53 minutes (standard deviation 16 minutes). This is an estimate, as the start and end time of the interview is missing for 38 per cent of the questionnaires. This is due to the fact that the enumerators kept time on their phones, which ran out of battery during prolonged stays in areas where no electricity was available.

3.5. Enumeration team and training

Enumeration was done by two teams, each headed by a team leader. One team consisted of three and the other of four enumerators. All enumerators are residents of either Ezo or Tambura County and speak Pazande and English, often along with a number of other languages.

All enumerators were trained for one week. The training was conducted in English and focussed on familiarising the enumerators with the questionnaire. This was done through an example of how a good interview would be held, by enumerators interviewing each other and by sending the enumerators to interview available respondents 'in the street' and discussing the results. Training also included a number of sessions on sampling techniques and a session on ethics.

To ensure completeness and quality, team leaders checked the completed questionnaires at the end of each day, and alerted individual enumerators to repeated mistakes or blank fields. In one case, an enumerator returned to several respondents to complete missing information. In addition, the team leaders accompanied each enumerator to several interviews, to get a sense of their performance 'in the field'.

3.6. Limitations and biases

Although sampling methods were designed so as to make the data collected representative of inhabitants of the research area, a number of possible sources of bias exist.

One such source of bias is reliance on headmen to provide a list of households in each *boma*. It is possible that not all households in the *boma* are on these lists, either because they are forgotten, intentionally omitted or because some households are considered to fall outside the 'headmen system' altogether. If households omitted from the headmen's lists are systematically different from households on the list, this would cause a bias in the data.

It is not possible to make any definitive statements about the size of this potential bias, so we limit ourselves to the following remarks. First, in a number of cases, headmen did come to members of our survey team to report that they had forgotten to include specific households on their lists. The number of households reported to be forgotten was usually small, fewer than ten per *boma*. However, as mentioned, we cannot be sure that this number was not higher. When time allowed, forgotten households were added to the sampling frame, but this was not always possible. Secondly,

the sampling of households within each *boma* was done in a public manner, usually in a central place in the village. On a number of occasions, bystanders reminded the headmen to include particular households on their lists. This could decrease the number of intentionally or accidentally omitted households, although we cannot be certain to what extent it did. Third, in a number of *bomas*, a small number of households included on the headmen's lists were located at more than half an hour walking distance from the main road in the village. It is possible that more such remote households exist, and that they are not known by the *boma* headmen or not considered to be part of the *boma* at all.

In two *bomas*, we were unable to locate a headman. In one case, the headman in question was reported to have 'stopped working', and it was unclear whether 'his' households had now been subsumed by other headmen. In the second case, the headman was away on a prolonged hunting trip[2], and we were unable to locate any of his helpers, or anyone with similar knowledge. In these two cases, households under these headmen were excluded from the sample, which would cause a bias if they are systematically different from other households.

Another potential source of bias is the replacement of households, due to absence, inability of the enumerators to find the household, refusal to participate etc. As mentioned before, 22.4 per cent of households approached were replaced. To the extent that households that were replaced or who refused to participate are systematically different from the households included, this would cause a bias in the data.

Biases could also arise due to the within-household sampling procedure. Although enumerators were instructed to select a respondent from all household members and to make all reasonable efforts to locate the selected respondent, there is a clear incentive to only select from available respondents or to immediately draw a replacement respondent in case the respondent originally selected is unavailable. We cannot provide a reliable estimate of whether or how often this occurred. To the extent that unavailable household members have systematically different characteristics compared to available household members, this would bias the data.

The area under study has been subject to large-scale displacement, including an influx of refugees from the CAR and DRC. The United Nations High Commissioner for Refugees (UNHCR) records more than 3,700 refugees living in its camps, mostly in Ezo Town, but also in Source Yubu, Tambura County[3]. Few official refugee camps exist compared to *bomas*, and we did not oversample refugee camps. Consequently, no official refugee camps were included in the sample.

Furthermore, qualitative interviews suggest that large numbers of refugees have settled in existing villages. With this in mind, we explicitly asked headmen to include any refugees on their lists. Despite this, we found considerably fewer refugees in existing villages than reports had led us to expect. This may be because headmen nevertheless omitted them from their lists, because these refugees, many of whom speak Pazande, are difficult to distinguish from the South Sudanese population and reluctant to report their true nationality, or because refugees have only settled

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[2] It is common for men in this area to hunt for 'bush meat', to either sell or consume.

[3] http://data.unhcr.org/SouthSudan/region.php?id=32&country=251, accessed 4 Feburary 2014.

in specific *bomas* that were not included in the sample. However, it is also possible that reports of refugees settling in existing villages are exaggerated.

In short, the survey did not intend specifically to target refugees. Consequently, the data presented cannot be considered suitable to answer questions about this particular group.

3.7. Data entry

The first author entered data from the hardcopy questionnaires in London in June 2013. Data was entered in flat text, and subsequently read into STATA using a dictionary file. Half of the returned questionnaires were entered double-blind. Discrepancies between the two data entry files were found in 0.03 per cent of the variables; these discrepancies were corrected after consulting the original hardcopy survey questionnaires. Given the low rate of error, and because of budgetary constraints, the remaining half of the questionnaires was entered a single time.

3.8. Data management

Data management involved checking whether values were within the range expected for each variable, checking for consistency between variables that are logically related (For example: Have you given money to the church? IF YES: how much?), and retrieving missing variables where possible. This

was done using STATA. A full overview of all changes made to the data can be found in the STATA do-file SS2013edit.do (available on request).

Changes made to the data were divided into three categories:

1. Changes than can be made with 100 per cent certainty (for example changing 'missing' to 'not applicable', changing '03' to '3', changing 'donated to church?' from 'missing' to 'yes' if the amount donated was indicated to be 50 SSP, matching *boma* and *payam* indicators);

2. Changes that can be made with less than 100 per cent certainty (for example changing 'Donated to church?' from 'no' to 'yes' if the amount donated was indicated to be 50 SSP, moving answers apparently filled out in the incorrect place, or imputing '3' for '3-');

3. Imputing values on key control variables using (group) averages.

Overall, changes of **type 1** were made for 1.6 per cent of variables, changes of **type 2** for 1.7 per cent of variables, and changes of **type 3** for 0.06 per cent of variables.

4. Demographics

4.1. Gender, age, language and nationality

Table 3 gives a breakdown of the respondents to the survey by gender, age, first and second language spoken, and nationality. It includes absolute numbers of respondents, unweighted and weighted percentage of respondents.

Looking at the absolute number of respondents, the sample includes more men than women. This is likely due to the oversampling of respondents in smaller villages, which include a disproportionate percentage of men. Indeed, looking at the weighted percentages, the gender balance in the sample is close to what one would expect for a random sample of the population.

The average weighted age of respondents is 36.15 years. Note that this is not an approximation of the average age of the population, as the sample only includes individuals over the age of 18. The three youngest age brackets contain the majority of the respondents.

Table 3 suggests that the population is relatively homogenous in terms of first language spoken (which can be considered a proxy for ethnic group) and nationality. More than 90 per cent of respondents indicated Pazande as their first language, with only a small section indicating English, Dinka or Balanda. More than 95 per cent identify their nationality as South Sudanese.

When asked about second language spoken, more than half of the respondents indicate that they do not speak a second language. Common second languages spoken are Arabic (27 per cent) and English (14.4 per cent).

DEMOGRAPHIC CHARACTERISTICS OF RESPONDENTS				
	Number of respondents	Average	Unweighted % of respondents	Weighted % of respondents
Gender				
Male	243		56.1%	47.9%
Female	190		43.9%	52.1%
Age				
Average		38.9		
Weighted avg.		36.15		
18-25	64		14.8%	18.2%
26-30	67		15.5%	17.2%
31-40	126		29.1%	33.5%
41-50	91		21%	18.6%
>50	85		19.6%	12.6%
First language				
Zande	410		94.7%	92.5%
English	14		3.2%	6.4%
Dinka	1		0.23%	0.34%
Balanda	8		1.9%	0.83%
Second language				
None	229		52.9%	51.2%
Zande	9		2.1%	1.3%
English	61		14.1%	14.4%
Arabic	108		24.9%	27%
Mundu	1		0.23%	0.04%
Lingala	10		2.3%	1.9%
Sangho	4		0.92%	2.2%
Balanda	11		2.5%	2.1%
Nationality				
South-Sudanese	425		98.2%	96.3%
CAR	5		1.2%	3.6%
DRC	3		0.69%	0.1%

Table 3: *Demographic characteristics of respondents*

4.2. Education

An overview of the years of education completed by respondents is given in **Table 4.** Overall, the level of education is low: on (weighted) average, respondents completed 4.1 years of education. More than a quarter of respondents report not having enjoyed any education at all. Less than 10 per cent have spent any number of years in secondary school, and none of the respondents report having enjoyed any university level education.

Educational attainment is higher for men than for women at all levels. The difference is especially striking when looking at those respondents who have not enjoyed any education at all: this includes more than twice as many women compared to men.

In general, years of education attained increase the younger the age cohort. However, it should be noted that the difference between the second (26-30 years old) and the third (31-40 years old) age cohort is minimal.

YEARS OF EDUCATION COMPLETED, BY GENDER AND AGE										
		All	**Gender**		**Age Group**					
			Male	Female	18-25	26-30	31-40	41-50	>50	
None										
% of respondents	u	29.8%	17.7%	45.3%	9.4%	28.4%	25.4%	36.3%	45.9%	
	w	28.3%	16.4%	39.2%	11.4%	31.3%	31.6%	25.5%	44.1%	
Primary ☆										
Any	u	70.2%	82.3%	54.7%	90.6%	71.6%	74.6%	63.7%	54.1%	
	w	71.7%	83.6%	60.8%	88.7%	68.7%	68.5%	74.5%	56%	
1-4 years	u	33.5%	35.8%	30.5%	32.8%	25.4%	30.2%	30.8%	48.2%	
	w	28%	28.4%	27.7%	22.6%	23.6%	26%	30.3%	43.9%	
4-8 years	u	32.6%	39.5%	23.7%	54.7%	44.8%	41.3%	20.9%	5.9%	
	w	37.5%	43.4%	32%	61%	44.2%	40.2%	20.4%	12.1%	
> 8 years	u	4.2%	7%	5.3%	3.1%	1.5%	3.2%	12.1%	0%	
	w	6.2%	11.8%	1.1%	5.1%	0.9%	2.2%	23.8%	0%	
Secondary ✳										
Any	u	7.4%	10.7%	3.2%	14.1%	6%	7.9%	7.7%	2.4%	
	w	9.6%	16.1%	3.6%	18.7%	5.7%	6.6%	13.5%	3.9%	
1-2 years	u	5.5%	7.4%	3.2%	12.5%	6%	5.6%	4.4%	1.2%	
	w	7%	10.8%	3.6%	17.4%	5.7%	4.8%	4.7%	3.3%	
2-4 years	u	1.8%	3.3%	0%	1.6%	0%	2.4%	3.3%	1.2%	
	w	2.6%	5.3%	0%	1.3%	0%	1.8%	8.9%	0.53%	
Vocational										
Any	u	1.2%	1.7%	0.53%	0%	0%	2.4%	2.2%	0%	
	w	1.6%	3.1%	0.24%	0%	0%	2.6%	4%	0%	
University										
Any	u	0%	0%	0%	0%	0%	0%	0%	0%	
	w	0%	0%	0%	0%	0%	0%	0%	0%	
All										
Average years	u	3.6	4.6	2.5	5.2	3.9	4.1	3.6	1.7	
	w	4.1	4.5	3.6	6.5	4.3	4.5	4.4	1.3	
N		433	243	190	64	67	126	91	85	

☆ – Primary school includes intermediate school (level of schooling between primary and secondary in previous system)
✳ – Secondary school includes highschool (level of schooling between secondary and university in previous system)

Table 4: *Years of education completed, by gender and age*

4.3. Residency

Table 5 displays the residence status of respondents, by *boma*. It distinguishes between continuous residents, returnees and movees. These categories were derived from the questions: "Have you lived in this *boma* all your life?", IF YES: "How many years have you lived here now"? IF NO: "How many years have you lived here now and how many years have you lived here previously"? Although most of the respondents were able to answer the first question, the subsequent questions proved confusing for some. This is reflected by the number of respondents in the category 'unknown non-continuous resident'.

From **Table 5**, it is evident that the people of Ezo and Tambura County have been subject to substantial displacement; only 35.6 per cent of respondents are classified as a continuous resident. The extent of displacement varies strongly by *boma*: the percentage of continuous residents varies between 16.8 per cent and 58.3 per cent.

The table also suggests that it is common for those who left to come back to their original *boma* of residence. Only 7.2 per cent of respondents are classified as a 'movee', which means they are living in a *boma* they had not lived in previously.

4.4. Asset ownership

The survey included a number of questions on asset ownership: the number of houses in the respondent's compound, number of chickens, goats, mobile phones, bicycles and motorcycles owned. Results by *boma* are

presented in **Table 6**. Assets were recorded at the household, rather than the individual level. The average number owned by an individual was calculated *ex-post* using the number of adults in the household.

The *bomas* with the highest number owned of each asset (by household and by individual) are shaded. From these, no *boma* stands out as the 'richest' in all aspects.

It is worth noting that there is little variation between *bomas* in terms of ownership of houses and bicycles, whereas there is substantial variation in the case of livestock and mobile phones. In the case of mobile phones, this is likely due to the presence of mobile phone coverage: in a number of the *bomas* we visited, there is no mobile phone coverage at all; hence owning a mobile phone is of little use. Even in *bomas* with coverage, mobile phone ownership is fairly uncommon, with the (weighted) average number of mobile phones per household rarely exceeding 0.5. Very few respondents reported that their household owned a motorcycle.

Did you live in this boma all your life?
IF NO: have you lived here previously?
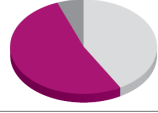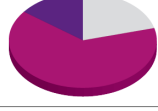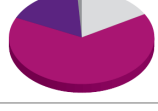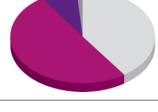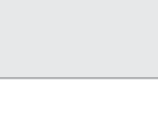
	Continuous resident	Returnee (lived previously, not continuously)	Movee (did not live previously)	Unknown non- continuous resident	Weighted, all categories
Boma 1					
# respondents	10	24	10	0	
weighted %	29.3%	54.7%	16%	0%	
Boma 2					
# respondents	13	26	0	5	
weighted %	41.7%	52.5%	0%	5.8%	
Boma 3					
# respondents	10	28	6	0	
weighted %	20.9%	64.4%	14.7	0%	
Boma 4					
# respondents	6	26	9	1	
weighted %	16.8%	65.4%	16.8%	0.99%	
Boma 5					
# respondents	16	16	4	8	
weighted %	34.6%	43.1%	6.9%	1%	
Boma 6					
# respondents	24	10	1	9	
weighted %	58.3%	18.8%	1.6%	21.4%	
Boma 7					
# respondents	17	27	0	0	
weighted %	40.7%	59.3%	0%	0%	
Boma 8					
# respondents	9	20	6	4	
weighted %	24.5%	53.2%	13.8%	8.5%	
Boma 9					
# respondents	16	27	1	0	
weighted %	44.9%	54.6%	0.61%	0%	
Boma 10					
# respondents	13	28	3	0	
weighted %	26.4%	61.4%	12.1%	12.1%	
All					
# respondents	134	232	40	27	
weighted %	35.67%	51.22%	7.2%	5.91%	

Table 5: *Residency status*

HOW MANY OF THE FOLLOWING DO YOU OR MEMBERS OF YOUR HOUSEHOLD OWN?

Average number owned per household and individual adult.

	Houses	Poultry	Goats	Phones	Cycles	Motors
Boma 1						
avg. per hh	4.2	9.5	0.7	0.18	0.89	0.07
avg. per adult	1.4	2.9	0.23	0.04	0.29	0.01
Boma 2						
avg. per hh	3.6	6.3	1.2	0.52	0.77	0.34
avg. per adult	1.4	2.5	0.3	0.17	0.28	0.19
Boma 3						
avg. per hh	3.5	6.3	1.1	0.27	1.1	0.14
avg. per adult	1.1	1.7	0.3	0.08	0.3	0.03
Boma 4						
avg. per hh	3.1	8.9	0.48	0.02	1.1	0.02
avg. per adult	1.4	3.4	0.15	0.01	0.44	0.01
Boma 5						
avg. per hh	3.5	5.3	1.1	0.48	0.95	0.11
avg. per adult	1.5	2.2	0.38	0.18	0.36	0.03
Boma 6						
avg. per hh	3.2	3.8	1.7	0.16	0.73	0.07
avg. per adult	1.1	1.3	0.43	0.05	0.23	0.02
Boma 7						
avg. per hh	3.4	6.8	2.5	0.39	0.86	0.07
avg. per adult	1.1	2.5	0.66	0.1	0.24	0.03
Boma 8						
avg. per hh	2.6	6.8	1.2	0.03	0.62	0.03
avg. per adult	1.2	2.8	0.34	0.01	0.27	0
Boma 9						
avg. per hh	3	9.3	0.61	0.18	0.93	0
avg. per adult	0.93	2.4	0.16	0.05	0.28	0
Boma 10						
avg. per hh	2.9	5.7	1	0.14	0.73	0
avg. per adult	1.1	1.8	0.19	0.04	0.24	0
All						
avg. per hh	3.4	6.1	1.4	0.32	0.91	0.12
avg. per adult	1.2	2.1	0.37	0.1	0.28	0.04

Table 6: *Household asset ownership*

5. Public goods

One of the purposes of this survey is to provide a baseline against which to investigate the impact of the World Bank LGSDP programme on the willingness to contribute to public goods. For this reason, the survey questionnaire included numerous items on contributions to public goods in the previous 12 months, both at the individual and the household level. In addition, two items presented the respondents with the same 'menu' of small infrastructure projects included in the LGSDP programme, and asked them to indicate their priority.

5.1. Contributions to public goods and estimated value

Table 7 displays the percentage of households and respondents who contributed to a particular public good, and the estimated value of this contribution. It was common for respondents to be unable to estimate the value of their contributions to particular public goods. Thus, the average estimated value of contributions only reflects the answers of those respondents who were able to give an estimate. Overall, results indicate quite substantial contributions across various public goods in the last year. Exact data can be found in **Table 7**. However, we would like to highlight a number of results.

Contributions to funeral expenses are particularly common with 94.9 per cent of respondents reporting they had donated money to a funeral on a (weighted) average of more than 14 occasions. Singing at a funeral or cooking for it are also very common. The latter is more widespread than the numbers suggest, as generally only women cook, suggesting that close to all women in the sample have cooked for a funeral in the past year.

A substantial percentage of respondents indicate that their household has assisted refugees, returnees and IDPs in the last year; either by giving them land (18.3 per cent) or tools (24 per cent) or by loaning them tools (7.6 per cent).

Support for the Arrow Boys, a civilian protection militia, is widespread among respondents. More than 80 per cent indicate that their household has supported the Arrow Boys with a food donation, and more than half indicate that they themselves or a member of their household are a member of the Arrow Boys.

The church appears to play an important role in the research area. Donations to a church (without a breakdown of which church in particular), both in the form of money and goods are common, and are of substantial value (129.4 SSP on (weighted) average for money donations and 118 SSP for the value of donated goods).

CONTRIBUTION TO PUBLIC GOODS AND ESTIMATED VALUE OF THIS CONTRIBUTION

Percentage of households or individuals that contributed to the public good
in the manner indicated, in the past 12 months

				Estimated average value *			
		u%	w%	u	w	UNIT	N
Volunteered for							
NGO		17.3%	19.4%	72.1	77.7	days	59
Community project		22.1%	17.5%	30.5	21.1	days	66
Local court		13.3%	13%	15.9	14.1	instances	51
Community activities							
Member of farming association		28.7%	33.5%	15.3	15.6	days	105
Singing at funeral		61.3%	62.7%	8.8	10.4	instances	185
Cooking for funeral		40.7%	46.9%	9.4	12.7	instances	121
Donation at funeral		98.6%	94.9%	9.4	14.1	instances	227
Refugees / IDPs / returnees							
Donated land to		13%	18.3%	-	-	-	-
Gave tools to		18%	24%	48	71.2	SSP	48
Loaned tools to		5.9%	7.6%	69	90.8	SSP	15
Arrow Boys							
Gave food to		76.2%	80.7%	-	-	-	-
Membership of		49.2%	55.9%	-	-	-	-
Other Household							
Donated land to community project		20.1%	27%	-	-	-	-
Paid taxes		70.1%	78.2%	17.8	16.7	SSP	148
Donated to church (money)		92.4%	89.6%	126.1	129.4	SSP	54
Donated to church (goods)		67.9%	70.3%	97.2	118	SSP	45
Volunteered for church		32.8%	32%	6.1	5.3	days	41

* - Average for those respondents / households that contributed to relevant public good, omitting cases where the value is unknown.
SSP - South Sudanese Pound

* — Individual contributions   * — Household contributions

Table 7: *Contribution to public goods and estimated value of this contribution*

5.2. Contributions to public goods by *boma*

Table 8 shows the (weighted) percentage of respondents and households who contributed to various public goods, by *boma*. There is substantial variation between *bomas* in terms of contributions to almost all public goods, with the possible exception of the most common ones, such as funeral donations and contributions to church.

The *boma* with the highest percentage of contributors is highlighted for each public good. Five *bomas* have the highest percentage of contributors for a number of public goods, suggesting that different types of contributions are correlated.

5.3. Community priorities for public goods

The survey presented respondents with the same 'menu' of small infrastructure projects offered by the LGSDP programme. This list included: (1) water; (2) sanitation; (3) flood protection; (4) repair road; (5) repair or extend health centre; (6) repair or extend school; (7) build market; (8) build livestock corral; (9) irrigation. We classify all of these as public goods.

The LGSDP programme is executed by an NGO implementation partner, but financed through the county. Therefore, we asked the respondent to imagine that first an

CONTRIBUTION TO PUBLIC GOODS, BY BOMA

Percentage of individuals or households that contributed to the public good
in the manner indicated, in the last 12 months.

		All	Boma 1	Boma 2	Boma 3	Boma 4	Boma 5	Boma 6	Boma 7	Boma 8	Boma 9	Boma 10
Volunteered for												
NGO		19.4%	24.7%	22.3%	8.5%	14.9%	28.5%	17.2%	23.7%	21.3%	33.3%	22.1%
Community project		17.5%	28.7%	20.9%	7.3%	20.8%	11.5%	17.2%	24.2%	31.9%	32.7%	23.6%
Local court		13%	22.7%	6.5%	7.9%	2%	16.9%	4.2%	21.7%	22.3%	17%	17.1%
Community activities												
Member of farming association		33.5%	57.3%	31.7%	30.5%	7.9%	28.5%	25.5%	38.1%	18.1%	47.9%	37.1%
Singing at funeral		62.7%	42%	66.2%	74%	67.3%	51.5%	61.5%	62.9%	51.1%	50.9%	47.9%
Cooking for funeral		46.9%	12.7%	59.7%	57.6%	37.6%	30%	46.9%	47.9%	12.8%	33.3%	37.1%
Donation at funeral		94.9%	100%	97.1%	100%	98%	96.9%	87%	93.8%	97.9%	85.5%	87.1%
Refugees / IDPs / returnees												
Donated land to		18.3%	2.3%	20.5%	25%	0%	18.6%	13.6%	20.9%	10.3%	4.6%	13.6%
Gave tools to		24%	6.8%	27.3%	25.6%	4.8%	31.8%	16.3%	31.8%	7.7%	7.5%	18.2%
Loaned tools to		7.6%	2.4%	3%	15.8%	0%	3.2%	7.7%	11.8%	0%	0%	14.3%
Arrow Boys												
Gave food to		80.7%	78.1%	56.8%	88.6%	50%	73.8%	86.4%	93.2%	57.9%	90.5%	83.7%
Membership of		55.9%	41.9%	36.4%	61.4%	33.3%	58.1%	65.9%	70.5%	33.3%	45.2%	41.9%
Other Household												
Donated land to community project		27%	2.3%	15.9%	31.8%	0%	9.1%	33.3%	46.5%	2.6%	14%	42.9%
Paid taxes		78.2%	60.5%	69.1%	86.4%	41%	71.4%	90.9%	93.2%	52.6%	60.5%	69.8%
Donated to church (money)		89.6%	100%	100%	88.6%	100%	93.2%	81.8%	81.8%	97.4%	95.5%	86.4%
Donated to church (goods)		70.3%	72.7%	72.7%	70.5%	59.5%	75%	54.6%	75%	56.4%	77.3%	63.6%
Volunteered for church		32%	29.6%	31.8%	25%	33.3%	25%	31.8%	40.9%	20.5%	50%	38.6%

— Individual contributions   — Household contributions

Table 8: *Contribution to public goods, by boma*

NGO and later a county official would come to their village and ask them which one of the public goods on the list they would prefer to see built by the NGO and the county respectively. These questions were intended to capture perceptions of the different roles of NGOs and the county. However, some respondents seem to have interpreted the second question asking what they would like the county to build, as offering them a second choice off the list of public goods that they, hypothetically, could get in addition to anything built by the NGO. Therefore, any differences between the preferred public good built by an NGO and that built by the county should be interpreted with caution.

Table 9 displays the first, second, and third most preferred public good built by an NGO, by *boma*. Out of the options presented, only water, school, health centre and road repair made the top three in any *boma*. Water is the most common first choice, although it should be noted that among the *bomas* that are included in the initial phase of the LGSDP, repair or extension of the health centre is chosen most.

Table 10 presents the same data, but now for the preferred public good built by the county. Comparing **Table 10** to **Table 9**, repairs and extensions to a school or road are more frequent first choices for a county-built public good, and water all but disappears. This could indicate that building water points is seen as a typical NGO activity, whilst people hold the county responsible for the state of the roads and for education. However, this could also be a consequence of the order in which the questions were asked: as water was a common first choice public good, respondents have moved on to their second choice in the case of the county.

5.4. Priorities by gender and age

In addition to overall priorities, it is interesting to explore whether priorities vary by gender or age. **Table 11** gives an overview of the first-choice public good by *boma*, by gender and age group. Again, it differentiates between a public good built by an NGO and one built by the county. Priorities for public goods appear to be fairly similar for men and women. In six out of ten *bomas*, the most-preferred public good supplied by an NGO and the county is the same for male and female respondents. In the remaining *bomas*, similarities can also be found between the priorities of both genders.

We can observe more substantial differences between the priorities of various age groups. This may be explained by the fact that we distinguish between three age groups, dividing respondents into potentially small and less representative groups, but it may also reflect true differences in priorities. There is no obvious pattern in the public goods that specific age groups prefer. For example, one may have expected the younger age bracket—more likely to have children of school age—to prioritise education, or the older age bracket to express a preference for health care. Neither of these patterns emerges clearly.

IMAGINE AN NGO CAME TO YOUR VILLAGE AND OFFERED TO BUILD SOMETHING THAT BENEFITS THE COMMUNITY. WHICH OF THE FOLLOWING, BUILT BY AN NGO, DO YOU THINK WOULD BENEFIT THE COMMUNITY MOST?

The three most-selected public goods and percentage of respondents opting for each.

Legend:
- 📖 — Improve school
- 🛠 — Repair road
- ⊕ — Improve health centre
- 🚰 — Water
- ★ – Boma in fast track of World Bank's Community-Driven Development Programme.

		1	% respondents	2	% respondents	3	% respondents
Boma 1	u	🚰 Water	52.3%	🛠 Repair road	38.6%	⊕ Health	9.1%
	w		48%		41.3%		10.7%
★ Boma 2	u	⊕ Health	34.9%	📖 School	27.9%	🚰 Water	18.6%
	w		35.3%		34.5%		16.6%
Boma 3	u	🚰 Water	43.2%	📖 School	36.4%	⊕ Health	20.5%
	w		40.7%		38.4%		20.9%
★ Boma 4	u	⊕ Health	64.3%	🛠 Repair road	14.3%	🚰 Water	14.3%
	w		64.4%		16.8%		13.9%
★ Boma 5	u	🚰 Water	61.4%	⊕ Health	20.5%	📖 School	11.4%
	w		65.4%		17.7%		10%
Boma 6	u	📖 School	40.9%	🚰 Water	29.6%	⊕ Health	18.2%
	w		37%		31.3%		16.7%
Boma 7	u	📖 School	36.4%	🚰 Water	27.3%	⊕ Health	15.9%
	w		36.6%		24.7%		15%
★ Boma 8	u	⊕ Health	46.2%	🛠 / 📖 Road & School	33.3%	🚰 Water	10.3%
	w		51.1%		26.6%		14.9%
Boma 9	u	🚰 Water	65.9%	⊕ Health	15.9%	📖 / ⊕ School & Health	13.6%
	w		60.6%		17%		16.4%
Boma 10	u	🚰 Water	56.8%	⊕ Health	27.3%	📖 School	11.4%
	w		52.9%		32.1%		10.7%

Table 9: *Preferred public good built by NGO*

NOW IMAGINE THE COUNTY CAME TO YOUR VILLAGE. WHICH OF THE FOLLOWING, BUILT BY THE COUNTY, DO YOU THINK WOULD BENEFIT THE COMMUNITY MOST?

The three most-selected public goods and percentage of respondents opting for each.

Legend:
- — Improve school
- — Repair road
- — Improve health centre
- — Water
- — Build Market

٭ - Boma in fast track of World Bank's Community-Driven Development Programme.

		1	% respondents	2	% respondents	3	% respondents
Boma 1	u	Repair road	38.6%	Improve health centre	31.8%	Water	15.9%
	w	Improve health centre	41.3%		30%		17.3%
٭ Boma 2	u	Improve health centre	35.7%	Improve school	28.6%	Repair road	21.4%
	w		37.4%		30.2%		20.1%
Boma 3	u	Improve health centre	52.3%	Improve school	27.3%	Water	18.2%
	w		49.7%		24.9%		20.9%
٭ Boma 4	u	Repair road	45.2%	Improve school	19.1%	Improve health centre	16.7%
	w		39.6%		19.8%		19.8%
٭ Boma 5	u	Improve school	31.8%	Improve health centre	31.8%	Repair road	13.6%
	w		37.7%		25.4%		18.5%
Boma 6	u	Improve school	36.4%	Improve health centre	25%	Build Market	18.2%
	w		35.4%		24%		21.4%
Boma 7	u	Improve school	43.2%	Improve health centre	25%	Water	13.6%
	w		42.8%		24.7%		15.5%
٭ Boma 8	u	Improve school	38.5%	Improve health centre	30.8%	Repair road	12.8%
	w		46.8%		25.5%		13.8%
Boma 9	u	Improve health centre	45.5%	Improve school	25%	Repair road / Water	11.4%
	w		43%		22.4%		13.3%
Boma 10	u	Improve school	38.6%	Improve health centre	27.3%	Water / Build Market	11.4%
	w		35.7%		22.9%		16.4%

Table 10: *Preferred public good built by County*

PREFERRED PUBLIC GOOD BUILT BY NGO AND COUNTY, BY GENDER AND AGE

		Gender		Age group		
		Male	Female	18 - 30	31 - 40	> 40
Boma 1	NGO	Water	Water	Water, Repair road	Repair road	Water
	County	Repair road	Improve health centre	Improve health centre	Repair road	Repair road
✳ Boma 2	NGO	Improve school	Improve health centre	Improve health centre	Improve school	Improve health centre
	County	Improve health centre	Improve school	Improve school	Improve school	Improve school
Boma 3	NGO	Water	Improve school	Improve school	Water	Water, Improve school
	County	Improve health centre	Improve health centre	Improve health centre	Improve health centre	Improve school
✳ Boma 4	NGO	Improve health centre	Improve health centre	Improve health centre	Improve health centre, Repair road	Improve health centre
	County	Repair road	Repair road	Repair road	Improve health centre	Repair road
✳ Boma 5	NGO	Water	Water	Water	Water	Water
	County	Improve school	Improve school	Improve school	Improve health centre	Improve school
Boma 6	NGO	Improve school	Water	Improve school	Improve school	Water
	County	Build Market	Improve school	Improve school	Build Market	Improve health centre
Boma 7	NGO	Improve school	Improve school	Improve school	Water	Water
	County	Improve school	Improve school	Improve school	Improve health centre	Improve school
✳ Boma 8	NGO	Improve health centre	Improve health centre	Repair road	Improve health centre	Improve health centre
	County	Improve school	Improve school	Improve school	Improve school, Improve health centre	Improve school
Boma 9	NGO	Water	Water	Water	Water	Water
	County	Improve health centre	Improve health centre	Improve health centre	Improve school	Improve health centre
Boma 10	NGO	Water	Water	Water	Water	Water
	County	Improve school	Improve school	Improve school	Build Market	Improve school

Legend:
- Improve school
- Repair road
- Improve health centre
- Water
- Build Market

✳ - Boma in fast track of World Bank's Community-Driven Development Programme.

Table 11: *Preferred public good by NGO and County, by gender and age*

6. Authority

A substantial section of this survey concerned the public authorities on which people in Ezo and Tambura Counties rely, and satisfaction with the services received from these authorities. Authority is a complex concept, and we recognise that it can be expressed in many ways. Potential expressions of authority can be: when people report issues or concerns to a particular actor, when a particular actor is trusted, when a particular actor is considered a 'go-to' point in case of (hypothetical) adversity, or when people recognise an actor as 'most important'. The questionnaire included items on all these aspects. This section reports the results obtained.

6.1. Reporting an issue or concern to an authority

Figure 2 presents eleven possible authorities, and the percentage of respondents that have reported an issue or concern to these authorities in the previous 12 months, by gender. It is evident that the police and elders are the most common point of call in case of an issue or concern. Among *boma* and *payam* authorities, people report most frequently to the *boma* Administrator and Executive Chief, which is unsurprising, since these authorities are more accessible (that is, physically closer to) the respondents. Among the armed actors, issues or complaints are brought most frequently in front of the Arrow Boys; reporting to the SPLA or UPDF is extremely rare.

Comparing between genders, women are slightly less likely to report an issue or concern to most actors. Notable exceptions are the elders and the church, which are a more common point of call for women than for men.

Figure 3 and **Figure 4** explore respondents' satisfaction with the response of the various authorities. We distinguish

three dimensions: whether the authority listened to the respondent, whether the authority treated the respondent fairly and whether the authority did anything to help. Both figures suggest a high rate of satisfaction with the response of most authorities. This should be interpreted with caution however, as it is possible that respondents that expected an unfavourable reaction refrained from reporting an issue or concern altogether.

Respondents expressed the highest level of dissatisfaction with NGO employees, the *boma* administrator, the police and the SPLA. For example, 21.5 per cent of those respondents reporting to the *boma* administrator felt that they had not been listened to at all, 78.9 per cent of respondents reporting to NGO employees did not feel treated fairly and 13.4 per cent of respondents reporting to the police felt the police did nothing to help, or even made the situation worse. Three quarters of respondents reporting to the SPLA felt the SPLA did nothing, although since so few reported to the SPLA, the number of respondents on which this is based is very small.

IN THE PAST 12 MONTHS, HAVE YOU BROUGHT AN ISSUE OR COMPLAINT IN FRONT OF THE FOLLOWING AUTHORITIES YOURSELF OR HAVE YOU ASKED SOMEONE ELSE TO DO THIS FOR YOU?

Percentage of respondents who answered in the affirmative.
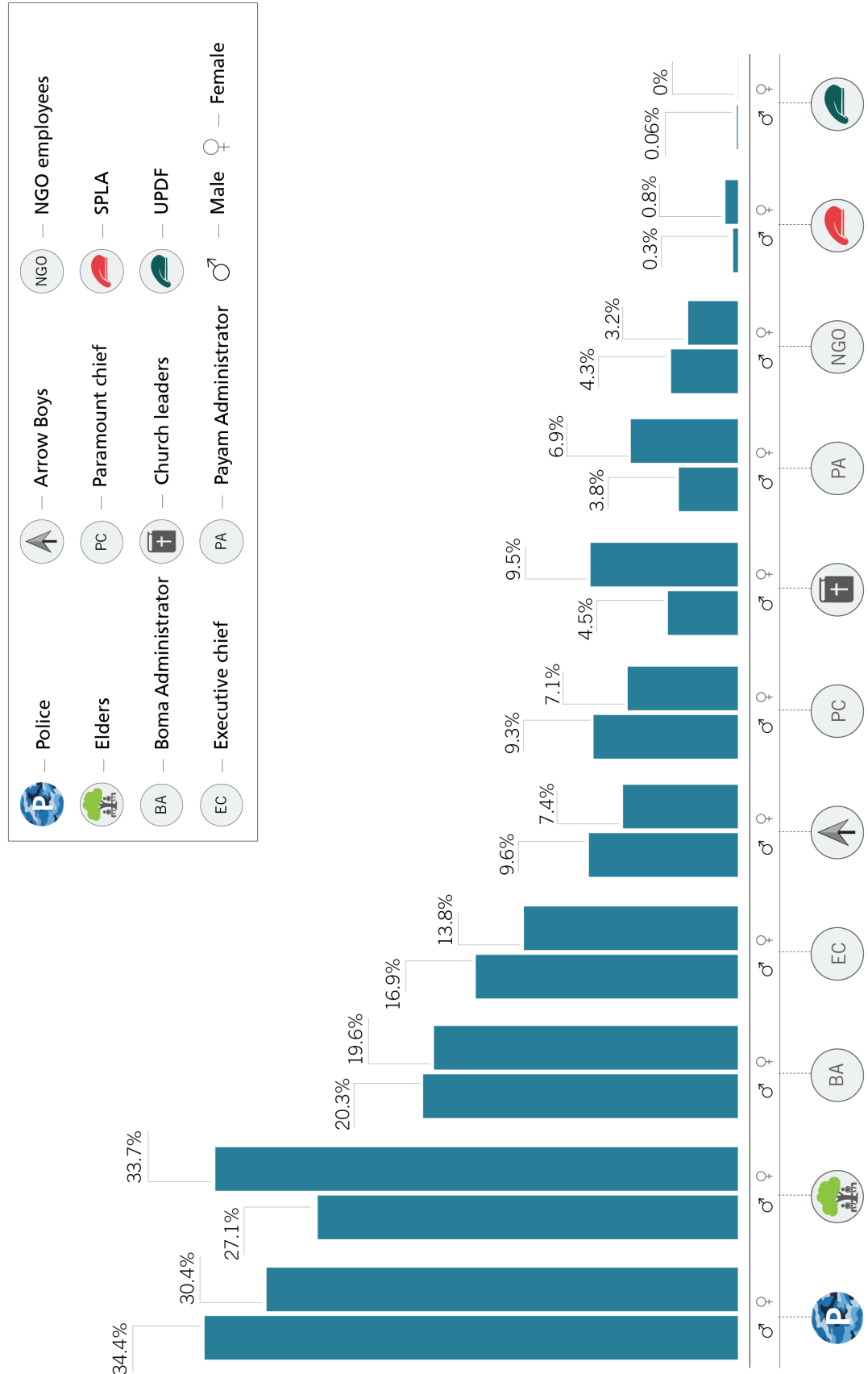
Figure 2: *Reporting an issue or complaint to various authorities, by gender*

PERCEPTION OF AUTHORITIES' RESPONSE: LISTENING AND FAIRNESS

WHEN YOU REPORTED A CONCERN, DID YOU FEEL THE AUTHORITY:

1. Listened to your concerns? 2. Treated you fairly?

Percentage of those respondents reporting an issue or concern.
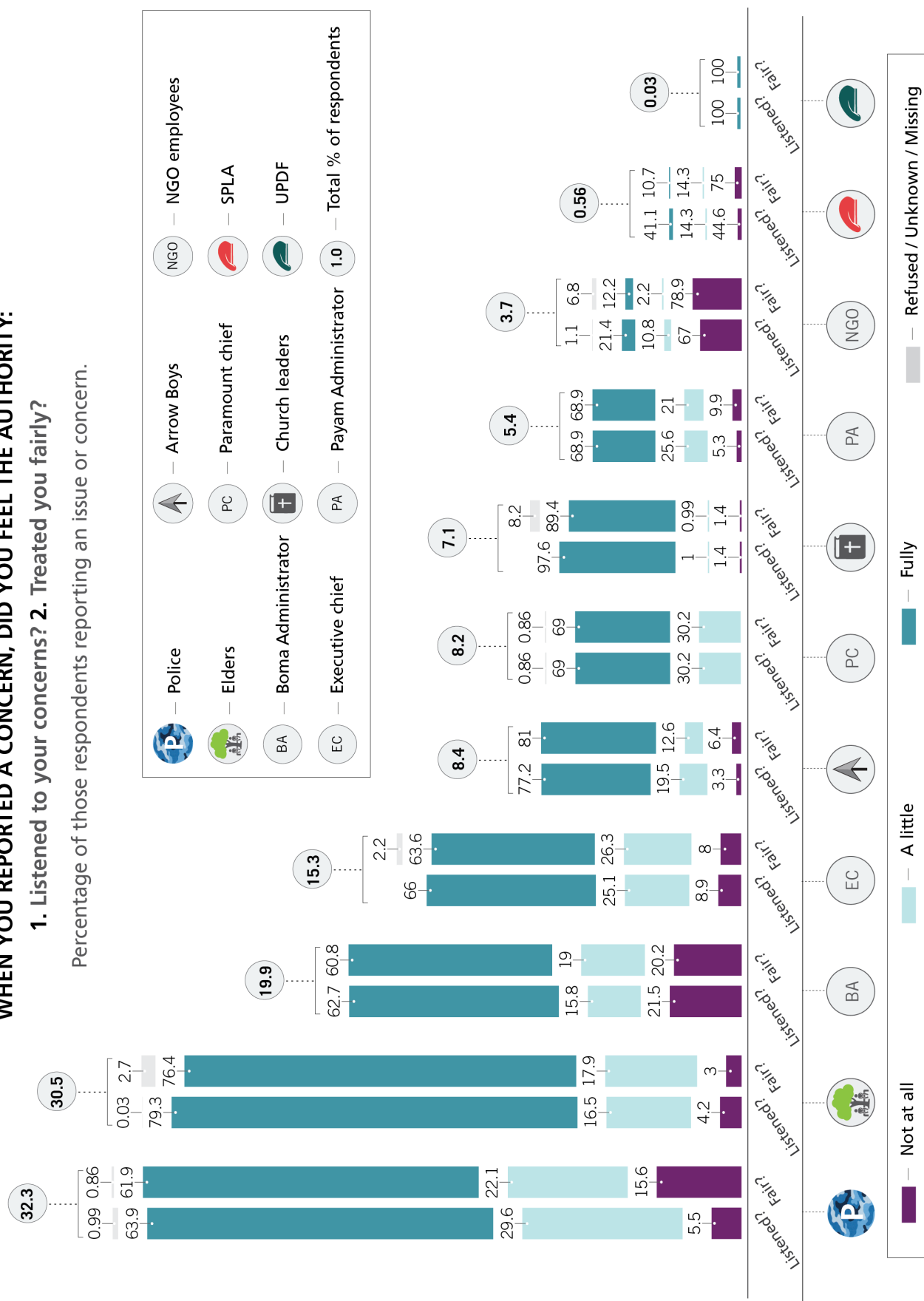
Figure 3: *Perception of authorities' response: listening and fairness*

WHEN YOU REPORTED A CONCERN, DID YOU FEEL THE AUTHORITY DID ANYTHING TO ADDRESS YOUR CONCERNS?

Percentage of those respondents reporting an issue or concern.
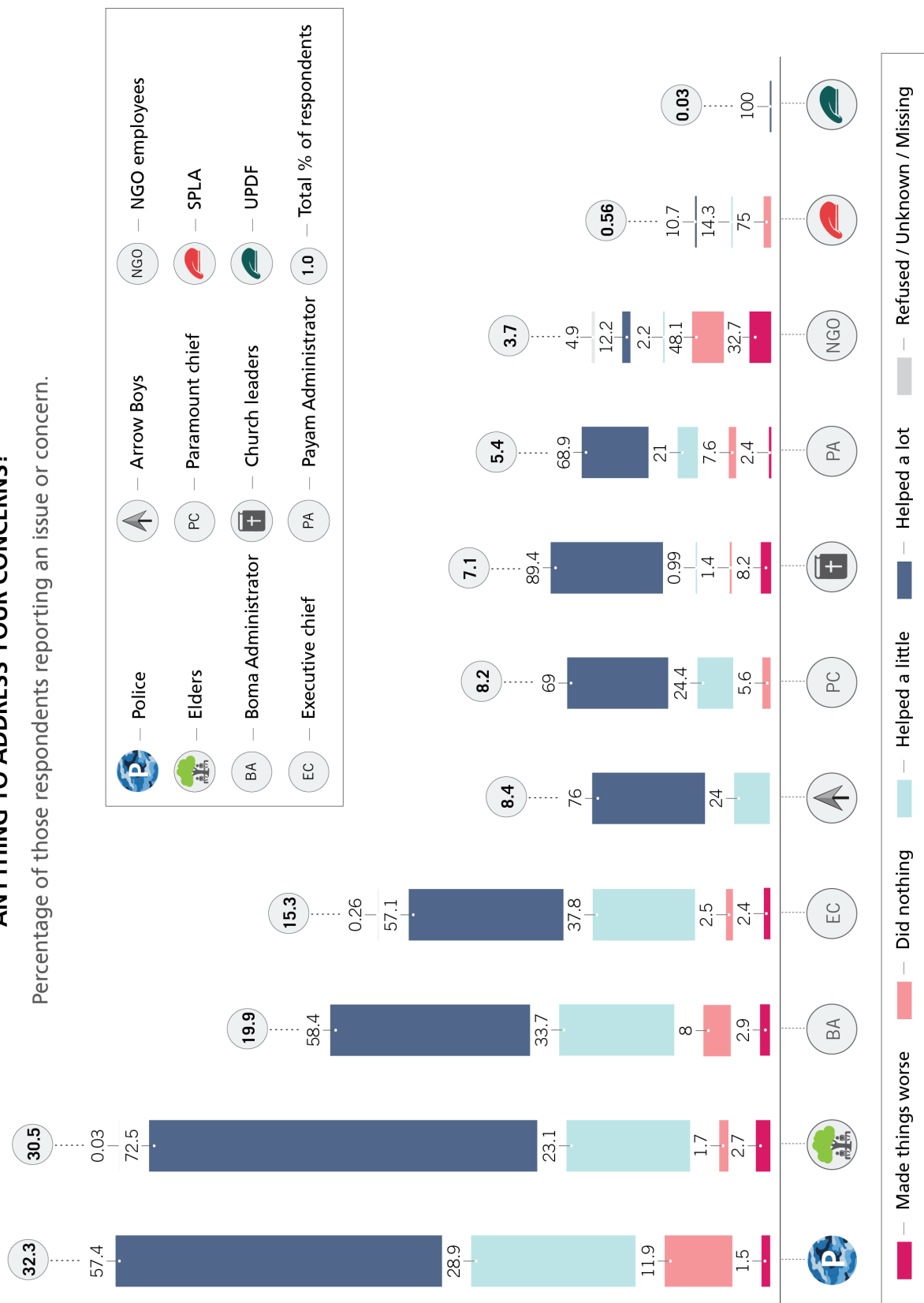
Figure 4: *Perception of authorities' response: addressing concern*

6.2. Trust in authority

Figure 5 provides an overview of levels of trust in the same eleven authorities. Immediately striking are the high levels of distrust in the SPLA and UPDF; in both cases, more than half of the respondents indicate they 'never' or 'rarely' trust these actors. This contrasts sharply with the Arrow Boys, who are trusted most of the time, or always, by 85.1 per cent of respondents.

From **Figure 2**, it is clear that the more accessible *boma* Administrator and Executive Chief are reported to frequently in case of an issue or concern. However, when it comes to trust, both the Paramount Chief and Executive Chief enjoy higher levels of trust than the *boma* and *payam* Administrators. A last thing of note is that, given high levels of dissatisfaction with NGO employees, reported levels of trust in NGO employees are relatively high.

TRUST IN VARIOUS AUTHORITIES

HOW OFTEN DO YOU TRUST THE FOLLOWING AUTHORITIES?

Percentage of respondents.

	Never	Rarely	Refused / Unknown / Missing	Most of the time	Always
BA	6.1%	37.7%		30.3%	21.4%
PA	15.6%	28.7%		37.6%	16.1%
EC	4%	24.1%		38%	33.4%
PC	13.4%	11%		48.7%	26.2%
Elders	1.8%	19.7%		46.3%	30%
NGO	9.1%	27.7%		31.7%	26.9%
Police	3.1%	14.9%		45.3%	35.9%
Church leaders	1.9%	15.1%		28.8%	52.3%
Arrow Boys	0.64%	11.3%		40.5%	44.6%
SPLA	31.1%	26.9%		21.2%	18.5%
UPDF	16.6%	34.1%		29.4%	17.5%

Legend: BA — Boma Administrator; PA — Payam Administrator; EC — Executive chief; PC — Paramount chief; Elders; NGO — NGO employees; Police; Church leaders; Arrow Boys; SPLA; UPDF

Figure 5: *Trust in various authorities*

6.3. Hypothetical reliance on authorities for security or justice

Figure 6 and **Figure 7** report on the authorities respondents say they would go to in the face of (hypothetical) adversity. Although there could be potentially large differences between a hypothetical scenario and actual behaviour (that is between what people do and between what people say they would do), we can see few dramatic qualitative differences between actual reporting to authorities **Figure 2** and hypothetical reliance on them. The police

are still the single most important point of call. However, elders lose in importance in the hypothetical scenario, and the Paramount Chief features more prominently.

Seeking protection, that is security, and seeking justice appear to be closely related. A number of 'civil' authorities, such as the *boma* Administrator, Executive Chief and Paramount Chief would be more frequently called upon when seeking justice than when seeking security. However, the police, Arrow Boys and even the SPLA and UPDF are still mentioned fairly frequently, even when it concerns seeking justice.
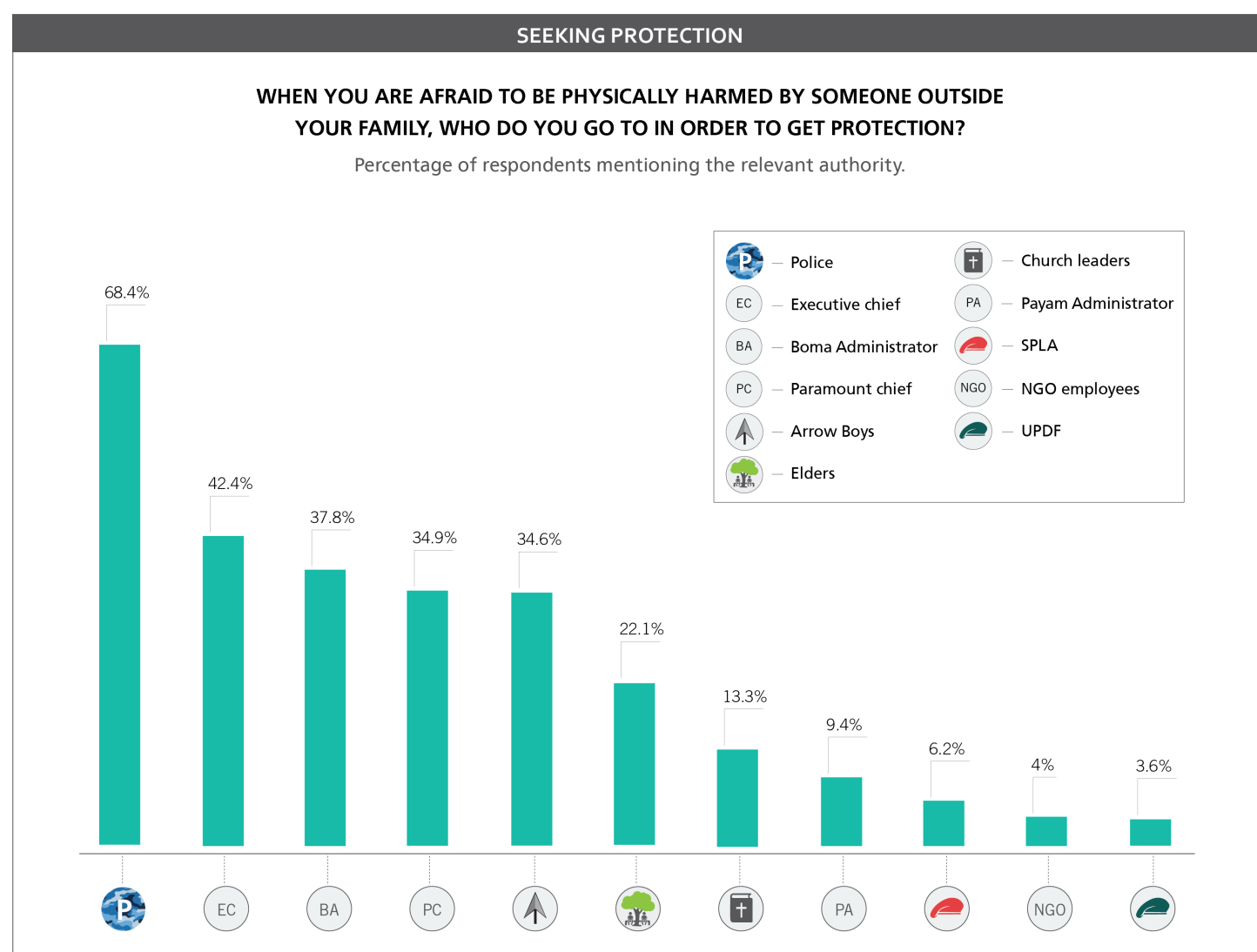
Figure 6: *Seeking protection*
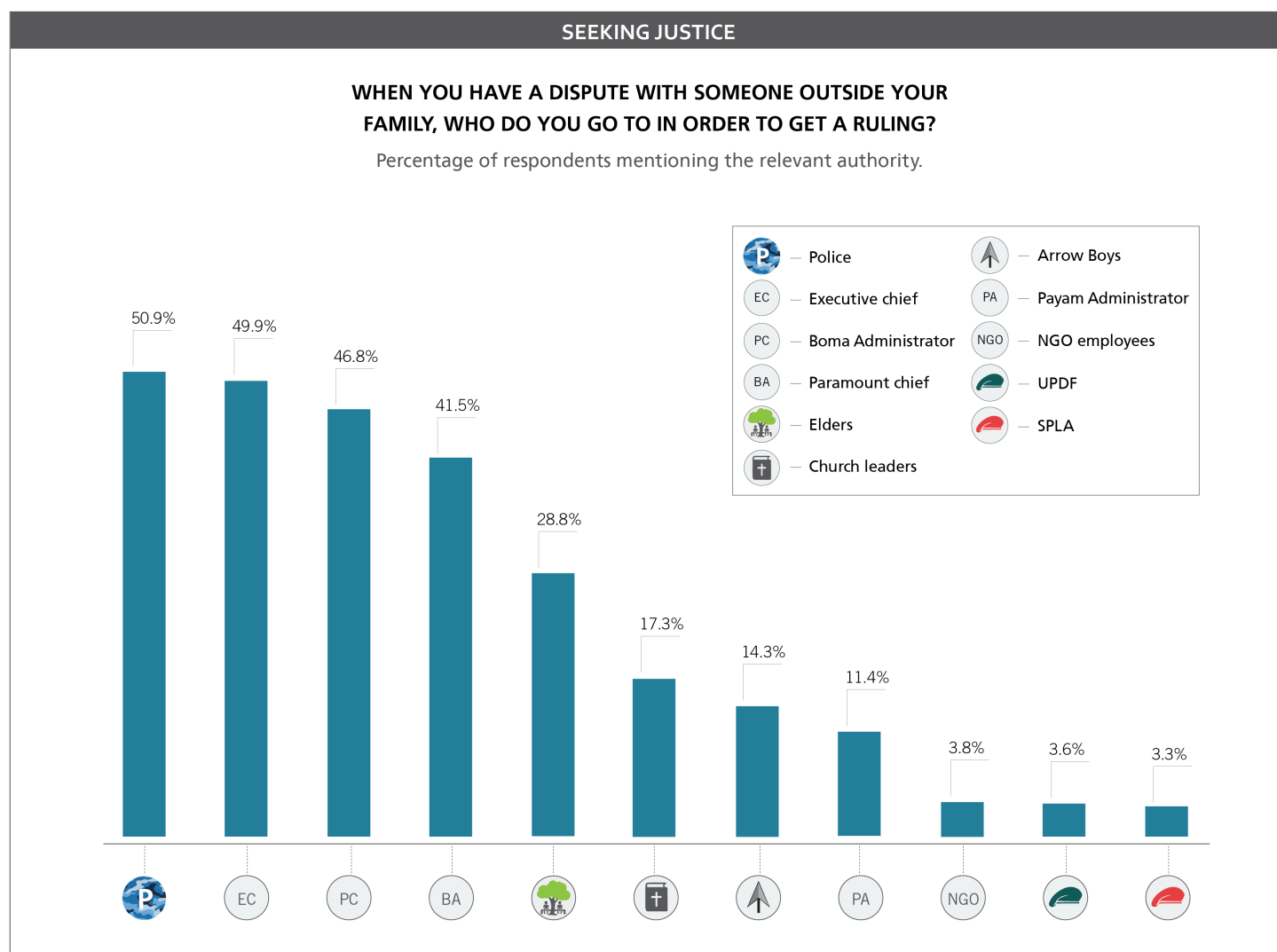
Figure 7: *Seeking justice*

6.4. Most important authorities over time

Lastly, **Figure 8** shows the result of asking respondents outright which was the single most important authority during three time periods: during the civil war, during the Comprehensive Peace Agreement (CPA) between the SPLA/M and the central Sudanese government in Khartoum, which was in effect from 2005 – 2011, and since South Sudan's independence in July 2011. For the sake of clarity, authorities that never appeared in the top five most important were omitted from the Figure. These are: the County Commissioner, another army (i.e. not SPLA or UN forces) and NGOs. It should be noted that not all authorities

(formally) existed during all time periods (e.g. the president of South Sudan).

From **Figure 8**, it is clear that the church, the SPLA and the Chief have lost substantially in importance since the war, according to the respondents to this survey. The UN, the President and the Governor have gained in importance. It is noteworthy that the (State) Governor is the authority most frequently considered as the single most important one since independence, and by that metric is considered more important than the President. The most radical changes in the relative importance of these actors can be observed when comparing the time of the war with the time of the CPA.

DURING THE WAR / THE CPA / SINCE INDEPENDENCE, WHICH OF THE FOLLOWING DO YOU THINK WAS MOST IMPORTANT?

Percentage of respondents who choose the relevant authority.
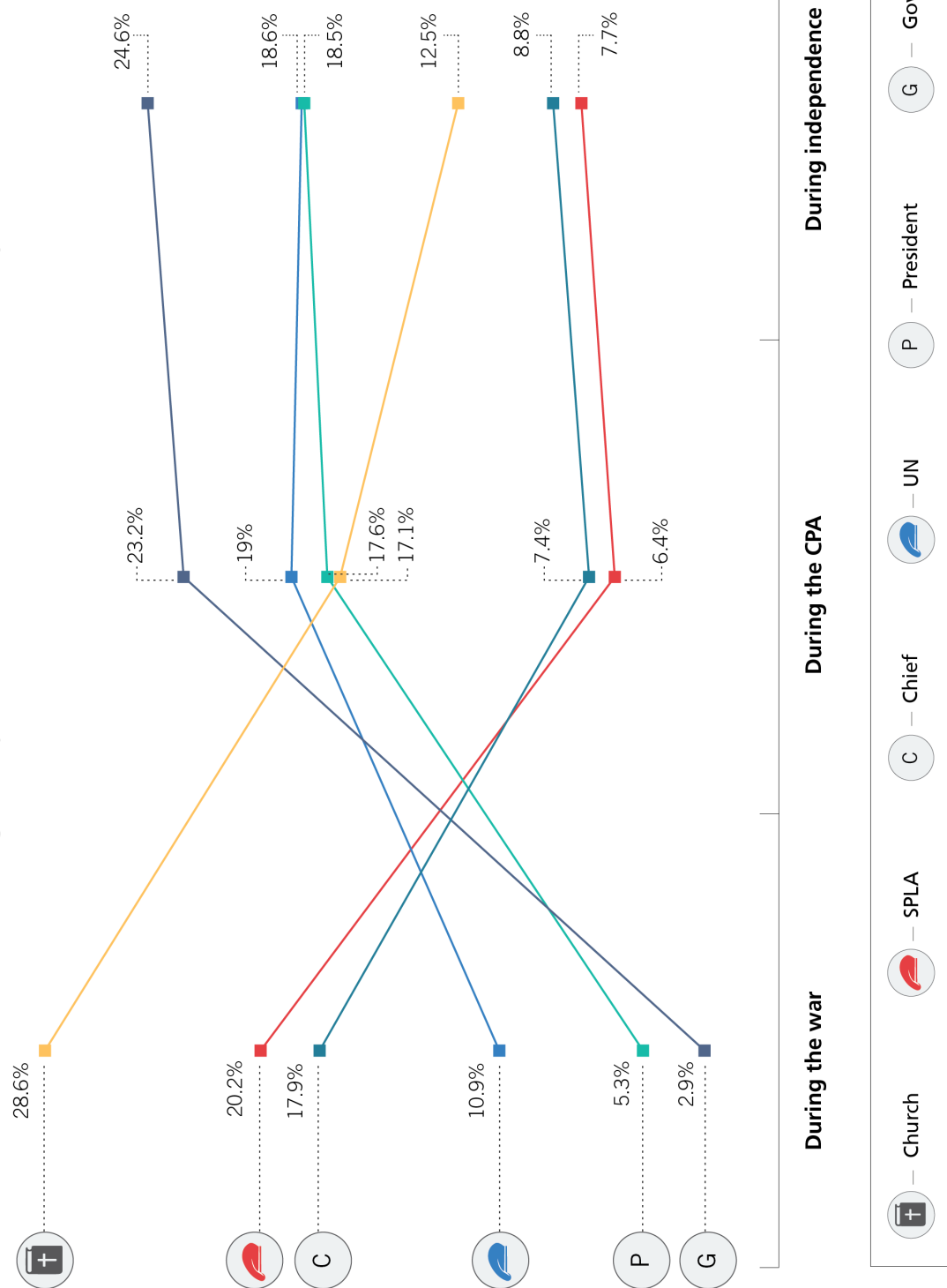
Figure 8: *Authorities' importance over various time periods*

7. Security

This section presents a number of indicators of security. The survey attempted to capture security, again a complex concept, by asking respondents about their feeling of safety while pursuing everyday activities, their willingness to invest in the future, fear for their safety and contact with soldiers.

7.1. Safety during everyday activities

The survey distinguished six daily activities: (1) going to the bush to visit a field (by day or by night); (2) travelling to another village (by day or by night); (3) going across the border to the market; (4) going somewhere else in the village at night; (5) publicly expressing disagreement with a chief, administrator or elders; (6) passing the barracks. Respondents were asked whether they had done these activities in the past month, and whether they had experienced fear for their safety whilst doing the activity, or had been prevented from doing the activity out of fear for their safety.
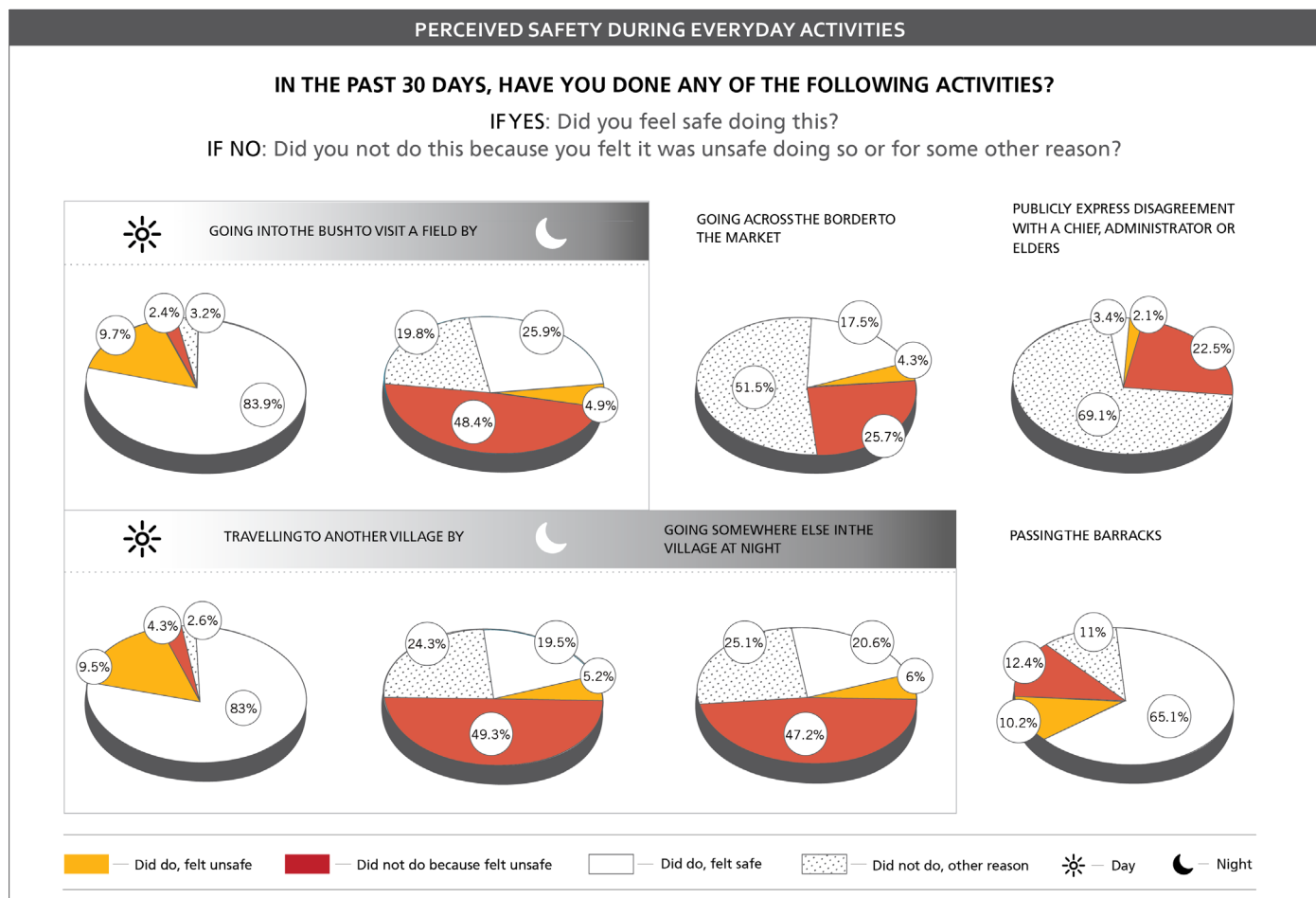
Figure 9: *Perceived safety during everyday activities*

Figure 9 presents the results. Respondents appear to feel relatively safe while moving about by day, either to their fields or to another village. However, for both activities, more than 10 per cent of respondents still report some form of feeling unsafe. Also, passing the army barracks incites feelings of insecurity: 10.2 per cent of respondents indicate they felt unsafe when passing barracks, whereas 12.4 per cent of respondents choose not to pass by the barracks for safety reasons.

Moving about at night, either within the village, between villages, or to fields, is experienced as considerably more unsafe than doing the same activity by day. For each of these three activities, more than half the respondents reported a sense of insecurity. In most cases, respondents reported not having done the activity because they felt it was unsafe. Answers with regard to these three activities are remarkably similar, suggesting that leaving the house at night is experienced as unsafe regardless of the reason.

A large proportion of respondents were disinclined to go across the border to the market or to express disagreement with village authorities irrespective of how safe they perceived these activities to be. The majority of respondents that would be interested in doing either, reported that they felt going across the border to the market or expressing disagreement would be unsafe.

PERCEIVED SAFETY DURING EVERYDAY ACTIVITIES BY GENDER

IN THE PAST 30 DAYS, HAVE YOU DONE ANY OF THE FOLLOWING ACTIVITIES?

IF YES: Did you feel safe doing this?
IF NO: Did you not do this because you felt it was unsafe doing so or for some other reason?
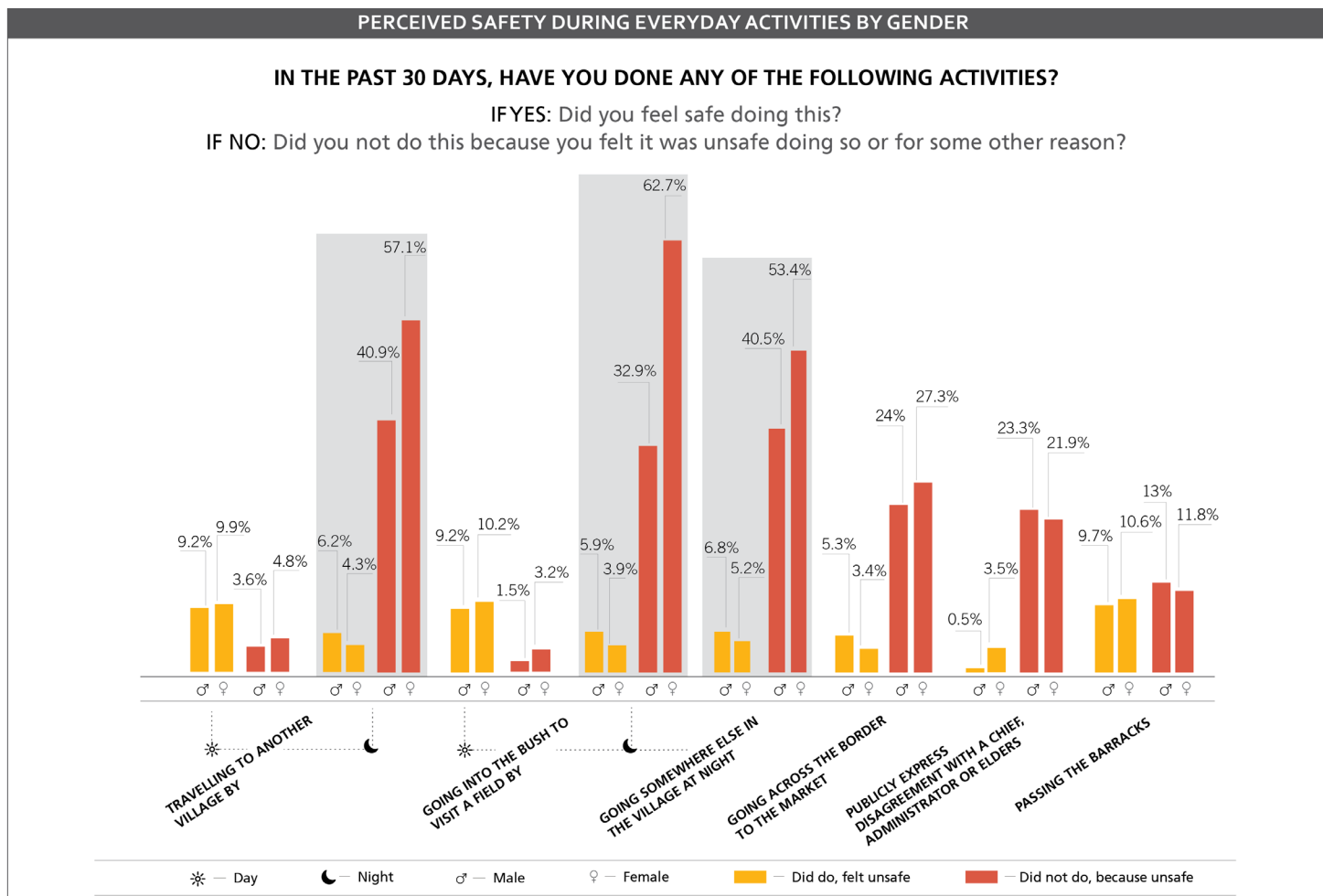
Figure 10: *Perceived safety during everyday activities, by gender*

Figure 10 provides a breakdown of perceived safety during the six daily activities by gender. Women perceive leaving the house at night as considerably more unsafe than men. For the remaining activities, differences between genders are relatively minor. Of interest may be that men perceive expressing disagreement with village authorities and passing by the barracks as slightly more unsafe than women, which may be surprising if we expect women to feel less entitled to speak up in village politics or to feel more vulnerable in the presence of soldiers. However, **Figure 10** does indicate that women who chose to express their disagreement with village authorities felt unsafe doing so more frequently than men.

7.2. **Investment**

One sign of security may be increased willingness to invest in the future. This investment can take the form of buying an asset, planting crops that take more than one growing season to mature (perennial crops) or personal investments, such as getting an education or getting married.

Table 12 shows the percentage of households that have bought an asset or made a personal investment in the past year, by *boma*. Building a new house in the household's compound or getting married are common investments, followed by buying a bicycle. We can observe substantial variation across *bomas*. The *bomas* with the highest incidence of each investment are shaded. Shaded *bomas* correspond reasonably well to the *bomas* in which most perennial crops are planted; three out of four shaded *bomas* in **Table 12** are among the top four *boma*s for planting perennials trees (see **Table 13**).

Table 13 shows the average number of perennial crops that households have planted. Although cassava is a perennial crop, it is usually not considered as an investment in the future, since planting or harvesting it takes little energy. This, coupled with its low nutritional value, contributes to its reputation as a 'famine crop'. Again, cropping patterns differ substantially by *boma*.

IN THE PAST 12 MONTHS, DID YOU OR MEMBERS OF YOUR HOUSEHOLD DO ANY OF THE FOLLOWING?

Percentage of respondents who answered in the affirmative.

	🚲	🏍️	📚	👫	⛺
Boma 1	9.1%	2.3%	11.4%	29.6%	72.7%
Boma 2	25%	2.3%	9.1%	36.4%	61.4%
Boma 3	45.5%	13.6%	2.3%	59.1%	63.6%
Boma 4	23.8%	0%	7.1%	28.6%	40.5%
Boma 5	20.5%	6.8%	22.7%	52.3%	68.2%
Boma 6	36.4%	9.1%	0%	43.2%	36.4%
Boma 7	43.2%	4.6%	11.4%	75%	52.3%
Boma 8	23.1%	0%	10.3%	38.5%	59%
Boma 9	25%	0%	2.3%	54.6%	61.4%
Boma 10	34.1%	2.3%	11.4%	52.3%	47.7%
All (%)	34.3%	6.8%	8.6%	54.3%	57.9%

🚲 — Bought cycle 🏍️ — Bought motor 📚 — Went abroad for education

👫 — Got married ⛺ — Built new house in compound

Table 12: *Household investment decisions*

IN THE PAST 12 MONTHS, HOW MANY TREES/BUSHES/FIDAN OF THE FOLLOWING HAVE YOU OR MEMBERS OF YOUR FAMILY PLANTED?

Average number planted per household.

	u/w	All	Boma 1	Boma 2	Boma 3	Boma 4	Boma 5	Boma 6	Boma 7	Boma 8	Boma 9	Boma 10
Coffee	u	4.8	7.1	8.6	7.8	5.4	3.5	3	2.7	4.6	1.5	4.1
	w	5.2										
Avocado	u	0.2	0.18	0.09	0.09	0.31	0.4	0.07	0	0.38	0.1	0.1
	w	0.1										
Mango	u	4.3	6.6	2.2	7.4	2.5	3.3	1.2	2.6	2.4	6	8.5
	w	4.5										
Citrus fruit	u	4.7	5	2.5	7.3	1.3	2.1	5.5	6.1	1.8	5.2	10.2
	w	5.4										
Cotton	u	0.03	0.14	0.05	0.05	0	0.05	0	0	0	0	0
	w	0.03										
Banana	u	17.4	18.6	18.6	22.9	12.8	11.6	6.4	26	17.5	14.5	24.8
	w	19.1										
Sugar cane	u	2.4	0.12	3.5	3.5	0.57	2	0.23	4.6	5	1.9	2.9
	w	3										
Palm tree	u	7.3	5.1	8.1	8.8	15.5	5.6	1	9	10.4	2.4	7.6
	w	7.1										
Casava	u	1.5	1.5	1.4	1.7	0.9	1.4	1.8	1.9	1	1.6	1.4
	w	1.6										
Guava	u	0.3	0.3	0.86	0.64	0.24	0.37	0.05	0.32	0.38	0.16	0.12
	w	0.4										
Total perennial trees	u	34.2	35.8	32.3	47.2	32.6	23.3	14.3	43.9	32.8	28.4	51.3
	w	36.6										

Total perennial trees, by boma

Boma 10 — 51.3
Boma 3 — 47.2
Boma 7 — 43.9
Boma 1 — 35.8
Boma 8 — 32.8
Boma 4 — 32.6
Boma 2 — 32.3
Boma 9 — 28.4
Boma 5 — 23.3
Boma 6 — 14.3

Legend:
— Boma 1
— Boma 2
— Boma 3
— Boma 4
— Boma 5
— Boma 6
— Boma 7
— Boma 8
— Boma 9
— Boma 10

Table 13: *Household investment in perennial crops*

7.3. Fear for safety

The right-hand panel of **Figure 11** displays data on respondents' fear for their safety, during three time periods: the war, the CPA and in the previous 12 months. We might have expected fears over safety to decline generally over these three periods. Strikingly, however, more respondents indicate that they had feared for their safety 'often' in the previous twelve months (85.9 per cent), than during the war (79.3 per cent). During the CPA, by comparison, people appear to have feared for their safety less frequently: 42.6 per cent of respondents indicate having feared for their safety 'often' during the CPA. This decrease in the

percentage of respondents choosing 'often' for the CPA time period seems to translate largely into a rise in the percentage of respondents opting for 'sometimes'.

The left-hand panel of **Figure 11** compares respondents' general fear for their safety in the previous twelve months to their fear of an LRA attack. Incidence of fear is high in both cases. We cannot however conclude from **Figure 11** that respondents' fear for their safety is largely due to the LRA: it is possible that those respondents who fear for their safety and fear an LRA attack also fear any number of other threats to their security.
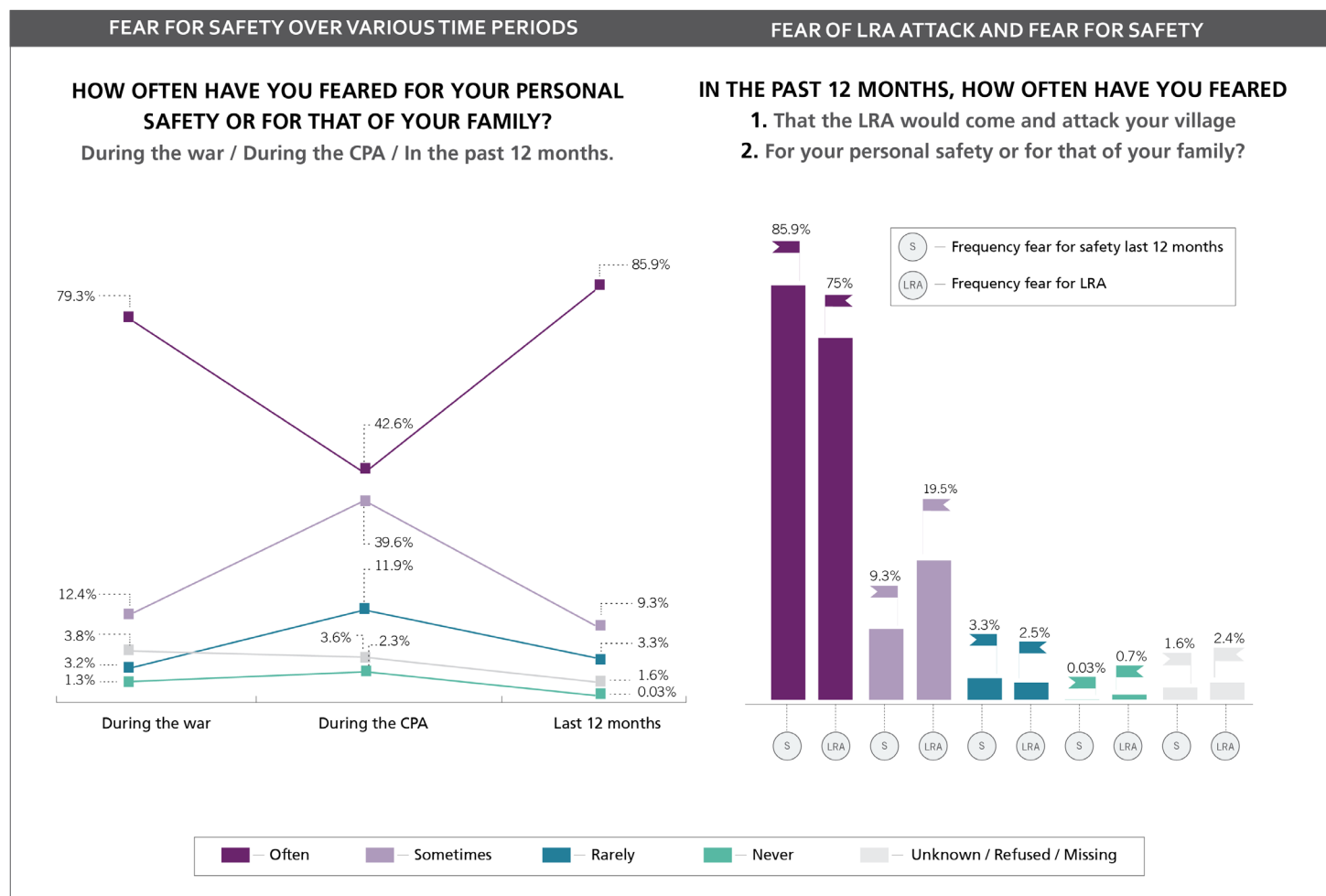
Figure 11: *Fear for safety over various time periods and fear of LRA*

7.4. Contact with soldiers

The final item in the section on security asked respondents whether in the previous twelve months they had seen soldiers from the five armies that have a presence in WES. From **Figure 12**, we can observe that the SPLA and UPDF are the most visible armies in Ezo and Tambura Counties; more than 90 per cent of respondents have seen soldiers from these armies in the past year. A total of 58.9 per cent of respondents indicate that they have seen UN soldiers, whereas the US army and AU forces are comparatively invisible (which indicates that people do not see the UPDF as part of an AU force, which they technically are). Despite the visibility of soldiers, respondents rarely receive information directly from them. For example, even though 90.9 per cent of respondents saw SPLA soldiers in the last year, only 5.9 per cent had ever received any information from SPLA soldiers directly.

CONTACT WITH SOLDIERS FROM VARIOUS ARMIES

IN THE PAST 12 MONTHS, HAVE YOU SEEN THE FOLLOWING? IF YES, HAVE YOU EVER DIRECTLY RECEIVED INFORMATION FROM THEM?
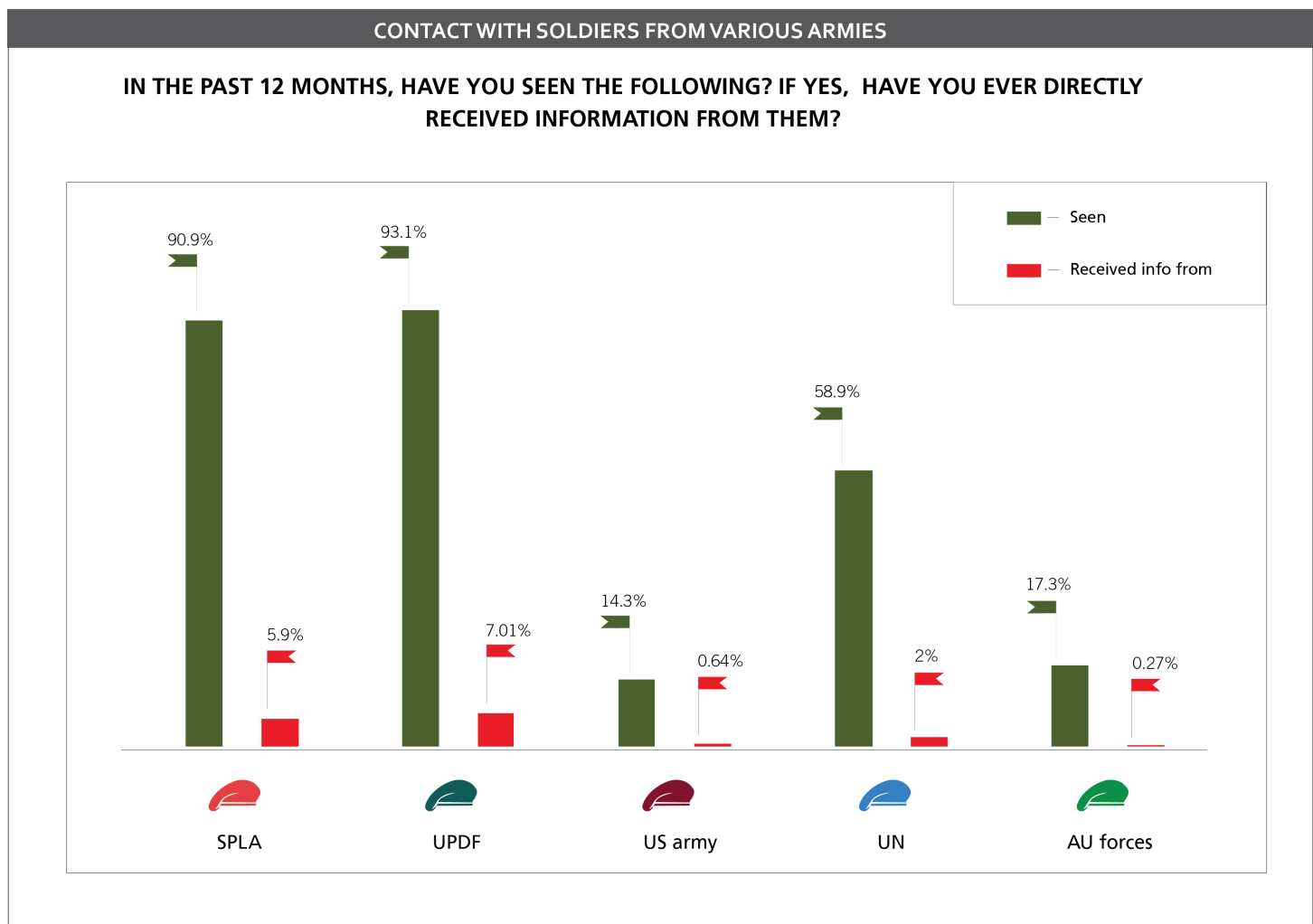
Figure 12: *Contact with soldiers from various armies*

8. Experiences of violence

To gauge the extent to which people in Ezo and Tambura Counties were affected by violence and violent conflict, the survey included a number of items on past experiences of violence. These items asked the respondents whether they had ever suffered a particular form of violence, and if so, in which year and who the perpetrator was. Data indicates that inhabitants of Ezo and Tambura Counties have been strongly affected by violence.

Perpetrators of violence mentioned for the period 1989-2012 were the LRA, the SPLA, Dinka (one of the largest ethnic groups in South Sudan, living primarily to the north and north-east of Western-Equatoria, maintaining a cattle-keeping lifestyle), the Mbororo (a relatively small, nomadic cattle-keeping group present in the border area between South Sudan, CAR and DRC, that was permanently expelled from South Sudan after independence), the UPDF, a family member, or a community member.

When a respondent suffered a particular form of violence more than once during their lifetime, he or she was asked to answer about the most recent occurrence. Hence, when looking at violence over time, our data is biased towards recording instances of violence in later years. It is reasonable to assume that this effect is aggravated by recall bias.

8.1. Experiences of violence

Looking at **Table 14**, it is clear that inhabitants of Ezo and Tambura Counties have been strongly affected by violence. 63.3 per cent of respondents report that a member of their immediate family was killed in violence, 12.4 per cent and

6 per cent of respondents report having been injured in an attack or cross-fire respectively, 60.5 per cent say they have been made refugee, and 12.8 per cent indicate that they have been abducted.

Women seem less likely to have been personally subject to violence compared to men, who are injured, abducted or made refugee more often. Only marginal differences can be observed in the case of family members falling victim to violence.

Similarly, the two younger age cohorts appear to be personally subject to violence more often than the older age cohorts. It is difficult to discern a trend in differences between age cohorts in terms of victimisation of family members.

EXPERIENCE OF VIOLENCE, BY GENDER AND AGE								

DURING YOUR LIFETIME, DID ANY OF THE FOLLOWING HAPPEN TO YOU?

Percentage of respondents who answered in the affirmative.

		All	Gender		Age Group				
			Male	Female	18-25	26-30	31-40	41-50	>50
Member of immediate family killed	u	56.1%	55.1%	57.4%	48.4%	55.2%	65.1%	52.7%	52.9%
	w	63.3%	61.3%	65.1%	67.6%	59.6%	71.8%	45.8%	65.1%
Injured or maimed in attack	u	21.2%	25.1%	16.3%	18.8%	22.4%	15.9%	22%	29.4%
	w	12.4%	17.7%	7.5%	14.7%	21%	9.4%	8%	12%
Injured or maimed in cross-fire	u	9%	10.7%	6.8%	7.8%	11.9%	7.1%	8.8%	10.6%
	w	6%	8.9%	3.3%	7.4%	9.1%	3.6%	4.7%	7.9%
Displaced or made refugee	u	64%	67.9%	58.9%	54.7%	62.7%	61.9%	70.3%	68.2%
	w	60.5%	65.1%	56.3%	51.4%	62.6%	62.2%	63.2%	62.6%
House burned down or destroyed	u	60.5%	67.1%	52.1%	53.1%	76.1%	54.8%	70.3%	51.8%
	w	50.6%	55.9%	45.7%	43.4%	71%	50%	53.1%	31%
Respondent was abducted	u	9.7%	11.5%	7.4%	10.9%	13.4%	12.7%	5.5%	5.9%
	w	12.8%	15%	10.7%	13.2%	16.8%	14.1%	6.5%	12%
Member of immediate family abucted, returned	u	24.7%	25.9%	23.2%	17.2%	28.4%	28.6%	24.2%	22.4%
	w	25%	28.3%	22%	13%	28.5%	30.9%	18.2%	31.5%
Member of immediate family abducted, not returned	u	35.8%	40.7%	29.5%	29.7%	34.3%	33.3%	42.9%	37.6%
	w	31.6%	32.8%	30.5%	26.7%	27.5%	37%	30.9%	31%
Seriously ill without access to medical care	u	39.7%	38.3%	41.6%	28.1%	34.3%	42.9%	37.4%	50.6%
	w	43%	43%	43%	33.2%	34.8%	54.7%	31.9%	53.5%

Table 14: *Experience of violence, by gender and age*

8.2. Physical violence over time

The remainder of this section reports on trends over time in exposure to each form of violence, and the perpetrators of this violence.

Figure 13 concerns a close family member of the respondent being killed in violence. Immediately striking is the increase in killings reportedly committed by the LRA since 2008. Compared to this increase, killings of family members before 2008 appear relatively few, although one should keep in mind that our data is biased towards recording more events in later years. Before 2008, the SPLA is reported to be the main perpetrator when it comes to the death of family members. Also note that respondents refer to violence committed by the UPDF in 2008 and 2009.
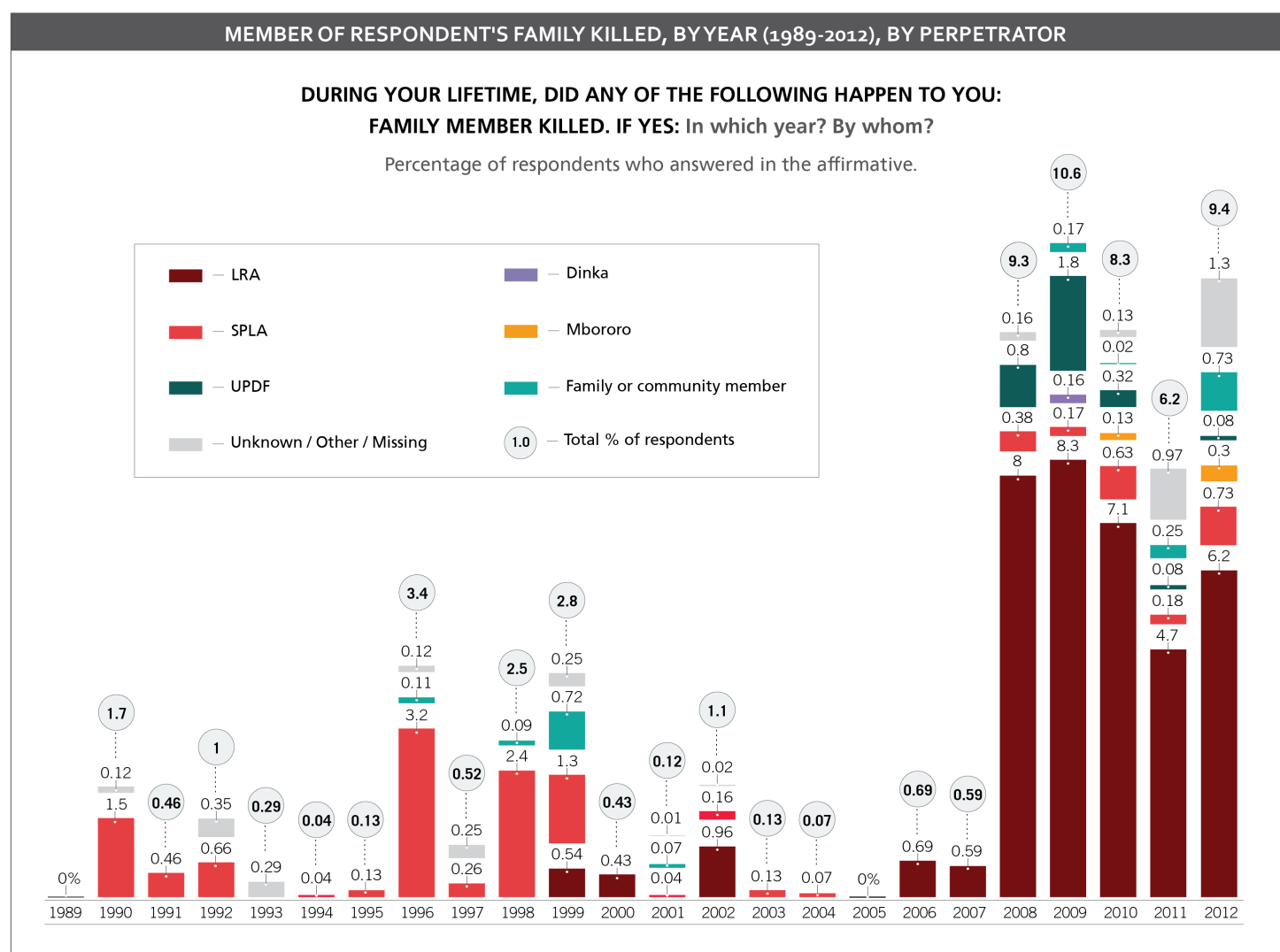
Figure 13: *Member of respondent's family killed, by year (1989-2012), by perpetrator*

Figure 14 shows the percentage of respondents who were injured or maimed in an attack. This graph shows a peak in LRA violence in 2009, whereas no injuries inflicted by an LRA attack are reported in 2012. This is remarkable in comparison to **Figure 13**, which does not show such a clear decrease in LRA violence.

Figure 15 displays the percentage of respondents injured in crossfire, in which case it may be difficult to indicate a perpetrator. As this is a comparatively rare form of violence (less than 2 per cent of respondents indicate having been injured in crossfire in any given year), it is difficult to recognise a clear trend over time.

DURING YOUR LIFETIME, DID ANY OF THE FOLLOWING HAPPEN TO YOU:
INJURED OR MAIMED IN AN ATTACK. IF YES: In which year? By whom?

Percentage of respondents who answered in the affirmative.
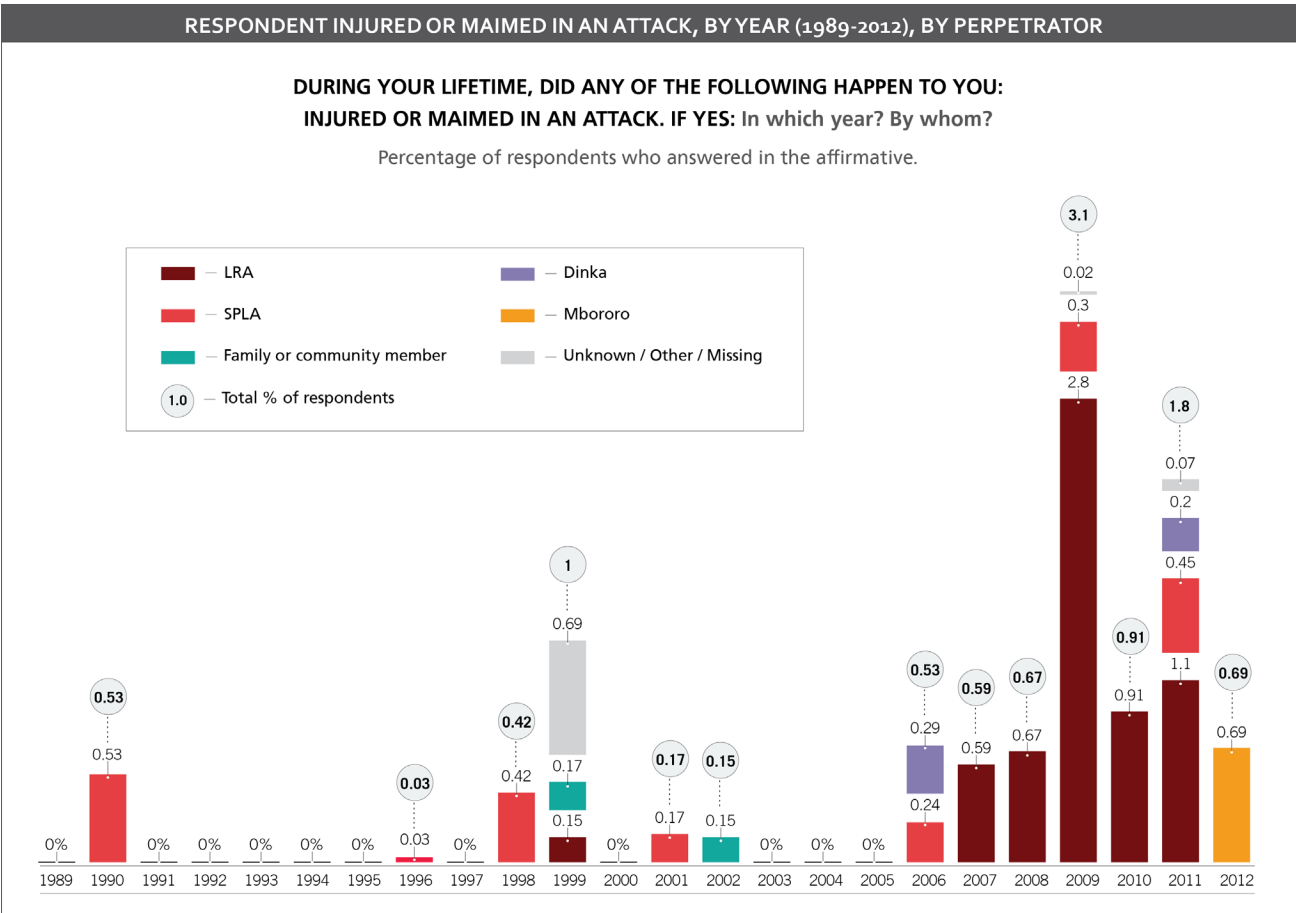
Figure 14: *Respondent injured or maimed in an attack, by year (1989-2012), by perpetrator*

DURING YOUR LIFETIME, DID ANY OF THE FOLLOWING HAPPEN TO YOU:
INJURED OR MAIMED IN CROSSFIRE.
IF YES: In which year?

Percentage of respondents who answered in the affirmative.
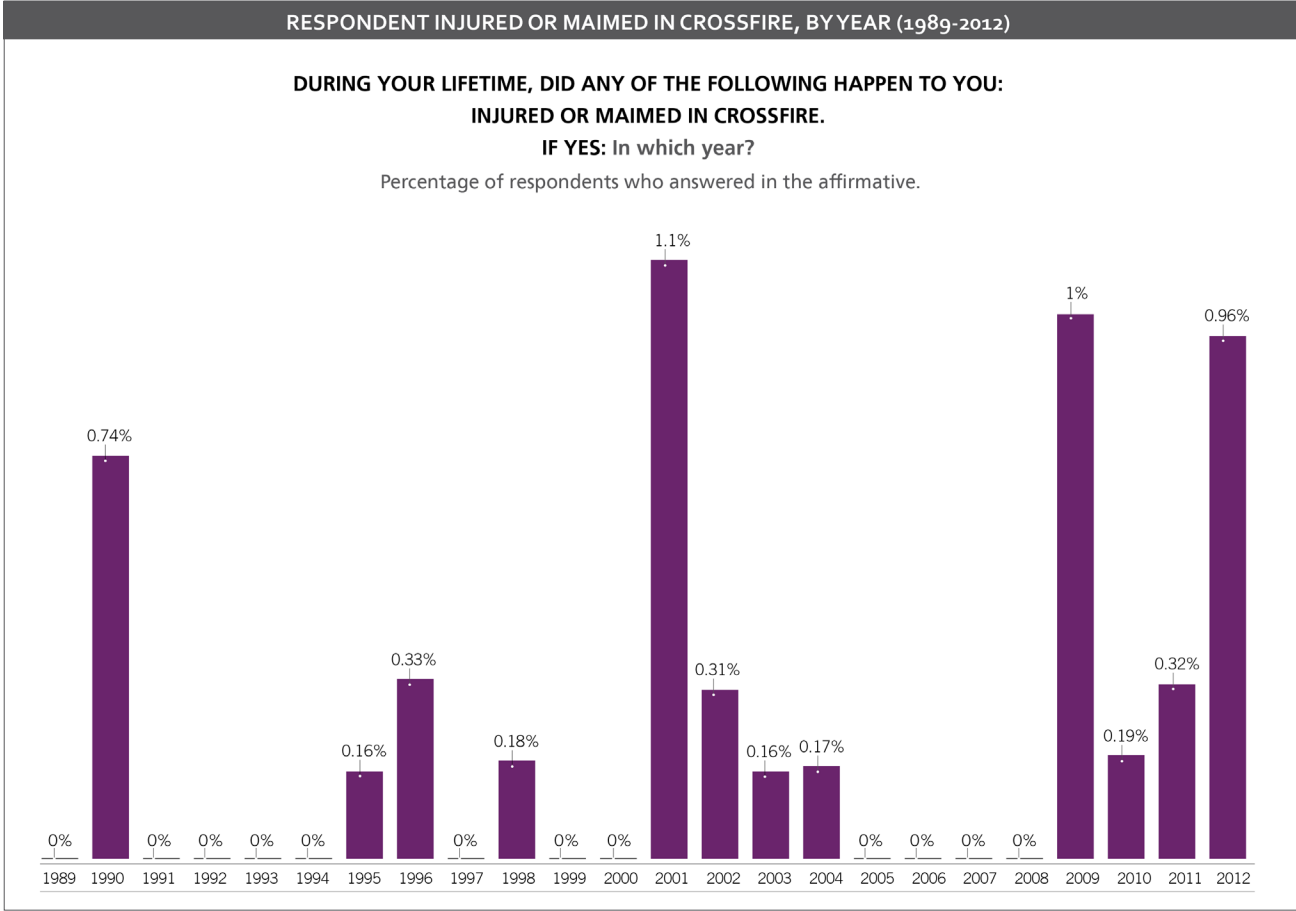
Figure 15: *Respondent injured or maimed in an attack, by year (1989-2012), by perpetrator*

8.3. Displacement, over time

Figure 16 gives an overview of displacement since 1989. Displacement appears to have occurred in two waves: one around 1990, and one around 2009.

Figure 17 shows the percentage of respondents who indicate that their house was burned down or destroyed. This has a clear relationship to displacement. However, **Figure 17** shows the second wave of displacement, around 2009, more clearly than the one around 1990. Looking at

the reported perpetrators, it appears that displacement as a result of the destruction of respondents' dwellings was mainly due to the SPLA around 1990, and due to the LRA or military activity against the LRA around 2009. Also noteworthy is that arson appears to be common: 7.3 per cent of respondents reported that their house was burned down by a family or community member in 2012. In this case, most reports of arson by a family or community member occurred in a single *boma*. However, the phenomenon is also reported in earlier years in different *bomas*.

RESPONDENT DISPLACED OR MADE REFUGEE, BY YEAR (1989-2012)

DURING YOUR LIFETIME, DID ANY OF THE FOLLOWING HAPPEN TO YOU:
DISPLACED OR MADE REFUGEE.
IF YES: In which year?
Percentage of respondents who answered in the affirmative.
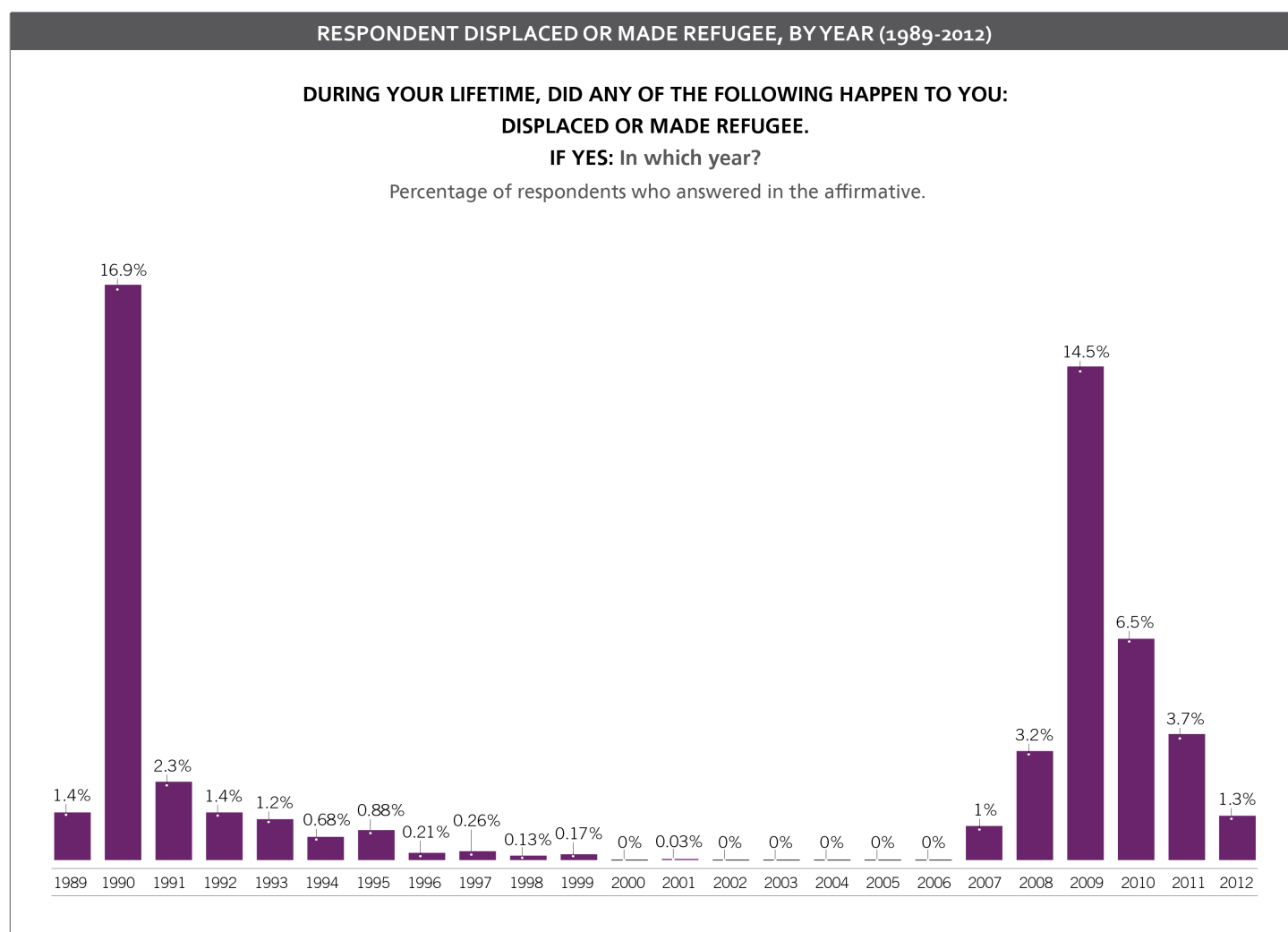
Figure 16: *Respondent displaced or made refugee, by year (1989-2012)*
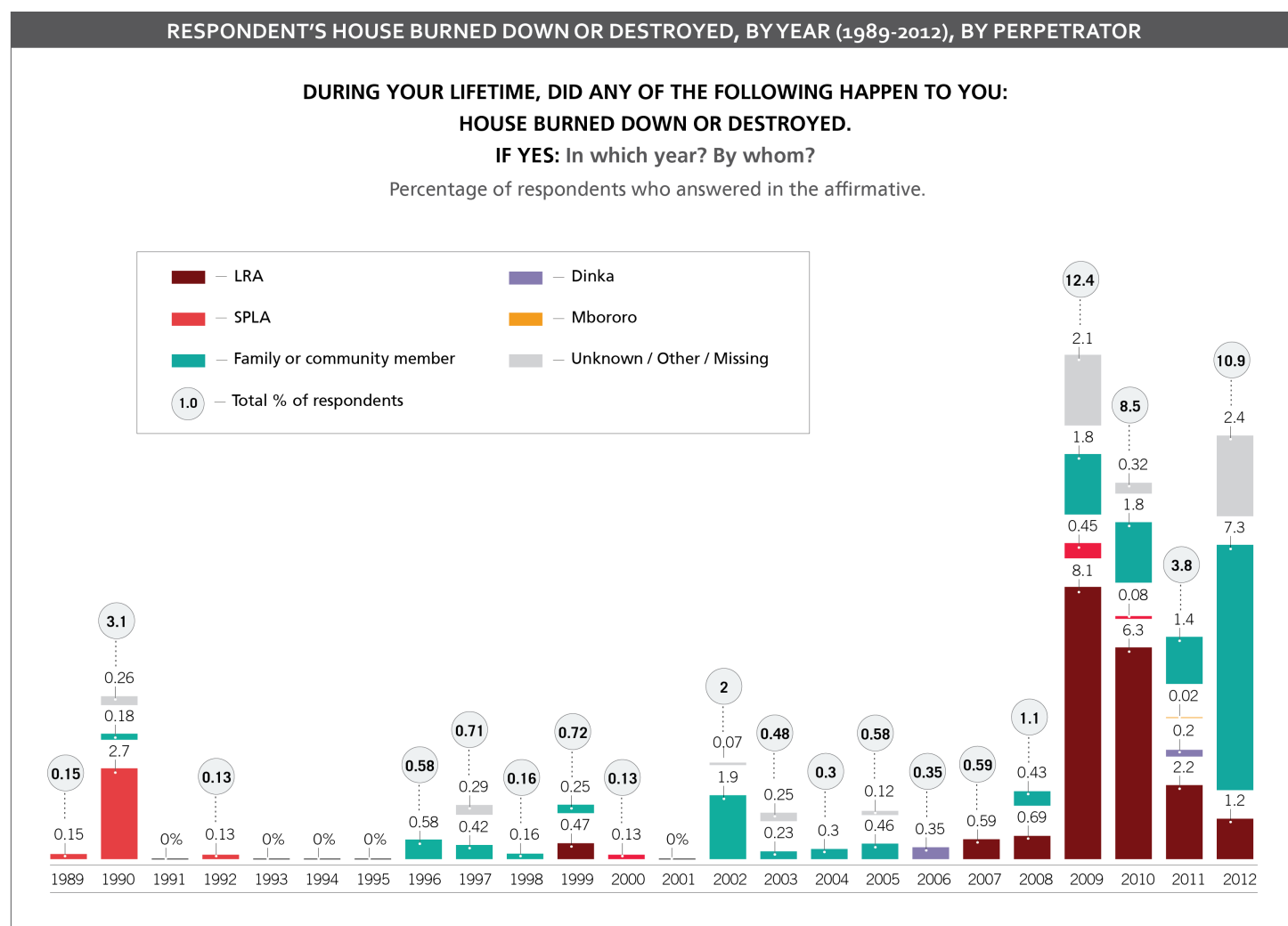
Figure 17: *Respondent's house burned down or destroyed, by year (1989-2012), by perpetrator*

8.4. Abduction, over time

The remaining figures in this section concern abduction. Both the LRA and SPLA have been known to use abduction as a method of recruitment. Respondents were asked whether they had themselves been abducted, whether a close family member had been abducted and returned, or whether a close family member had been abducted and had not returned. **Figure 18**, **Figure 19** and **Figure 20** were constructed using answers to these questions.

RESPONDENT ABDUCTED, BY YEAR (1989-2012), BY PERPETRATOR

DURING YOUR LIFETIME, DID ANY OF THE FOLLOWING HAPPEN TO YOU: ABDUCTED. IF YES: In which year? By whom?

Percentage of respondents who answered in the affirmative.

Legend: LRA, SPLA, Mbororo, Family or community member, Total % of respondents
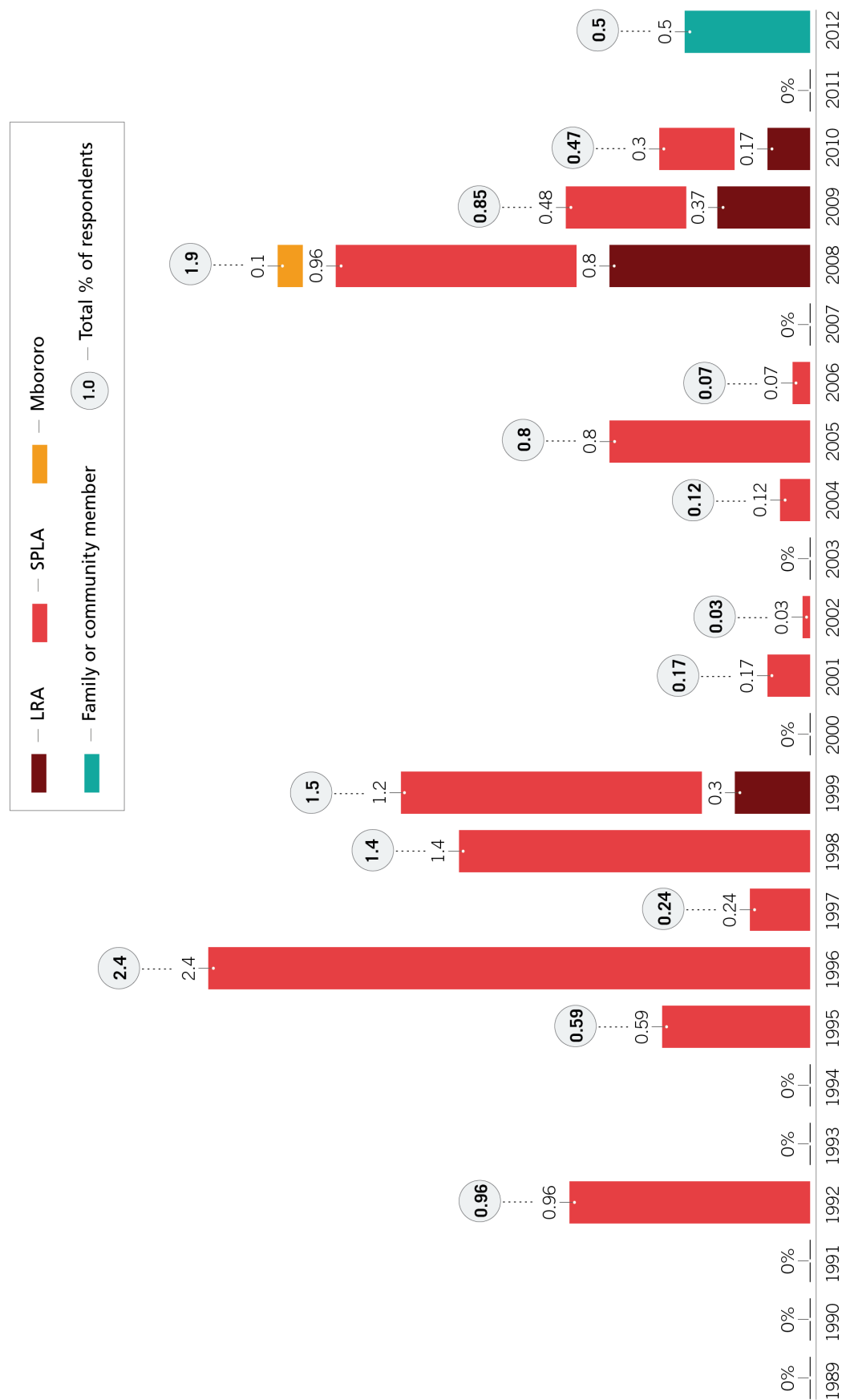
Figure 18: *Respondent abducted, by year (1989-2012), by perpetrator*

Figure 19 and **Figure 20**, on the abduction of close family members, show a now familiar surge in LRA-related violence around 2009. From these graphs, abductions by other perpetrators appear to be rare. Furthermore, and from the data presented in **Table 14**, it appears that respondents are roughly equally likely to report that a family member has been abducted and returned as they are to report that a family member has been abducted and not returned.

Figure 18, however, gives a different impression of the situation. In this graph, we can still see an increase in LRA abductions around 2008-2010. However, the percentage of respondents who indicate that they had been abducted by the LRA appears small in comparison with the percentage of respondents who say they had been abducted by the SPLA. Abductions by the SPLA appear most common in the period 1995-1999, although abductions are also reported in later years.

A number of possible explanations for this discrepancy exist. First, those respondents who had been abducted by the LRA in later years may still be with the LRA. These individuals would then not be present in the *bomas* visited to report on their abduction personally. Secondly, respondents are likely to be better able to recall an abduction that took place some time ago if it concerns themselves, compared to if it concerns their family members. Thirdly, the discrepancy may be due to the bias towards occurrences in later years that was mentioned earlier. Possibly, some of the respondents

reporting that a family member was abducted by the LRA also have family members who were abducted by the SPLA. However, the latter abduction would not show up in the data because respondents were asked only about the latest instance.
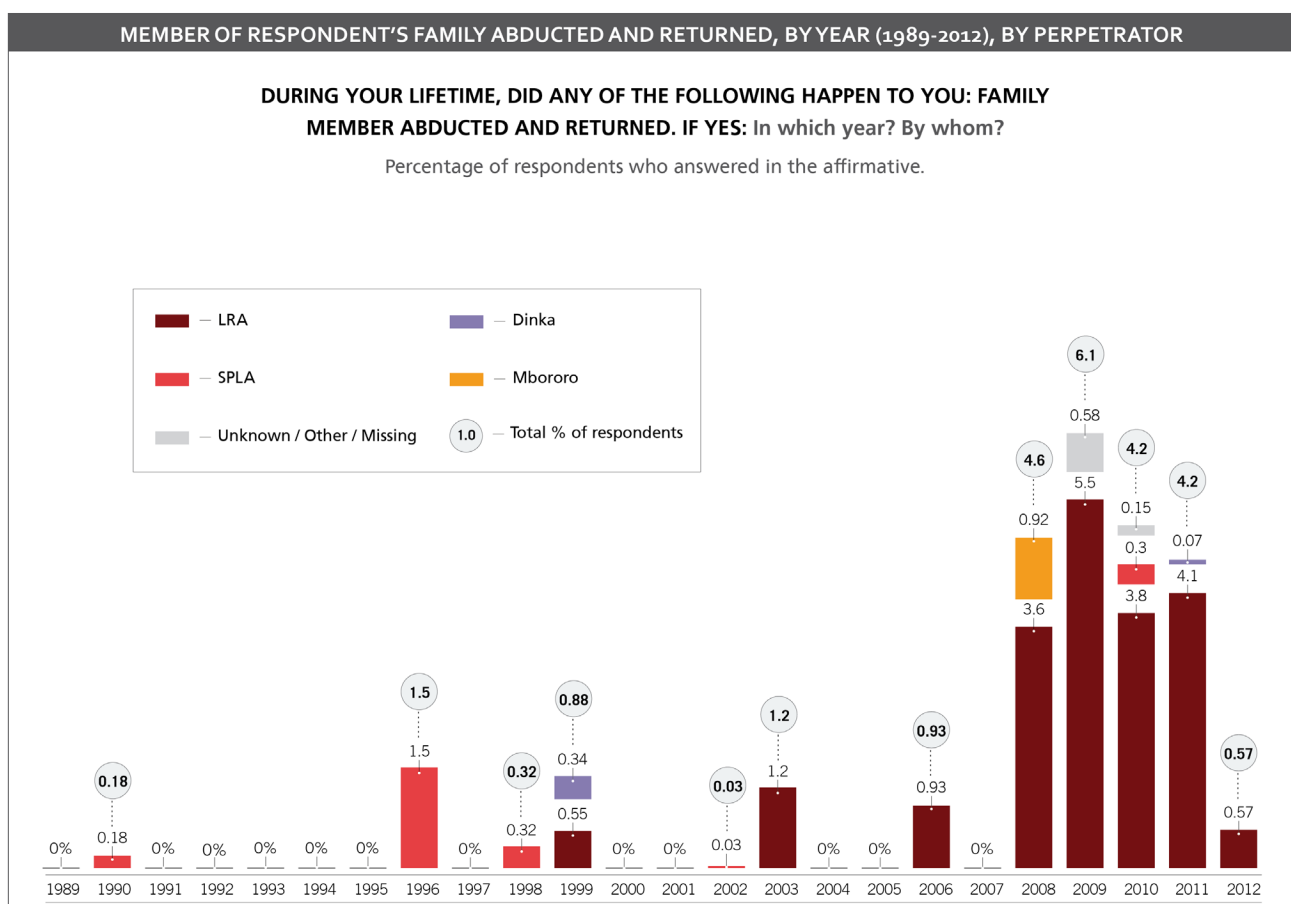
Figure 19: *Member of respondent's family abducted and returned, by year (1989-2012), by perpetrator*
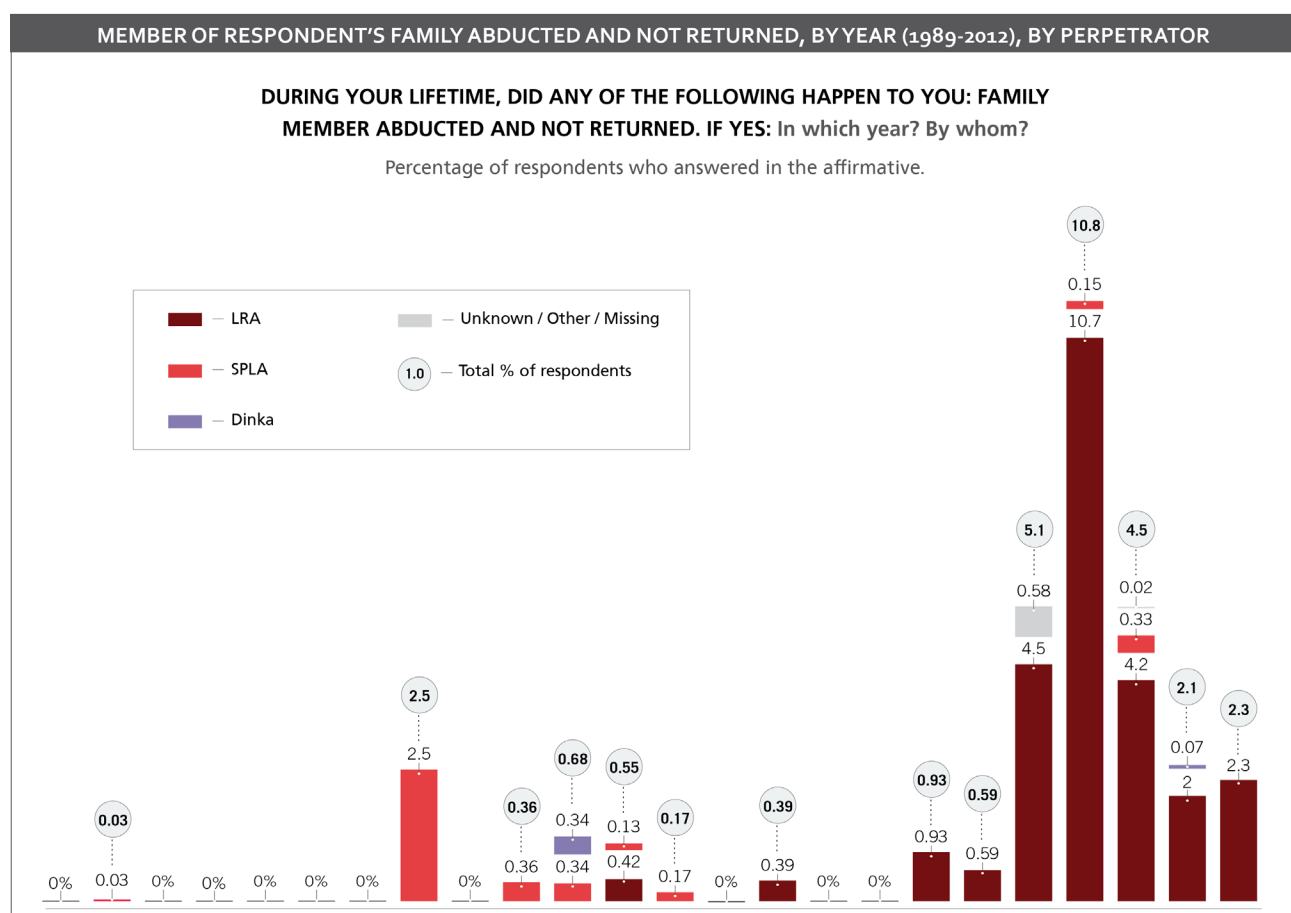
Figure 20: *Member of respondent's family abducted and not returned, by year (1989-2012), by perpetrator*

9. Perceptions of Central Government

9.1. Voting

One commonly used indicator for individuals' engagement with the central government is voter participation. **Figure 21** indicates that voter participation in South Sudan is high. 88.3 per cent of respondents indicate that they voted in the 2010 elections, and 92.2 per cent of respondents said they voted in the referendum on South Sudanese independence. These percentages are especially high if we consider that some of the respondents would not have been 18 years old yet in 2010 or 2011 respectively.

Intentions to participate in the next national elections are somewhat less widespread. Although only 3.5 per cent of respondents plan to actively refuse to vote, a substantial 15.7 per cent is yet unsure of their participation in the next election. This may be because respondents are unsure of when the next election will be held (it is officially scheduled for 2015), if at all, or because older respondents do not know whether they will live long enough to see the next elections.

VOTING IN NATIONAL ELECTIONS AND REFERENDUM

DID YOU REGISTER TO VOTE AND DID YOU VOTE IN THE 2010 ELECTIONS AND THE 2011 REFERENDUM? DO YOU PLAN TO REGISTER TO VOTE IN THE NEXT NATIONAL ELECTIONS?

VOTING DURING 2010 ELECTIONS

7.4% 1.2% 3.1% 88.3%

VOTING DURING 2011 REFERENDUM
On independence South-Sudan

0.5% 6% 1.4% 92.2%

NEXT NATIONAL ELECTIONS
Does respondent plan to register to vote?

15.7% 3.5% 80.8%

— Voted
— Not registered
— Registered, did not vote
— Missing / Refused / Unknown

— Plans to register
— Doesn't plan to register
— Missing / Refused / Unknown

Figure 21: *Voting in national elections and referendum*

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9.2. Central government and the Zande King

The survey questionnaire included eight items on attitudes towards central government (specifically patronage-based attitudes) and the Zande King. Respondents could indicate the extent to which they agreed or disagreed with these eight statements.

Table 15 reflects overall attitudes. Overall, dissatisfaction with the government in Juba is fairly high. 58.9 per cent of respondents (strongly) disagrees that their expectations for the Juba government have been satisfied.

It is possible to see signs of a patronage-based attitude towards government: 87.4 per cent of respondents (strongly) agree that people in Western Equatoria should still receive payback for their support for South Sudan's secession during the referendum and 71.2 per cent explicitly say those citizens who voted in favour of independence should be compensated. In addition, for close to half of the

OPINIONS ON CENTRAL GOVERNMENT AND ZANDE KING

TO WHAT EXTENT DO YOU AGREE OR DISAGREE WITH THE FOLLOWING STATEMENTS?

Percentage of respondents indicating their (dis)agreement with the relevant statement.

		Strongly disagree	Disagree	Agree	Strongly Agree	Unknown/ Missing/ Refused	Weighted, all categories
Communities in WES should receive payback for supporting South Sudanese independence during the referendum.	u	2.3%	8.6%	40.2%	46.2%	2.8%	
	w	2.7%	5.8%	32.9%	54.5%	4.1%	
Now that South Sudan is independent, the referendum process is finished. No more debts are owed.	u	11.3%	27%	29.1%	3.9%	28.6%	
	w	20.2%	29.4%	23.7%	4.8%	22%	
The government in Juba should compensate people in WES, who voted in favour of independence, for their support.	u	4.9%	18%	43.9%	30.5%	2.8%	
	w	7.7%	16.9%	42.2%	29%	4.2%	
If the right person wins the national elections, that is enough payback for communities in WES.	u	3.5%	21.3%	47.3%	23.6%	4.4%	
	w	5.3%	19.4%	43%	26.2%	6.1%	
My expectations for the government in Juba after independence are satisfied.	u	17.3%	30.7%	23.8%	19.6%	8.6%	
	w	25.3%	33.6%	18.2%	15.1%	7.9%	
I support the coronation of a new Zande King.	u	0.23%	2.1%	35.6%	60.3%	1.9%	
	w	0.35%	3.1%	39.5%	55%	2%	
An important task of the future Zande King will be to get better outcomes for WES with the government in Juba.	u	0.46%	6.5%	25.9%	64.4%	2.8%	
	w	0.43%	8.3%	31.6%	55.1%	4.5%	
Because we have a democracy, people in WES now have a right to have a Zande King.	u	1.4%	4.6%	18.9%	72.5%	2.5%	
	w	1.2%	6.8%	22.7%	66.1%	3.3%	

Table 15: *Opinions on central government and the Zande King*

respondents, the referendum process is not yet finished, and close to a quarter (strongly) disagrees that a 'good' person winning the elections is sufficient payback for voters.

Respondents expressed very high levels of support for a future Zande King: 94.5 per cent of respondents support the coronation of a new King.

Figure 22 gives a breakdown of opinions on the central government and the Zande King by gender. Differences between men and women are relatively small. Compared to men, a slightly lower percentage of women indicate agreement with most statements. However, this is likely due to the fact that women are more likely to answer 'I don't know' to any of these statements. We might have expected women to oppose the coronation of a new Zande King
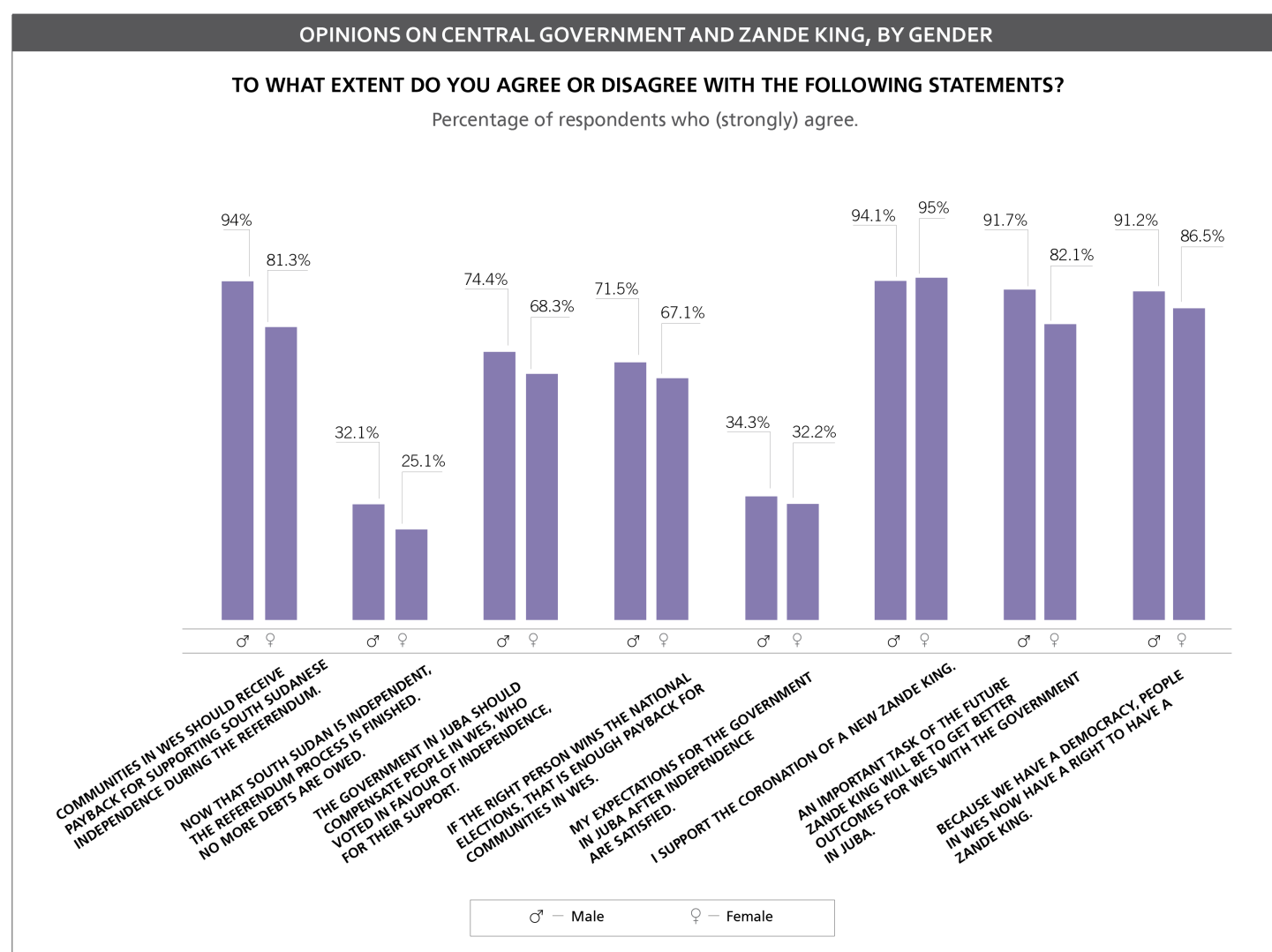
Figure 22: *Opinions on central government and the Zande King, by gender*

more often than men, a King possibly being a paternalistic institution. However, support for the coronation of a new Zande King is as strong, if not stronger, among women as it is among men.

Table 16 provides a breakdown of opinions by age group. Although overall disagreement with reinstatement of a Zande King is small, opposition against the Zande King is strongest among the youngest age cohort (18-25 years). No such opposition is evident for the adjacent age cohort (28-30 years), which may be unexpected. The youngest age cohort also expresses the strongest dissatisfaction with the government in Juba (71.6 per cent (strongly) disagree that their expectations have been satisfied, versus 58.9 per cent overall). There is no clear pattern among age groups when it comes to patronage-based attitudes towards government.

OPINIONS ON CENTRAL GOVERNMENT AND ZANDE KING, BY AGE GROUP							

TO WHAT EXTENT DO YOU AGREE OR DISAGREE WITH THE FOLLOWING STATEMENTS?

Percentage of respondents indicating their (dis)agreement with the relevant statement

		All	Age Group				
			18-25	26-30	31-40	41-50	>50
Communities in WES should receive payback for supporting South Sudanese independence during the referendum.	(Strongly) disagree	8.5%	6%	13.1%	8.6%	6.2%	8.9%
	(Strongly) agree	87.4%	93.9%	83.8%	83.9%	93.7%	83.1%
Now that South Sudan is independent, the referendum process is finished. No more debts are owed.	(Strongly) disagree	49.6%	67%	51.8%	48.1%	44.8%	32.4%
	(Strongly) agree	28.4%	21.2%	26.5%	29.5%	34.9%	29.5%
The government in Juba should compensate people in WES, who voted in favour of independence, for their support.	(Strongly) disagree	24.6%	30.9%	15.1%	24.9%	24.8%	27.2%
	(Strongly) agree	71.2%	68.9%	82.2%	67.6%	75%	63.5%
If the right person wins the national elections, that is enough payback for communities in WES.	(Strongly) disagree	24.7%	30.3%	16.6%	28.4%	16.7%	30%
	(Strongly) agree	69.2%	68.2%	80.7%	61.3%	82.7%	56.2%
My expectations for the government in Juba after independence are satisfied.	(Strongly) disagree	58.9%	71.6%	42.6%	62.9%	63.3%	45.3%
	(Strongly) agree	33.2%	24.4%	51.3%	26.3%	33.6%	39.1%
I support the coronation of a new Zande King.	(Strongly) disagree	3.5%	12.8%	2.1%	1%	0%	3.4%
	(Strongly) agree	94.6%	87%	94.8%	97.7%	100%	88.7%
An important task of the future Zande King will be to get better outcomes for WES with the government in Juba.	(Strongly) disagree	8.7%	8.4%	2%	13.2%	9.1%	6.3%
	(Strongly) agree	86.7%	91.1%	85.3%	83.6%	90.9%	84.6%
Because we have a democracy, people in WES now have a right to have a Zande King.	(Strongly) disagree	7.9%	20.7%	7%	4.3%	2.5%	8.6%
	(Strongly) agree	88.7%	77.5%	90.3%	91.9%	96.1%	83.5%

Table 16: *Opinions on central government and the Zande King, by age group*

10. Information

10.1. Radio Yambio FM

Table 17 gives an overview of respondents' access to Yambio FM's broadcasts, by *boma*. First, respondents were asked if their household owned a working radio. If so, they were asked if their radio could receive Yambio FM. If they also answered in the affirmative to that, respondents were asked whether they had listened to Yambio FM's broadcasts in the previous month. Those respondents without direct access to Yambio FM, either because their household did not own a radio or because their radio was unable to receive Yambio FM, were asked whether they heard about Yambio FM's broadcasts in some other way. This could be through hearsay, or by listening to a radio owned by another household. All respondents were asked if they heard about messages to the LRA being broadcast on South Sudanese radio.

Roughly a third of respondents indicate that their household owns a working radio. This varies substantially by *boma*: in *boma* 5, close to half of respondents indicate their household has a radio that works, compared to only 15.9 per cent in *boma* 6. Receiving Yambio FM appears possible: on average 82.9 per cent of radio owners indicate their radio can receive Yambio FM. Again, there is substantial variation across *bomas*.

Overall, just over a quarter of respondents listened to Yambio FM in the month preceding the survey. Another 37.8 per cent of respondents had heard about Yambio FM in some other way. This indicates that 63.8 per cent of respondent somehow had knowledge of Yambio FM's broadcasts. This percentage roughly corresponds with the percentage of respondents who knew about messages to the LRA being broadcast on South Sudanese radio.

10.2. Satisfaction with access to information

The final item in the survey questionnaire concerned respondents' satisfaction with the information they had about: (1) their community; (2) Western Equatoria State; (3) CAR and DRC; (4) the world. The last question was on whether respondents would be willing to move away from where they lived, in order to get better services. The latter was included after a conversation with a Western Equatoria State government official, who suggested that one possible option to provide people in WES better services would be for them to move closer to the payam centres.

Table 18 gives an overview of respondents' opinions on these subjects. Overall, respondents are fairly satisfied with their information about what is happening in their community. More than half of respondents (strongly) agree that they have good information on what happens in Western Equatoria State, but this percentage is only 43.1 per cent for information about Juba and South Sudan in general. Respondents feel they have worse information about CAR and DRC and the rest of the world.

Percentage of respondents who answered in the affirmative.

		Household owns working radio	Radio can receive Yambio FM *	Respondent has listened to Yambio FM last month **	Has heard about Yambio FM in another way **	Has heard about messages to LRA on South-Sudanese radio
Boma 1	u	34.1%	93.3%	25%	36.4%	63.6%
	w			24%	44%	71.3%
Boma 2	u	36.4%	68.8%	22.7%	31.8%	59.1%
	w			25.2%	30.2%	59%
Boma 3	u	22.7%	90%	20.5%	54.6%	72.7%
	w			27.1%	51.4%	74%
Boma 4	u	33.3%	100%	19.1%	31%	47.6%
	w			20.8%	32.7%	54.5%
Boma 5	u	47.7%	90.5%	29.6%	36.4%	65.9%
	w			24.6%	39.2%	66.2%
Boma 6	u	15.9%	57.1%	9.1%	38.6%	72.7%
	w			8.3%	37.5%	77.1%
Boma 7	u	40.9%	77.8%	27.3%	29.6%	63.6%
	w			34%	29.4%	66%
Boma 8	u	20.5%	100%	10.3%	46.2%	48.7%
	w			11.7%	44.7%	52.1%
Boma 9	u	45.5%	95%	31.8%	13.6%	52.3%
	w			38.2%	11.5%	58.2%
Boma 10	u	25%	81.8%	18.2%	31.8%	63.6%
	w			21.4%	36.4%	72.9%
All	u	32.3%	84%	21.5%	34.9%	61.2%
	w	32.6%	82.9%	26%	37.8%	68.8%

* – As a percentage of radio-owning households

** – As percentage of all respondents.

Table 17: *Access to radio and Yambio FM*

Looking at the breakdown of answers by age and gender, women feel more poorly informed in all dimensions compared to men, expect when it concerns their community. With regard to the age breakdown, it is noteworthy that respondents in the age bracket 41-50 years feel particularly well informed about WES, CAR, DRC, Juba, and South Sudan.

Willingness to move to get access to better services is uniformly low. Only 6 per cent of respondents would move for better services overall. No category of respondents indicates a particularly strong inclination to move in order to get better services.

SATISFACTION WITH ACCESS TO INFORMATION, BY AGE AND GENDER

TO WHAT EXTENT DO YOU AGREE OR DISAGREE WITH THE FOLLOWING STATEMENTS?

Percentage of respondents indicating their (dis)agreement with the relevant statement.

		All	Gender		Age Group				
			Male	Female	18-25	26-30	31-40	41-50	>50
I have good information on what happens in my community.	(Strongly) disagree	14.6%	16.8%	12.5%	8.3%	12%	15.6%	13.6%	25.8%
	(Strongly) agree	83%	82.9%	83.1%	91%	82.1%	84.1%	86.4%	64.8%
I have good information on what happens in WES.	(Strongly) disagree	33.8%	31.6%	35.7%	22.8%	21.5%	50.8%	20.5%	40.7%
	(Strongly) agree	64.2%	67.9%	60.8%	75.2%	77.8%	48.6%	79%	49.7%
I have good information on what happens across the border in CAR and DRC.	(Strongly) disagree	71%	65%	76.6%	72%	79%	75.6%	56.5%	67.9%
	(Strongly) agree	25.2%	32.8%	18.2%	25.5%	17.5%	22.9%	41.6%	17.4%
I have good information on what happens in Juba and South Sudan.	(Strongly) disagree	53.2%	50.4%	55.8%	71.1%	46.8%	53.6%	35.6%	61.1%
	(Strongly) agree	43.1%	47.8%	38.8%	27.3%	47.8%	44.9%	61.9%	26.8%
I have good information on what happens in the world.	(Strongly) disagree	66.9%	71.8%	62.5%	79.4%	55.1%	66.8%	68.5%	63.5%
	(Strongly) agree	25.1%	22.7%	27.3%	11.2%	36.5%	29%	21.9%	23.5%
I would move further than half a days travel on foot away from where I live now, if I could get better services there.	(Strongly) disagree	92.8%	94.4%	91.4%	95.3%	94.3%	93.2%	93.3%	85.9%
	(Strongly) agree	6%	5.4%	6.7%	4.7%	5.7%	6.5%	6.7%	6.2%

Table 18: *Satisfaction with access to information, by age and gender*

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Appendix A: Questionnaire

Justice and Security Research Programme Survey - Zande version
Western Equatoria, South Sudan, April/May 2013

I	Survey Identifier information and introduction		
1	County (1=Ezo, 2=Tambura) ☐ (Code)	2	Payam name _____ (Name)
3	Boma name _____ (Name)	4	Respondent ID ☐☐☐☐ / ☐☐☐ (HH ID / Indiv. ID)
5	Enumerator name _____ (Name)	6	Language of interview (1 = Zande, 2=Arabic, 3=French, 4=English, 9=Other, specify _____ ☐ (Code)
7	Date ☐☐ dd ☐☐ mm ☐☐ yy		

READ: Rimore nga [Rimo gu boro na manga wisigo pai], namanga gi wisigo pai re tipa gu mbakada pai dutipa ruru sarangbanga and pa banda zereda nga (security), nga gu agua boro amangaha ye rogo gu ba wirika pai du London yo. Gi wisigo pai re naida kaino wai du aboro na adezire pai na uru tipa ruru sarangbanga na pa zereda dagba aboro na wai aboro andu kurogo agua basunge du tipa agia pai kaaraka. Na agia pai re ana kpinyemu kasasanaro tini.

Ana kpi nyemu mo rugu tiro nagu pai nga, Kati vura dunga tina ida kaino pai tipa wai duhe ni nyenyekihe tipa paga aboro raka tipa kaundoyo, ti ipingo tipa kamanga undo fuaboro te.

Monika nye zanga ruga tiro na ndikidi rengo. Nanyawe, moa rengbanga kape ndikidi rengo fu kura boro te kamoa ngia nga bawisigi pai ya, na kaia gbia nga rimoro kuti agua pai pemoho ya.

Kamoa ida ka digiso gi sasanahe re, mona raniri ka digisoho tigu rengbo moa ida.

8	*Do you consent to be interviewed?* Mo idihe isasanaro? **0** No **1** Yes	9	Time start interview (24 hours) ☐☐ : ☐☐ (hh/mm)

II	Demographics

10	**NOTE:** is the respondent male or female? **1** Male **2** Female	**TIME LINE:**

	TIME LINE:		
	1955	57 years old	Start Anyanya war
	1972	41 years old	Addis Ababa agreement
	1983	29 years old	Start of SPLA war
	1990	22 years old	SPLA captures Yambio

11	*How old are you?* IF KNOWN EXACTLY: ☐☐ (years) Gararo wai?

IF UNKNOWN OR UNREALISTIC ANSWER, USE TIME LINE AND ESTIMATE:

1 18-25   **2** 26-30   **3** 31-40   **4** 41-50   **5** Older than 50   **8** refused

12	*What is your mother tongue?* ☐☐ (Code) Gini fugo moa pehe?	**CODES LANGUAGES:**

01 English	07 Avukaya	12 Arabic
02 Zande	08 Mundu	88 Refused
03 Baka	09 French	99 Other, specify
04 Moro	10 Lingala	_____
05 Dinka	11 Sangho	
06 Bary/Kakwa Pojulu/ Nyangbara/Mudari		

13	*What language other than your mother tongue do you speak best?* ☐☐ (Code) Gini kura fugo pati fugoro ka moa pehe wene ngai?

14	*What levels of education have you attended?* Moa wiriki pai kidanani wari? FOR EACH LEVEL OF EDUCATION: *How many years of education have you attended at each level?* A gara wai moana mangaha kurogo agua ba wirika pai moa wiriki pai rogo?
	1 ____ (years) *Primary/* Bambata Sukuru
	2 ____ (years) *Intermediate/* Gu Primary du kuari
	3 ____ (years) *Secondary/* Sinia
	4 ____ (years) *High School /* Gu tumba tumba ba wirika pai
	5 ____ (years) *Vocation/* Gu ba wirikapai nga ga Bee
	6 ____ (years) *University* /Giama
	0 (circle)
	9 (circle)
	7 (circle)

15	*What is your nationality?* Boro gini ringara nga mo? READ OPTIONS AND CIRCLE:
	1 *South-Sudanese* / Sudan ku paadino?
	2 *Congolese* / Boro Kongo?
	3 *CAR* / Boro Furanza?
	4 *Ugandan* / Boro Uganda?
	7 Kura ringara
	8 Mo kaha?
	9 Gu ia inongohaya _____

16	*Have you lived in [Boma] all your life?* IF YES PROMPT: *You have not lived anywhere else during your life?* Moa raki kina (Boma) yo tipa gararo? Kamo Ii MOSAKI PAI TIPAHA: Mo raki rogo kura rago akia awadu gara ro? **0** No **1** Yes

17	IF NO: *How long have you lived here on this occasion?* PROMPT: *You have not lived anywhere else during this time?* Kangia Oo: mo raki ene tipa aregbo wai? Kangia Ii: moa raka rogo kura rago tipa agia regbo re te? (88=Refused 99=Unknown) ⎣⎦⎣⎦ (years)	18	IF NO TO 16: *Have you lived in [Boma] on previous occations? IF YES: How long have you lived here on all previous occasions combined?* IF YES TO 16: Moa rakingo (Boma yo) tipa agia regbo du kusayo? KAMO NYA Ii: Mo raki here tipa agua regbo woi? (88=Refused 99=Unknown) ⎣⎦⎣⎦ (years)
19	*How many people aged 18 or older are in your household?* Aboro wai du garayo 18 watadu kuari du kpuro? (88=Refused 99=Unknown) ⎣⎦⎣⎦ (number)	20	*How many children under the age of 18 are in your household?* Agude wai du kpuro du garayo 18 watadu kusende? (88=Refused 99=Unknown) ⎣⎦⎣⎦ (number)
21	*How many separate houses [OR: rooms] does you household occupy?* Akporo wai dukutii bero moa ngera kuri he? (88=Refused 99=Unknown) ⎣⎦⎣⎦ (number)		

22	*How many of the following do you, or members of your household, own?* Ahe wai du dagba agia pai dure, watadu gamo aboro kporo dunani beyo?		
1 ⎣⎦⎣⎦	*Poultry* /Akondo, A baata	4 ⎣⎦⎣⎦	Motor cycle/ Motoro
2 ⎣⎦⎣⎦	*Goats, Sheep* / A ,meme, na A kandoro	5 ⎣⎦⎣⎦	*Bicycle* / Ngbagida
3 ⎣⎦⎣⎦	*Mobile phones* / Terefoni		

III	Contribution to public goods

23	READ: *We heard that sometimes, refugees, IDPs or returnees are given land to cultivate when they come to a place. Households may decide to give land themselves, or the Chief or some other authority may decide.* ASK: *In the past 12 months, was there an attempt, by you or anyone else, to allocate land that used to be yours or your household's to cultivate, to refugees, IDPs or returnees that were not your family?* IF YES PROMPT: *this was in the last 12 months? These refugees/IDPs/returnees were not family of yours?* GEDAPAI: Ani ima giahanga, gu kura regbo ti kura aregbo, A oro be vura rogo kura Ringara, Rogo kina gu ringara, watadu aguyo na yego be vura ia fu Sende fuyo I sopo bino rogo fuo yego yo, Aboro kporo rengbe na idaha ni tiyo ka fu sende, watadu a Gbia na aira ngbii rengbe na dakuti pai. SANAHE: Rogo agua diwi susi kusayo 12 kena pai aduho nga ho bero, watadu kuara aboro tipa ka kpara sende nga gu nangia gamo watadu ga gamo aboro akporo tipa a ayeye and agua boro na yego be vura sopo bino rogo? KAMO NYA Ii: Mo saki pai pai tipa ha, tia mangi rogo agua diwi susi kusayo 12? agua boro na yeye re agumero na ngia yo te? **1** Yes **0** No **8** Refused **9** Unknown

24	IF YES: *Did this reallocation of land take place?* KAMO NYA Ii: Kparaka gu sende re sia mangi? **1** Yes **0** No **8** Refused **9** Unknown	25	IF YES TO 24: *Did you agree with this reallocation of land?* KAMO NYA Ii TIPA 24: Moa idi pa kparaka gu sende re? **1** Yes **0** No **8** Refused **9** Unknown

26	READ: *Households may choose to or be asked to give up land to works that benefit the community, such as a school, a water hole or a church.* ASK: *In the past 12 months, have you or members of your household accepted voluntarily that land that used to be yours was used to benefit the community?* IF YES CHECK: *can this be called a public project?* GEDAPAI: Baira kporo rengbe na idaha watadu I sanako tipa fu sende I mangi sunge rogo tipa si undo aboro ringara, ahe wa Sukuru, Due Ime watadu Kanisa. **SANAHE:** Rogo agua diwi susi kusayo 12, Moa idingaha watadu gamo aboro kporo aidingaha ni tiyo nga gu sende na ngia gayo, si undo aboro ringara? KANGIA Ii: Kai yambuhe nga gu sunge rengbe ka undo aboro du? **1** Yes **0** No **8** Refused **9** Unknown

27	*In the past 12 months, have you, or members of your household, loaned or given any farming tools to non-family refugees / IDPs / returnees? PROMPT: In the last 12 months?* Rogo agua diwi susi kusayo 12, moa idingaha watadu gamo aboro kporo, afunga he ni bape watadu fu ahu sopa bino fu agua boro na yego be vura, watadu nayego gii ngbiiyo? PROMPT: Agua boro na yeye re agumero na ngia yo te? **1** Yes, given **2** Yes, loaned **3** Yes,both **0** No **8** Refused **9** Unknown	28	IF YES: *Thinking of all tools you have loaned/given to refugees, IDPs or returnees in the last 12 months, how much would it cost to buy the same tools in the market?* **KATI DUNIRENGO:** Mo bere nga pa agua hu sunge mona fuhe ni bape fu aguaboro na yego be vura watadu gii ngbii yo rogo agua diwi susi kusayo 12, kati kusi a mosoro wai kangbe gu Nzengu yo? 888=Refused, 999=Unknown 1 ⎣⎦⎣⎦⎣⎦ SSP value of tools loaned 2 ⎣⎦⎣⎦⎣⎦ SSP value of tools given

29	*In the past 12 months, have you or any member of your household given any food to the Arrow Boys?* IF YES PROMPT: *This was in the last 12 months?* Rogo agua diwi susi kusayo 12, mo watadu gamo aboro kporo funga riahe fu agude a Bamamara? **KAMO NYA Ii, MO SAKI ROGO YO:** Agia pai re amangi rogo adiwi kusayo 12? **1** Yes **0** No **8** Refused **9** Unknown

30	In the past 12 months, have you or any member of your household been a member of the Arrow Boys? Rogo agua diwi susi kusayo 12, mo watadu gamo aboro kporo adunga nga boro sa dagba agude Abamara? **1** Yes **0** No **8** Refused **9** Unknown		

| 31 | In the past 12 months, have you worked without payment for an NGO project that benefited the community? IF YES CHECK WHAT: worked for free? Project benefited the community? Run by NGO?
Rogo agua adiwi susi kusayo wa 12, moa mangi ngo sunge zanga a Baramo (NGOs) nga aguyo na manga asunge tipa undo aboro ringara? PROMPT: Manga sunge gbua? Gu sunge na undo aboro ringara? Abaramu naa mangaha?
1 Yes **0** No
8 Refused **9** Unknown | 32 | IF YES: How much time did you spend working on this project / these projects in total? IF UNKNOWN PROMPT: Approximately?

KAMO Ii: Aregbo wai moa dihe nanyo ka manga gu sunge re dunduko: **KANGIA MOA UNONGOHA TE MO PEPAI TIPAHA?** Gu pai ka mbedi na rengo gu pai re?
1 ⊔⊔⊔ (Days) 88=Refused, 99=Unknown
2 ⊔⊔⊔ (Hours) |

| 33 | In the past 12 months, have you been a member of a farmer's association?
Rogo agua diwi susi kusayo 12, moa ngia nga boro sa dagba abasopo bino?
1 Yes **0** No
8 Refused **9** Unknown | 34 | IF YES: How much time did you spend working on the land of this farmer's association? IF UNKNOWN PROMPT: Approximately?
IF YES: Aregbo wai moa dihe kaamanga sunge rogo gu sende re dagba asopo bino? PROMPT: Mo pegu pai mbedi nani?
1 ⊔⊔⊔⊔ (Days)
2 ⊔⊔⊔ (Hours) 88=Refused, 99=Unknown |

| 35 | In the past 12 months, have you done any of the following? IF YES: Approximately how many times?
Rogo agua diwi susi kusayo, mo mangingo pai dagba agia pai re? **KAMO NYA Ii:** Barawai?

WRITE EXACTLY NUMBER OF TIMES OR: 555=More than 5, 111=More than 10, 888=Refused, 999=Unknown

1 ⊔⊔⊔ Did other voluntary work for the local court / Amangi kura asunge gbua rogo basarangbanga
2 ⊔⊔⊔ Sang overnight for a funeral rite /Bibia yuru sasa kporo akpee?
3 ⊔⊔⊔ Cooked for a funeral rite / Manga riahe kporo akpee
4 ⊔⊔⊔ Give money or goods to the family of the deceased during or after a funeral rite
Fu mara fu agume kpio rago kpio na fuo kpio | | |

| 36 | In the past 12 months, have you, or a member of your family made any gifts to a church, in the form of money, goods or voluntary labour? IF YES PROMPT: What type of gift?
Rogo agua diwi susi kusayo 12, mo watadu boro sa dagba aboro kporo afu nga gamahe fu Kanisa, mara watadu kura he na sunge ni bee? **KAMO NYA Ii:** Mo saki rogoho?
1 Yes, money / gurus →
2 Yes, goods / hajat →
3 Yes, labour / sokol →
0 No CAN SELECT MULTIPLE
8 Refused **9** Unknown | 37 | IF YES, AS APPLICABLE: How much money? How much would these goods cost in the market? How much time did you spend working voluntarily?
IF YES: Gu pai rengbe arengba namanga, amara wai? Aguahe iso kie moa fuhe, katia kusi a mosoro wai wa kai abagihe Nzenguyo? Arengbo wai moa mangi he ni sunge gbua?
1 ⊔⊔⊔⊔ (SSP amount of money given)
2 ⊔⊔⊔⊔ (SSP when bought in the market)
3 ⊔⊔ (Days) **4** ⊔⊔ (Hours) (Spent working)
(888=Refused, 999=Unknown) |

| 38 | In the past 12 months, have you worked without payment on any project that benefited the community that has not been mentioned yet? IF YES CHECK WHAT: worked for free? Benefited the community?
Rogo agua diwi susi kusayo 12, moa mangi ngo sunge zanga I tumoro nga gu sunge nabi pa aboro ringara nga gu ia tingidanga paha ya?
1 Yes **0** No
8 Refused **9** Unknown | 39 | IF YES: How much time did you spend working on this project / these projects in total? IF UNKNOWN PROMPT: Approximately?

KAMO NYA Ii: Aregbo wai moa dihe kupati gu sunge re dunduko?
KAMO AINO NGOHO YA: Mo pegu pai mbedi nani?
1 ⊔⊔ (Days) 88=Refused, 99=Unknown
2 ⊔⊔ (Hours) |

| 40 | In the past 12 months, have you or members of your household, paid any taxes to the Payam, County or State? IF YES: Approximately how much did you or members of your household pay over the last 12 months?
Rogo agua diwi susi kusayo 12 mo watadu boro sa dagba gamo aboro kporo a funga kufuta ku Payam yo, County yo, State yo? **KAMO NYA Ii:** Abakio mara wa wai moa fuhe watadu gamo aboro kporo rogo adiwi yo 12?
⊔⊔⊔⊔⊔ (SSP Paid) **7777** Paid unknown amount **0** Did not pay tax
8888 Refused **9999** Unknown | | |

41	*Which of the following best describes your behaviour when it comes to paying taxes to the Payam, County or State?* Gini gu dagba agia pai dure na yugo gamo sino ho moa fu mara ni fu Payam, County, watadu State? **1** *I will pay my taxes, even if nobody checks* / Mia fu gimi kufuta afu tigu regbo mia idaha? **2** *I will pay my taxes when checked* / Mia fu gimi kufuta kinaho kai yeni ka wisigore? **3** *I will try to avoid paying taxes, even when somebody comes to check* Mia ka ka fu kufuta, kati vura dunga boro ye ka wisi gore vuru? **8** Refused **9** Unknown

42	*Imagine an NGO came to your village and offered to build something that benefits the community. Which of the following, built by an NGO, do you think would benefit the community most?* IF NAMES SOMETHING ELSE PROMPT*: What if you had to choose from the following list?* Mo bingo a Baramu (NGO) kini ye kurogo kamo gbaria , kini idi kame rago nga gu ka undo aboro ringara. Gini gu dagba agia pai re, ini moho ka NGOs mehe siki undo aboro ringara gbe? **GINI GU GBA KAMO YAMBU RIMOHO**? Kati dunga mo sia gu sa? ⌊_⌊_⌋ (Code)	READ OPTIONS: **01** *Water* / Ime **02** *Sanitation* / Giro rago **03** *Flood protection* / Banda rago be Ime aka ngbii **04** *Repair road* / Mbaka a Gene **05** *Repair or extend health centre* / Mbakada watadu, kiiso kura abambu Ngua **06** *Repair or extend school* / Ngesa wara mbakade a Bawirika pai **07** *Build market* / Me Nzengu **08** *Build livestock corral* / Me ba tipa banda zogo zogo ahe **09** *Irrigation* / Me gu ba kaiya tuda Ati nani **88** Refused **99** Unknown **NOTE IF RESPONDENT NAMES SOMETHING ELSE:**
43	*Now imagine the County came to your village. Which of the following, built by the County, do you think would benefit the community most?* IF NAMES SOMETHING ELSE PROMPT*: What if you had to choose from the following list?* Mo berenga ha kati ngia County yego kurogo gamo Gbaria. Gini pai dagba agia pai re ka County mangihe si undo aboro ringara gbe? **GINI HE KAMO YAMBU RIMOHO AKIA**? Kati dunga mo siaha dagba agia gedure? ⌊_⌊_⌋ (Code)	42: 43:

IV	**Interactions with Authority**

44	*During the war, which of the following do you think was most important?* READ OPTIONS FROM LIST Regbo vura, gini gu dagba agia pai re moa berehe ya paha nyaki gbe? MO KEDI KURA APAI AWA DUHE TI GENEHE. ⌊_⌊_⌋ (Code)	Mo gedi rimo agia here: **01** *Chief* / Gbia **02** *Church* / Kanisa **03** County Commissioner/ Commissioner **04** Governor/ Banyaki
45	*During the CPA, which of the following do you think was most important?* READ OPTIONS FROM LIST Ti rago CPA, gini gu dagba agia pai re moa berehe ya paha nyaki ngbe? MO KEDI KURA APAI AWA DUHE TI GENEHE. ⌊_⌊_⌋ (Code)	**05** President/ Bazogo **06** UN/UN **07** SPLA /SPLA, Abanzengere **08** Other army, not SPLA or UN/ kura abanzengere akia **09** *NGO* /Abaramu (NGO) **88** Refused
46	*Since independence, which of the following do you think is most important?* READ OPTIONS FROM LIST Ti rago rani Ri, gini gu moa berehe nga paha nyaki ngbe? MO KEDI RIMO AGUA PAI DU KUBANI ⌊_⌊_⌋ (Code)	**99** Unknown

47	In the past 12 months, how many times have you brought an issue or complaint in front of [authority] yourself? IF NEVER: In the past 12 months, have you asked someone else to bring an issue or concern in front of [authority] on your behalf? Rogo agua diwi susi kusayo 12, bara wai mona kusi apai watadu saki ku bara bangiri aira Ngbii ni tiyo? KATIA DUNGAHO YA: Yamo agu a diwi sisi kusayo 12 kura boro ho naye na kpakarapai ku barabangiri aboro ku baaro?						
	IF NO TO 47, ASK 48. IF MORE THAN ONCE TO QUESTIONS 47 OR 48, CONTINUE WITH QUESTIONS 49-52 →	47 *Number of times respondent brought issue him/herself*	48 *Number of times someone else brought issue on respondent's behalf*	49 *Was the contact initiated by yourself or by [authority]?* 49 Kina mo na tonaha ni tiro watadu irangbii?	50 *Do you feel [authority] has listened to your concerns?* 50 mona beraha nga irangbii dege tuyo kuti gamoa pai?	51 *Do you feel that [authority] has done anything to address your concerns?* 51 mona beraha nga ira ngbii kena pai kambakada gamo kpakara apai?	52 *Do you feel [authority] has treated you fairly?* 52 Mo inihe nga Irangbii mangiro wene ngai?
		0=never, 1, 2, 3, 4, 5, 55=more than 5, 11=more than 10, 88=refused 99=unknown	0=never, 1, 2, 3, 4, 5, 55=more than 5, 11=more than 10, 88=refused 99=unknown	1=Majority by respondent, 2=majority by authority, 8=refused, 9=unknown	1=not at all, 2=a little, 3=fully, 8=refused, 9=unknown	1=made things worse, 2=did nothing, 3=helped a little, 4=helped a lot, 8=refused, 9=unknown	1=not at all, 2=a little, 3=fully, 8=refused, 9=unknown
1	*Boma administrator* Bangere kuri Boma	⊔⊔⊔	⊔⊔⊔	⊔	⊔	⊔	⊔
2	*Payam administrator* Mafatasi nga ga Payam	⊔⊔⊔	⊔⊔⊔	⊔	⊔	⊔	⊔
3	*Executive chief* Gbia nga ga Boma	⊔⊔⊔	⊔⊔⊔	⊔	⊔	⊔	⊔
4	*Paramount chief* / Bakere Gbia nga ga County	⊔⊔⊔	⊔⊔⊔	⊔	⊔	⊔	⊔
5	*Elders* Abaakumba ringara	⊔⊔⊔	⊔⊔⊔	⊔	⊔	⊔	⊔
6	*NGO employees* Amangi sunge nga ga abaramu	⊔⊔⊔	⊔⊔⊔	⊔	⊔	⊔	⊔
7	*Police* Ababanda (Police)	⊔⊔⊔	⊔⊔⊔	⊔	⊔	⊔	⊔
8	*Church leaders* Abaakumba Kanisa	⊔⊔⊔	⊔⊔⊔	⊔	⊔	⊔	⊔
9	*Arrow Boys* Agude Abamara	⊔⊔⊔	⊔⊔⊔	⊔	⊔	⊔	⊔
10	*Ugandan Army* / Aban-zengere nga ga Uganda	⊔⊔⊔	⊔⊔⊔	⊔	⊔	⊔	⊔
11	*SPLA* SPLA	⊔⊔⊔	⊔⊔⊔	⊔	⊔	⊔	⊔
53	*I am going to tell you about some imaginary leaders and their behaviour. I would like you to tell me how often you would trust these leaders. Remembers: these people do not actually exist.* Mini kape pa agua barukumbatayo mia bera kina payo na asino yo. Mina beraha nga mo pengaha fere bara wai moa ida kuti agia baruku mbatayo re: Mo tingidihe agia boro re iho tini te.						

	1=Never trusted, 2=Rarely trusted, 3=Trusted most of the time, 4=Always be trusted, 8=refused, 9=Unknown			
1	*Kubaka is a leader. When given a task by the community, he never does it to the community's satisfaction. He often uses his position for his own interest. When he receives money intended for the community, he keeps all of it for himself. He regularly lies to community members.* Kubaka nga ga gu barumbatayo re. Ho aboro ringara nafu sunge ni funi, nia mangaha kuo te siki ngba ti aboro te. Nina manga kina agua pai du tipa ni rogo gu pa kindo ia fuhe funi. Nina bi gu du tipa aboro ringara, niki igihe tipa kina tini. Nina pe zire dedede fu aboro ringara.			⊔ (Code)
2	*Rarely does task to the community's satisfaction. Sometimes uses position in own interest, sometimes in interest of community, keeps some of the money himself, gives some of it to community. Someties lies.* Nina manga pai ti kura regbo ni wene fu aboro ringara kuti gu pai ia idaha. Nina manga pai kuti bakio ni kina kuti gu pai aboro ringara aida. Nina igo mara tipa kina tini, kini fu wiri bete fu aboro ringara, kura regbo azire kii.			⊔ (Code)
3	*Mostly does task to community's satisfaction. On occasion uses position for own interest. Keeps some of the money for himself, but gives most of it to sommunity. Rarely lies.* Namanga apai aboro ringara ki ide nani. Ti kura aregbo nina manga pai na pa kioni kina kuti gu pai nia idaha. Nina igo bete mara tipa tini kini fu bakere fu aboro ringara. Nia penga zire gbe te.			⊔ (Code)
4	*Always does task to community's satisfaction. Never abuses position. Gives all money to the community. Never lies* Dedede nina manga apai aboro ringara ki idinani. Nia manga nga pai na gani basunge ni kerehe fua boro te, na fu mara dunduko fu aboro ringara. Kani penga zere te.			⊔ (Code)

54		54 *How often do you trust [authorities]?* 54 *bara wai moa kido kuti aira ngbii?* ⬇	55 *When you are afraid to be physically harmed by someone outside your family, who do you go to in order to get protection?* 55 Sigu regbo moa gunde kapai mangi ngo ro be kura boro ya, da moni ndu fuo ni ni bandara ro? DO NOT READ OPTIONS, PROMPT: ANY OTHERS?	56 *When you have a dispute with someone outside your family, who do you go to in order to get a ruling?* 56 Ho moni duni na tagbaga pai na kura boro angia nga gumero ya, da moni ndu koyo duni ni tipa sara ngbanga? DO NOT READ OPTIONS, PROMPT: ANY OTHERS?
		1=Never trusted, 2=Rarely trusted, 3=Trusted most of the time, 4=Always be trusted, 8=refused, 9=Unknown	1=Respondent names authority, 7=not applicable (never afraid, never had dispute), 8=Refused, 9=Unknown	
1	*Boma administrator* Bangere kuri Boma	⊔	⊔	⊔
2	*Payam administrator* Mafatasi nga ga Payam	⊔	⊔	⊔
3	*Executive chief* Gbia nga ga Boma	⊔	⊔	⊔
4	*Paramount chief* / Bakere Gbia nga ga County	⊔	⊔	⊔
5	*Elders* Abaakumba ringara	⊔	⊔	⊔
6	*NGO employees* abaramu	⊔	⊔	⊔
7	*Police* Ababanda (Police)	⊔	⊔	⊔
8	*Church leaders* Abaakumba Kanisa	⊔	⊔	⊔
9	*Arrow Boys* Agude Abamara	⊔	⊔	⊔
10	*Ugandan Army* / Aban-zengere nga ga Uganda	⊔	⊔	⊔
11	*SPLA* SPLA	⊔	⊔	⊔

V	Resillience			
57	*In the past 30 days, have you done the following activities?* Rogo agua rame susi wa 30, mo mangi ngo apai wa gere?	**57** Activity done?	**58** IF YES: *Did you feel safe doing this?* 58 IF YES: Moa duni banda bandaro ho moa mangaha ni?	**59** IF NO TO 57: *Did you not do this because you felt it was unsafe or for some other reason?* 59 IF NO TO 57: Moa manga nga ha te mbiko moa berehe nga ngbangaha te, watadu kura ndu pai?
		0=No, 1=Yes, 8=Refused, 9=Unknown		1=Unsafe, 2=Other reason, 8=Refused, 9=Unknown
1	*Leaving the house at night to go somewhere else in the village* Mbu kpuro yuru ka ndu ku Gbariayo	⎵	⎵	⎵
2	*Travelling to another village at day time* Ka ndu ku rogo kura Gbiaria uru	⎵	⎵	⎵
3	*Travelling to/from another village at night time* Kandu naka yego Yuru	⎵	⎵	⎵
4	*Going into the bush to visit your farm at day time* Nduku Nvuo yo kabi gamo Ati uru	⎵	⎵	⎵
5	*Going into the bush to visit your farm at night time* Ndu Yuru ku atiyo ka bi gamo Ati	⎵	⎵	⎵
6	*Going across the border to the market* Ndu kurogo kura ringara tipa Baga ahe watadu ngbehe	⎵	⎵	⎵
7	*Publically expressing disagreement with the Chief, Boma or Payam administrator or elders* Ru gbayaga ka yugo gamo gbera rago na Gbia, Baira Payam na abaakumba	⎵	⎵	⎵
8	*Passing by barracks* Susa ba Abanzengere	⎵	⎵	⎵

				CODES:
60	*In the past 12 months, how often have you feared for your personal safety or for that of your family?* Rogo agua diwi susi 12, bara wai mona banda gamo aboro kporo nyenyeki tipa idu wene ngai?	⎵ (Code)		**1** Dedede **2** Ti kura regbo
61	*During the CPA, how often did you fear for your personal safety or for that of your family?* Ti regbo CPA bara wai moa gunde tipa ungaro watadu gamo aboro kporo?	⎵ (Code)		**3** Taataa te **4** Kati mangi ngo te
62	*During the war, how often did you fear for your personal safety or for that of your family?* Ti regbo vura bara wai moa gunde napa ungaro watadu gamo aboro kporo?	⎵ (Code)		**8** Gu pai moa ino **9** Ka ka
63	*In the past 12 months, how often have you feared that the LRA would come and attack you village?* Rogo augua diwi susi kusayo 12, moa gunde wai isokie a LRA rengbe naye kati na gamo Gbaria?	⎵ (Code)		

64		**64** *In the past 12 months, have you seen the following?* 64 Rogo agua diwi susi kusayo wa 12 mo bingo agia aboro re?	**65** IF YES: *Have you ever directly received information from the following?* 65 KAMO NYA li: Mo ginga a pangbanga be agi aboro dure?	
		0=No, 1=Yes, 8=Refused, 9=Unknown	0=No, 1=Yes, 8=Refused, 9=Unknown	
1	*SPLA* / Abanzengere SPLA	⎵	⎵	
2	*UPDF or Ugandan soldiers* / Abanzengere nga ga Ugandayo	⎵	⎵	
3	*American soldiers or US army* / Abanzengere nga ga Amerika yo nina fu arugut	⎵	⎵	
4	*UN soldiers* / Abanzengere nga UN yo	⎵	⎵	
5	*African Union soldiers* / Abanzengere nga Ringa Bi aboroyo	⎵	⎵	

66	In the past 12 months, did you or members of your household do any of the following? IF YES PROMPT: *This was in the past 12 months?*

Rogo agua diwi susi kusayo 12, mo watadu gamo aboro kporo amangi ngo agia pai re? PROMPT: Agia pai re adu rogo adiwi yo kusa yo 12?
0=No, 1=Yes, 8=Refused, 9=Unknown

1	☐	*Bought a bicycle* / Angbe Ngbagida?
2	☐	*Bought a motor bike* / Angbe Motoro?
3	☐	*Gone abroad to receive education* / Andu ku Zagio ka wirika pai?
4	☐	*Gotten formally married* / Adu pati dia dee nga gumero?
5	☐	*Built a new house in your compound* / Ame Bambu vuru kporo kpuro?

67	In the past 12 months, have you or members of your family planted any of the following? IF YES: *How many trees/bushes/fidan?*

Rogo agua diwi susi wa 12 kurayo, Mo watadu gamo aboro kporo, I rungo ahe wa gere?

1	☐☐	(Bushes)	*Coffee* / Buni	6	☐☐	(Trees)	*Banana* / Buu
2	☐☐	(Trees)	*Avocado* / Avoka	7	☐☐	(Fidan)	*Sugar cane* / Koko
3	☐☐	(Trees)	*Mango* / Manga	8	☐☐	(Trees)	*Palm tree* / Mbiro
4	☐☐	(Trees)	*Citrus fruit* / Ramuno	9	☐☐	(Fidan)	*Casava* / Tara
5	☐☐	(Fidan)	*Cotton* / Katoo	10	☐☐	(Trees)	*Guava* / Aguatu

VI	Past experiences of violence

| 68 | During your lifetime, did any of the following happen to you? IF YES: *In what year (approximately)?* IF YES: *By whom?* Rogo ungaro, agia pai re amangi ngo ro? **KAMO NYA Ii**: Ni gini gara (gu regbo mbedi nani)? **KAMO NYA Ii**: Be da? |

	NB: IF RESPONDENT MENTIONS 'DINKA' AS PERPETRATOR, CHECK: Does respondent mean Dinka in the SPLA or Dinka cattle keepers?	68 *Happened?* 0=No, 1=Yes, 8=Refused 9=Unknown	69 *Year?* (yy)	70 *Perpetrator?* SEE CODES	CODES:
1	*Was a member of immediate family killed?* Ya iminga mbembedi ga boro kporo?	☐	☐☐	☐☐	01 LRA 02 SPLA
2	*Were you Injured or maimed in attack?* Ya ogoro watadu vura ati namo?	☐	☐☐	☐☐	03 Dinka 04 Mbororo
3	*Were you Injured or maimed in cross-fire?* Mo ho tigu saa vura amanga?	☐	☐☐		05 UPDF 06 Family
4	*Were you displaced or made refugee?* Moa oro kpuro watadu ku rogo kura ringara?	☐	☐☐		07 Community member
5	*Was your house burned down or destroyed?* Kpuro a gbi watadu ki gbataka?	☐	☐☐	☐☐	08 Other,
6	*Were you abducted?* Ya ziro?	☐	☐☐	☐☐	88 Refused 99 Unknown
7	*A member of your immediate family abducted and returned?* Mbembedi gumero ho ia zini niki yego?	☐	☐☐	☐☐	
8	*A member of your immediate family abducted and not returned?* Mbembedi gumero ho ia zini naayengongo ya dakuawere?	☐	☐☐	☐☐	
9	*Were you seriously ill while you could not get medical care?* Moa kazanga nyanyaki kaza ka dawa adunga ya?	☐	☐☐		

VII	Perceptions and opinions of Central Government

71	*Were you registered to vote in the 2010 election?* Moa kerimoro ka ba waraga nga gu nadu rogo 2010? **1** Yes **0** No **8** Refused **9** Unknown	72	IF YES: *Did you vote in the 2010 elections?* **KAMO NYA Ii:** Moa ba waraga? **1** Yes **0** No **8** Refused **9** Unknown
73	*Did you register to vote in the referendum?* Moa ke rimoro ka ba waraga tipa kpara Sudan? **1** Yes **0** No **8** Refused **9** Unknown	74	IF YES: *Did you vote in the refendum?* KAMO NYA Ii: Moa ba waraga tipa kparaka? **1** Yes **0** No **8** Refused **9** Unknown

75	*Do you plan to register to vote in the next national elections?*

Mona mbaka tiro ka ke rimoro tipa ba waraga nga gu nika ye?

1   Yes   **0**   No   **8**   Refused   **9**   Unknown

76	*How strongly do you agree or disagree with the following statements?* PROMPT: *Strongly agree, Agree, Disagree, Strongly Disagree*

Bakio wai moa ida, watadu moa idanga agia pai du kusende re ya? (MO SAKIHE: Mo idie nyanyaki, Mo idie atigu, moa idangaha te, Kamo idingaha te)

1=Strongly Disagree, 2=Disagree, 3=Agree, 4=Strongly Agree, 8=Refused, 9=Unknown

1	*Communities in WES should receive payback for supporting South Sudanese independence during the referendum*

Sina kpi nyamu I tumo aboro Sudan ku paadino tipa rukugii rani ri nga ga Sudan ku paadino tigu rago ba waraga na ngia ga kparaka |__| (Code)

2	*Now that South Sudan is independent, the referendum process is finished. No more debts are owed*

Awere, wa du Sudan ku paadino ngba riihe, agua pai nadu tipa ha nyasi. Bape berewe ku rire te. |__| (Code)

3	*The government in Juba should compensate people in WES, who voted in favour of independence, for their support*

Sina kpinyamu gu Zoga rago du Juba yo tumo aboro WES nga aguyo na ba waraga tipa kparaka. |__| (Code)

4	*If the right person wins the national election, that is enough payback for communities in WES*

Kai ba waraga fugu wene barumbatayo rogo gu ba waraga nga SS, gure ka ngia gamahe fu aboro WES. |__| (Code)

5	*My expectations for the government in Juba after independence are satisfied*

Gi maa mangirise tipa gu Zoga rago nga ga Juba arengbanga te. |__| (Code)

6	*I support the coronation of a new Zande King*

Mi na tapua ku sogarago nga ga gbia (bakinda) |__| (Code)

7	*An important task of the furture Zande King will be to get better outcomes for WES with the government in Juba*

Gu nyanyaki maa bangirise du tipa karaga Kindo nga ga Azande aduni wene he tipa gu zoga rago nga ga Juba. |__| (Code)

8	*Because we have a democracy, people in WES now have a right to have a Zande King*

Mbiko ani na rani rii rogo zoga rago, aboro WES na rengo beyo tipa ka duna Kindo |__| (Code)

VIII	**Information**

77	*Do you or a member of your household own a radio that works?*

Mo watadu boro sa dagba gamo aboro kporo na Radio beni nga gu na manga sunge?

1   Yes   **0**   No   **8**   Refused   **9**   Unknown

78	IF YES TO 77: *Can your radio receive Yambio radio station?*	79	IF YES: *Have you listened to Yambio radio station in the past 30 days? How often?*
	IF YES TO 77: Ka gaa radio yena gu radio nga ga Yambio?		KAMO NYA li: Mo gii nga gu radio nga Yambio tipa arame wa 30 dedede?
	1 Yes **0** No		NOTE EXACT NUMBER OF TIMES OR: 555=five
	8 Refused **9** Unknown		|__|__|__| times or more, 111=10 times or more,
80	IF NO to 77, 78 or 79: *Have you heard about what they say on Yambio radio station in some other way?*	81	*Have you ever heard about messages to the LRA being broadcasted on South Sudanese radio, either when listening to the radio or in some other way?*
	IF NO to 77, 78 OR 79: Mo degenga turo kuti radio ngaga Yambio na agua pai ti apeka ngba kura agene?		Mo degenga turo kuti a gua pangbanga ia pehe fu a LRA (atongotongo) rogo gu Radio nga ga Sudan ku paadino? Watadu ngba kura agene?
	1 Yes **0** No		**1** Yes **0** No
	8 Refused **9** Unknown		**8** Refused **9** Unknown

82	How strongly do you agree or disagree with the following statements? PROMPT: *Strongly agree, Agree, Disagree, Strongly Disagree*	
	Ba kio wai idmo watadu moa idanga kuti agia pai dure ya? **MO SAKI ROGO YO**: Mo idihe nyanyaki, mo idie atigu, Moa idangaha te, Kamo idingaha te	
	1=Strongly Disagree, 2=Disagree, 3=Agree, 4=Strongly Agree, 8=Refused, 9=Unknown	
1	*I have good information about what happens in my community*	
	Mina ba wene pangbanga tipa agua pai namanga rogo gii rago	⊔ (Code)
2	*I have good information about what happens in WES*	
	Mina wene pangbanga tipa gu wene apai namanga rogo WES	⊔ (Code)
3	*I have good information about what happens across the border in CAR and DRC*	
	Mina wene pangba tipa agua pai na manga ti ngbanda rago nga Congo na Furanza	⊔ (Code)
4	*I hqve good information about what happens in Juba and South Sudan*	
	Mina wene pangbanga tipa gu wene apai na manga ku Juba yo na rogo Sudan ku Paadino	⊔ (Code)
5	*I have good information about what happens in the world*	
	Mina wene pa ngbanga tipa gu wene apai na manga rogo Zagino	⊔ (Code)
6	*I would move farther than half a day's travel on foot away from where I live now, if I could get better services there (health, education, police, water, sanitation, courts)*	
	Mima ida kandu tuturu wa batura rago kadire na nduge ndue wa ku bebere uru, ka gbia wene apai ka undove, wa (bambu-ngua, wirikapai, ababanda (police) ime, wene rago, na ba sara ngbanga)	⊔ (Code)

IX	Conclusion
83	*Do you have any questions for me? Or would you like to talk about something that I have not asked about?*
	Sanahe nga ngbaro fere? Watadu mona ida ka fura tipa gu pai sa mina furanga tipa ha ya?
	NOTES:
	GEDAPAI: Tambuahe tipa foro gbe tipa ka idaha ani sasanaro. Ga saka pai na ani ima undo rani gbe*!*
84	Time end interview (24 hours) ⊔⊔⊔ : ⊔⊔⊔ (hh/mm)

85	NOTE result public goods game: How much has the respondent contributed to the 'public good'? ⊔⊔⊔⊔ (amount)

Appendix B: Within-household sampling

Within-Household Sampling Scheme
Justice and Security Research Programme, Western Equatoria, South Sudan, April/May 2013

I	Survey Identifier information		
1	County (1=Ezo, 2=Tambura) ⎵ (Code)	2	Payam name _____ (Name)
3	Boma name _____ (Name)	4	Household ID: ⎵⎵⎵ (ID)
5	Enumerator name _____ (Name)	6	Date ⎵⎵ dd ⎵⎵ mm ⎵⎵ yy

ASK: Please tell me about the people 18 years of age or older, that live in your household. CHECK: over 18 years old?

PLACE A NUMBERED BOTTLE CAP IN THE RELEVANT CATEGORY FOR EACH HOUSEHOLD MEMBER. WHEN RESPONDENT HAS GIVEN ALL MEMBERS OF HOUSEHOLD, WRITE DOWN THE BOTTLE CAP NUMBERS ON THE PAPER. PUT THE BOTTLE CAPS IN A BAG AND DRAW ONE. THE NUMBER ON THE BOTTLE CAP DRAWN CORRESPONDS TO THE CHOSEN RESPONDENT. WRITE DOWN THE NUMBER DRAWN AND ASK FOR THE RESPONDENT'S NAME

IF THERE IS MORE THAN ONE BOTTLE CAP IN A CATEGORY, THE FIRST NUMBER IS THE FIRST OLDEST (WIFE, CHILD, OTHER HOUSEHOLD MEMBER, PARENT), THE SECOND NUMBER IS THE SECOND OLDEST, ETC.

Male head of household

Wives of household head

Female head of household

Children of household head

Parents of household head

Parents of wives of household head

Others

7	Number bottle cap drawn ⎵⎵⎵ (Individual ID)	8	Respondent name _____ (Name)