

# Development of Participatory Psychosocial Well-being Indicators for IOM-MHPSS Programming in Wau, South Sudan

WAU PoC and Collective IDP Sites  
(Cathedral, Locoloco, Nazareth)  
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## ABBREVIATIONS

DG	Director General
FGD	Focus Group Discussion
GDI	Gender Development Index
HDI	Human Development Index
IDP	Internally Displaced People
IOM	International Organization for Migration
KII	Key Informant Interview
M&E	Monitoring and Evaluation
MHPSS	Mental Health and Psychosocial Support Services
PoC	Protection of Civilians Camp
PSS	Psycho-Social Support
SS	South Sudan
ToR	Terms of Reference
UNMISS	United Nations Mission in South Sudan

## I. EXECUTIVE SUMMARY

### BACKGROUND

The International Organization for Migration (IOM) has integrated Mental Health and Psychosocial Support (MHPSS) programming into its interventions since 1999. The organization's approach builds on the strengths and capacities of communities, families and individuals to convert experiences of great hardship to those that allow them to survive, thrive and transform their circumstances and their lives.

Perhaps no situation has been so challenging as the massive displacement occurring in the Republic of South Sudan. Since conflict broke out in December, 2013 an estimated 2.2 million people have been forced to flee their homes due to mass violence. These circumstances caused people to take shelter in areas of apparent safety, such as the bases of UN peacekeepers, that were never designed to care for a large and ever-growing displaced population of men, women and children, all of whom are unable to leave for fear of physical, sexual violence or death. The term Protection of Civilian sites or PoCs, came into use to describe the bases being used as "temporary" shelter (Arenson, 2016). As of November 2016, the UN Mission in South Sudan (UNMISS) estimated that the six Protection of Civilians (PoC) sites were sheltering more than 220,000 internally displaced persons (IDPs), and the number appears to be growing (UNMISS, 2016).

IOM started the provision of Mental Health and Psychosocial Support Services (MHPSS) in the PoCs in 2014. After a pilot project in Bor PoC and needs assessments conducted in the main displacement sites, IOM determined that MHPSS program intervention was indeed necessary and expanded direct PS services to Bentiu PoC in June 2015, to Malakal PoC in June 2016 and to Wau PoC and nearby collective sites in July 2016.

### PURPOSE OF THE STUDY

Wau PoC and the surrounding sites are unlike many others, in that the population taking shelter there represent more than 21 different ethnolinguistic groups, who come with distinct language and culture. Since Mental Health and Psychosocial Support are socially constructed and experienced concepts, it was imperative to prioritize an inclusive process of learning from and with each language and cultural group in order to co-create meaningful programs. The purpose of the study was to systematize understanding IOMs understanding of how the participants coped with adversities in the past, which elements of those coping skills worked, which didn't, and learn about the residents' vision of a way forward. The study focused on two key target groups for program intervention; women and young men, both of which had been subject to special risks prior to and during the displacement.

IOM, aware of the complexity of the site, sought this information urgently in order to be sure to be inclusive as staff scaled up their work to co-create meaningful programs with the affected communities and began to join them in working toward transformation and healing.

The information gleaned from the study resulted in the creation of an indicator framework allowing IOM and program participants to establish a baseline and then regularly assess the progress of their work, correct course if the interventions were proving less than helpful, and determine

together with the program participants when they had achieved success in a way that was concrete and reportable.

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## STUDY GOALS

Engage in a formal, replicable, transparent participatory process of learning that will help IOM to achieve the following:

- To deepen the MHPSS program’s understanding of the complex populations sheltering at Wau PoC
- To understand the precise meaning of “psychosocial well-being” for women and young men in their ethnic, cultural, and linguistic context
- To understand how to use the operational definitions provided by the populations to co-create relevant MHPSS programs at each level of the intervention pyramid
- To develop a culture-sensitive indicator framework that can effectively evaluate the effectiveness of these programs in a participatory way

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## METHODOLOGY, SAMPLE SIZE AND TIME FRAME

In the Field Phase 1 the participants “free listed” their ideas of components that made up psychosocial well-being. Their responses were coded and grouped into domains and indicators, in the second field phase, participants were asked to validate the findings, agree that the domains were correct and make any changes or alterations. In Field Phase I from 11<sup>th</sup> to 24<sup>th</sup> of September 2017, the two field data collection teams reached out to a total 349 persons in 23 Focus Group Discussions, which were held in six main languages Belanda Viri, Belanda Bor, Ndogo, Abaya (Kresh), Luo (Jur Chol), and Azande plus in Local Arabic (mixed language groups included representatives of Yulu, Banda, Bai, Dinka, Sere, and others).

In field phase II from 16<sup>th</sup> to 28<sup>th</sup> of October 2017, the study included a total of 369 participants in 23 FGDs. There were also 8 Key Informant interviews. Out of those participants, 98 persons had already participated in round one, and 269 were new to the process. Six major local languages were used in interpretation and 21 different ethno-linguistic groups were reached in the mixed groups by using local Arabic. A total of 3276 PoC residents participated in the exercise.

## KEY FINDINGS ABOUT THE POPULATION OF WAU POC

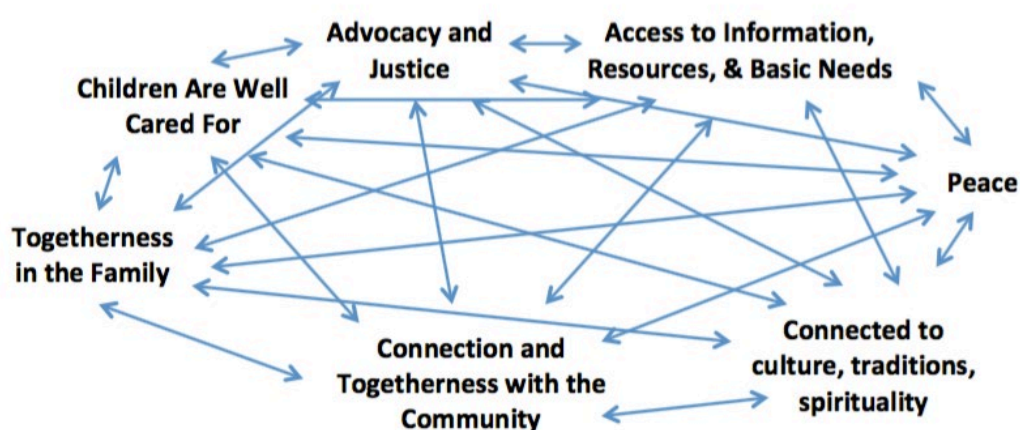
- The Wau PoC shelters many diverse ethnolinguistic group members, many of whom have no common language. While originally the PoC was populated with those living near and having the custom of interacting with Wau as a commercial hub, newcomers come from as far away as Raja and may continue to come from farther on.
- The groups share several important commonalities:
  - Group members are agriculturists who supplement subsistence farming with trade, hunting, fishing, and crafts
  - While all primarily identified as either Muslims or Christians, the groups are deeply tied to ancestral spiritual traditions that are related to the lands that they farm and the environment surrounding those lands- spiritual practice promotes harmony with natural forces



- Spiritual connection to the ancestors is also place dependent, as the ancestors remain in on the lands where they lived and died. This generation connects to the spirits those who came before and to the natural world for support, comfort, and a good harvest.
- The hope for peace was expressed through a discussion of return to place- to the land the forest, to hunting and to farming, and to the pleasures of spiritual life
- While the languages and specific cultural practices of the groups were distinct, the domains of well-being among them were remarkably similar
- All shared a conundrum- one cannot have peace of mind without peace, so that one can return home, to hunt fish and farm. But if one cannot return home, it may not be possible to have peace.
- On the other hand, all groups were able to focus on positive actions that could bring peace of mind as means to wellbeing.
- Among the groups there was a small but group of young people, primarily men, who had been raised in the city, spoke Arabic in preference to their local language, and looked to education, employment and engagement with the outside world. They were interested in living and marrying outside of the traditional structures.
- Both the women's and young men's ideas of well-being and the indicators that operationalized them were well within the norms established in commonly used definitions of psychosocial well-being found in the international peer reviewed literature and included such common ideals as connectedness, social cohesion, self and community efficacy (Bragin et al, 2014). They also related positively to those found in the "capabilities" approach to subjective well-being of Amartya Sen and Martha Nussbaum (Nussbaum, 2003).

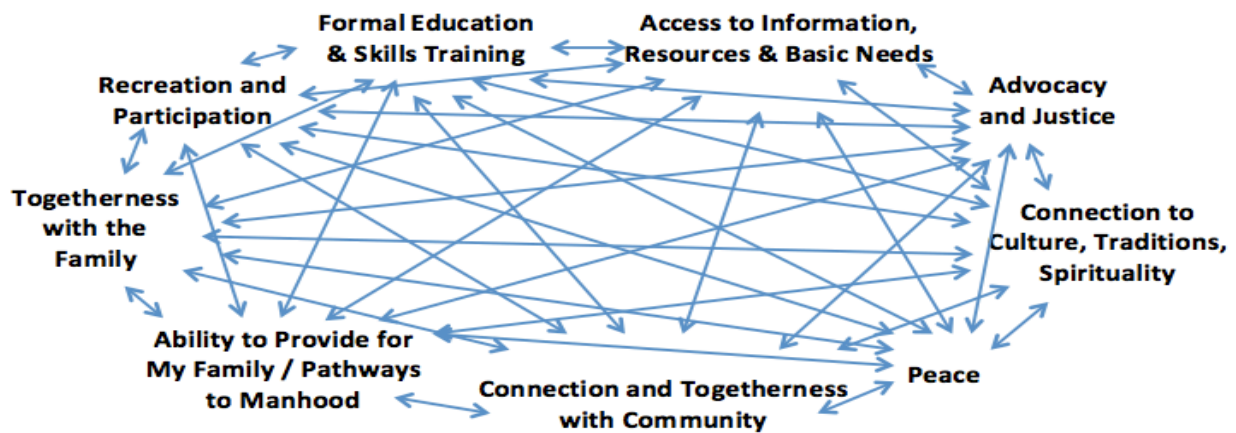
#### KEY FINDINGS ABOUT THE POPULATIONS' VIEW OF PSYCHOSOCIAL WELL-BEING

Women focussed on seven essential domains that represent well-being. We draw them as a "spider" web diagram, because the women saw them as interrelated but also interdependent. The arrows indicate the relationships.



The young men added that as men, they had special roles that were important to manhood, including providing for the family financially and a concern with justice and advocacy. For those who left homes on the farm, pathways to successful manhood were of special concern. Those with formal education, also prioritized such formal education for themselves and their children as a means to a

better life. They also frequently identified opportunities for sports and recreation that they missed from their life before.



#### USING THE KEY FINDINGS TO BEGIN PRACTICAL ACTIONS AT LEVEL ONE OF THE IASC INTERVENTION PYRAMID

One very important step to promote psychological well-being among the residents would be to partner with Camp Management to set up systems that provide that information. Three simple activities could do this, all harmonious with the existing approach of IOM and in fact some being already acted upon by them.

- 1) Providing up-to-date pictorial maps of the PoC done by local art schools, empower local people to act on their behalf and help people to find what they need in a large and overcrowded space. It also helps with idleness among youth as this is work that helps them to become involved with solving camp problems in a very practical way. (Duaman, personal communication)
- 2) Working together with the Camp Management, and again engaging youngsters as volunteers from each ethnolinguistic group, create teams that provide a weekly orientation to the camp for newcomers, whenever possible in their own language. IOM's MHPSS team can supervise the volunteers who work on this. They can take names and locations of people interested in group services.
- 3) IOM's MHPSS team can support Camp Management to expand its consultative procedure to include all ethnolinguistic groups and find a means to ensure that there is no perception of favoritism by assuring all groups that they are welcome to consult with management and inform them on future actions.

#### CREATING AN INDICATOR FRAME FOR IOM AND PROGRAM PARTICIPANTS TO DESIGN, MONITOR AND EVALUATE NEW INTERVENTIONS TOGETHER

The study used the operational definitions that were provided for each of the domains to create an indicator framework. The domains and indicators were validated by a combination of groups who had participated in the original study and people who had not. They used a participatory ranking method to agree to the domains and elements of the indicator frame. This frame can then be

used by program staff and groups of participants to co-create new MHPSS program elements and determine their effectiveness toward improving well-being over time.

Finally, each of the domains can lead to programmatic responses to the fears and concerns of residents of the PoC, at each level of the IASC intervention pyramid. The study concludes with practical ways to utilize the framework to implement programmatic solutions.

## 2. INTRODUCTION

*“If they go to collect all people of X. again to gather and be farmers again, that would be good, we are not the fighting people, we are the farmers. God bless our people, we are agricultural people. When the grandfathers and grandmothers have died, they are supposed to go on with the same life. We honoured them in that place” (Abaya Kresh Man)*

*“In the past people were free, they would sleep outside, telling stories to children, sitting around fire. Elders sat around fire and told children stories. This is how children learned about culture but also good behaviours.” (Abaya Kresh Woman)*

*“Jeg bodo” will come only when peace is achieved, and if peace is not achieved, jeg bodo cannot come.” (Belanda Bor Woman)*

This report discusses the results of an exercise conducted by IOM’s Mental Health and Psychosocial Support Unit to work together with the diverse IDP populations sheltering at the Wau POC to define indicators against which to measure the success of programs that they develop together to improve their well-being and transform their lives, despite the many dangers in the world outside, and the crowded and difficult conditions within the site itself.

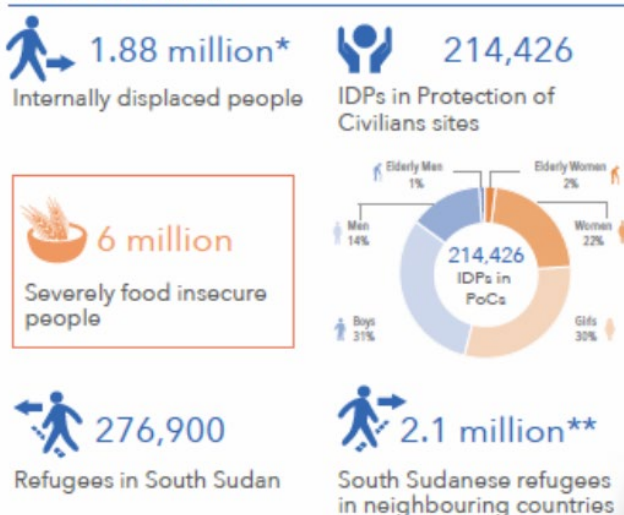
### 2.1. BACKGROUND

South Sudan (SS) has an estimated population of 12.34 million, as of 2015, and is one of the most diverse countries in Africa, with over 60 different major ethnic groups. The majority of its people are Christians, with a Muslim minority, though most Christians actively practice elements of traditional religions at the same time. South Sudan is also the world’s youngest state, and seceded from Sudan on

9<sup>th</sup> of July 2011. However, independence did not bring the desired stability, and conflict has worsened since December 2013. The country has vast and largely untapped natural resources, fueling the conflict, but remains characterized by a subsistence economy, based on pastoralism and a developing agricultural sector (World Bank, 2016).

South Sudan ranked 181<sup>st</sup> out of 188 countries on the UN Human Development Index (HDI) in 2016 (HDI, 2016). The rank of the UN Gender Development Index (GDI), which compares disparities between women and men in several basic dimensions of human development – health, education, employment, life-expectancy and political representation could not be rated in 2016 due to an absence of data (UNDP, 2015). The extreme poverty rate has increased to 65.9 percent (World Bank, 2016). As of 2013, the country’s maternal mortality

#### KEY FIGURES



#### NEEDS AND RESPONSE 2017\*\*\*



Figure 1: OCHA Humanitarian Snapshot, September 2017

rate of 2,054 deaths per 100,000 births was one of the highest in the world (Oxfam Canada, 2013). Most of South Sudan's population grew only one crop during one season, leading to chronic problems with food insecurity prior to independence. The move toward an agricultural economy is yet another source of intergroup conflict. Already, prior to independence, South Sudan was almost wholly dependent on food aid. Inheriting this crisis, the post-independence government struggled to provide basic services to the population.

There are urgent humanitarian needs across South Sudan as a result of multiple and interlocking threats, including armed conflict and inter-communal violence, economic decline, disease and climatic shocks. Across the country, an estimated 2.3 million people have been internally displaced since 15 December 2013, including more than 900,000 children under 18 years of age (OCHA, 2017). The term "PoC sites", or protection of civilian sites, came into use after December 2013 to describe IDPs residing in UNMISS peacekeeping bases for protection (Arenson, 2016). As of November 2016, the UN Mission in South Sudan (UNMISS) estimated that the six Protection of Civilians (PoC) sites were sheltering more than 200,000 internally displaced persons (IDPs), which has now risen to almost 220,000 and the impact of the ongoing refugee crisis is being felt across the region (UNMISS, 2016).

As of July 2016, South Sudan was facing unprecedented levels of food insecurity as nearly 4.8 million people – about 40 percent of the country's population – were recorded to be in urgent need of food assistance (Food and Agriculture Programme of the UN, 2016). Despite the concerted aid efforts by some organizations, the food crisis is deepening. Livelihoods have been and are destroyed by the conflict and there is economic decline, with livestock looted, killed and disease-prone, and crops destroyed or planting delayed due to violence, displacement and unfavorable weather. Nearly one in every three pregnant and lactating women are said to be malnourished (OCHA, 2016).

Since the 2013 conflict broke out, tens of thousands of people have been killed. As has been the case during decades of warfare in South Sudan, political violence is primarily directed at civilians perceived to be sympathizers of the opposing side. Both parties to the conflict have been accused of carrying out gross human rights violations, including summary executions, abductions, torture, and rape of civilians. A recent UN report accuses the government of having "adopted scorched-earth tactics, burning entire villages, killing their inhabitants, destroying crops, and looting livestock" (Cumming-Bruce, 2016).

A peace agreement signed by both parties in August 2015 has made intermittent progress, but faces severe setbacks. Meanwhile, new areas of conflict have erupted in historically stable parts of the country, such as Western Equatoria and Western Bahr el Ghazal states. The unilateral decision to create 28 states by President Kiir has been rejected by the opposition group The Sudan People's Liberation Army in Opposition (SPLA-IO), who insist that the decision is interfering with the peace agreement. Analysts and observers fear the peace agreement could fall apart entirely. It is within this context that the stability of the PoC sites continues to be of great importance (IOM, 2016).

## 2.2. PSYCHOSOCIAL EFFECTS OF THE CURRENT CONFLICT ON THE POC POPULATION

Among the demonstrated effects of armed conflict on those who survive, are psychological and social sequelae that are amongst the factors preventing them from acting on their own behalf (van Ommeren & Wessells, 2007). In light of this finding, the International Office of Migration in South Sudan (IOM SS), has hypothesized that the inclusion of psychosocial interventions in the package of assistance



provided to IDPs and persons (women, youth, elderly, children) affected by armed conflict, would be critical to the restoration of their well-being.

Following the needs assessments commissioned by IOM in June 2015 in Wau PoC site and July 2016 in UNMISS PoC sit respectively, data gathered from direct beneficiaries of the program reflected strong feelings of emotional distress caused directly by the violence and insecurity they experienced in the communities they came from. Distress was reflected at all levels: individual, family and community. The need to rebuild social structures in a “newly built community” was described as an imperative to regain peoples’ sense of “normality” and control over their own situation (IOM, 2016).

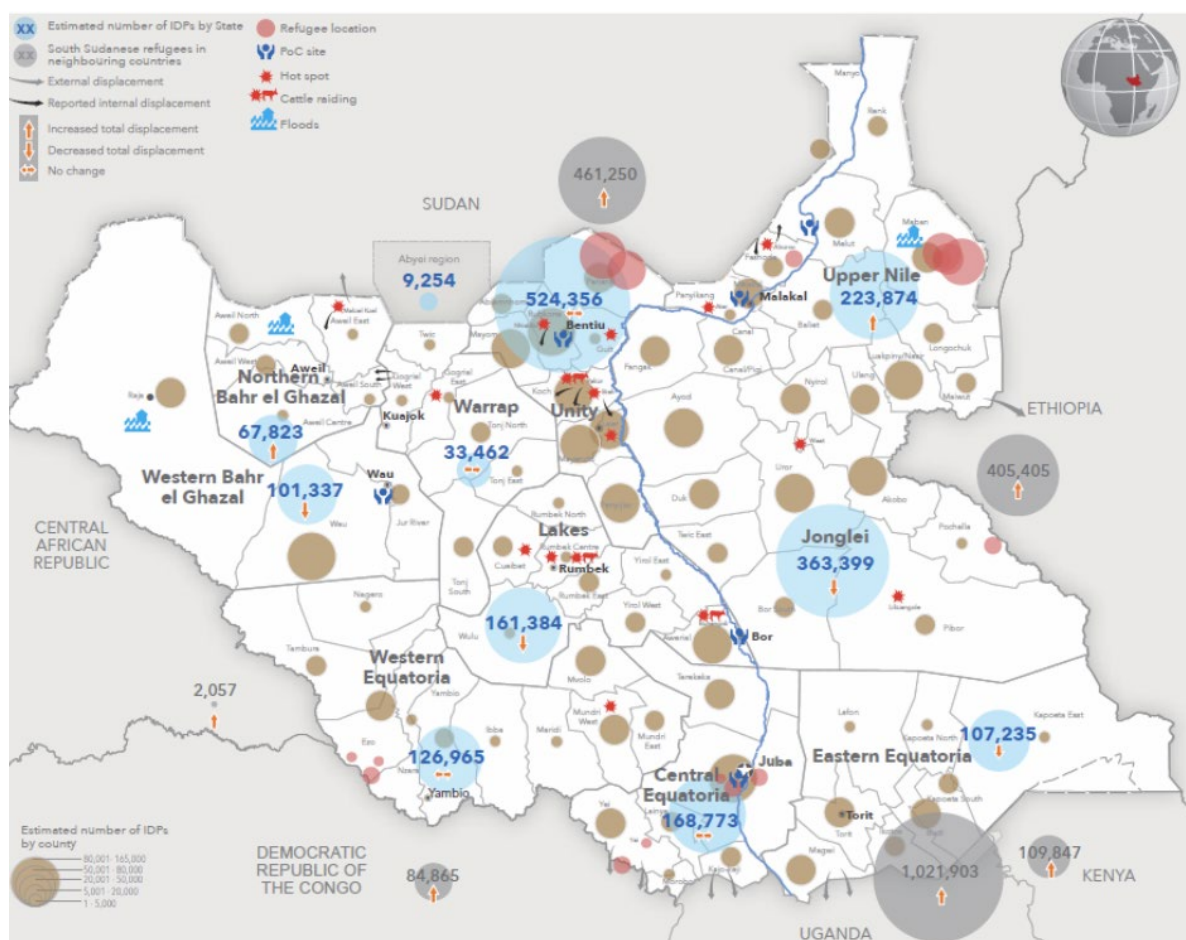


Figure 2: OCHA Humanitarian Snapshot, September 2017

The assessments also revealed distress related to the harsh realities of IDP site/camp life, including deterioration of social structures. Difficulties in camp life, such as insecurity and lack of safety have evolved, as the contexts both inside and outside the sites are also constantly changing. Domestic and communal violence, early marriage with resultant births to young mothers are among the factors within the sites which can lead to an overburden of psychological stress for men and women, breaking down the already overstressed system of care for children and adolescents. Psychosocial needs and mental health problems are directly linked to the unmet basic needs of the targeted population and therefore addressing these issues is crucial to include in strengthening psychosocial well-being of conflict affected and displaced population in South Sudan (Duaman, 2016).

## SOME OF THE SPECIFIC PSYCHOSOCIAL EFFECTS OF THE CONFLICT ON WOMEN, GIRLS, MEN, AND BOYS

A recent Gender Analysis (Oxfam, 2016) revealed that the psychological and social effects of the conflict can be differentiated by gender.

The psychosocial impact of the crisis on women and girls is widespread across various elements of their lives. A number of protection issues mean that women and girls are afraid to leave the camps in order to collect firewood (which they need to sell in order to make an income) for fear of rape or abuse. Unidentified uniformed men have also repeatedly harassed and raped women and girls leaving the sites to travel to markets, water points, and firewood collection areas.

There have been numerous media reports of adolescent girls being forced to marry older men or take part in prostitution in order to provide food and income for their families. Child and forced marriage are particularly widespread as a coping mechanism and nearly half of girls and women between the ages of 15 and 19 are married with some reports of girls as young as 12 being married.

Respondents of the Oxfam study reported that there are low levels of access to menstrual hygiene products, including sanitary pads and suitable underwear. In addition, there is little or no privacy in IDP camps and some settlements in host communities to change, which makes girls and women feel uncomfortable or ashamed. Lack of menstrual hygiene products leads to reduced attendance in school.

Some of the obvious consequences of sexual abuse that have been reported during this conflict include unwanted pregnancies and the risk of contracting sexually transmitted infections (STIs) and HIV/AIDS, as well as double stigma in their communities.

The workload on women both in and outside of the household has also increased due to the crisis, which adds to their productive and reproductive burdens and negatively affects girls' access to school and women's access to other activities (social, economic, leisure, and political), thereby restricting their potential to escape from poverty.

Men are also affected. Men are targeted if they try to reach their lands to hunt, farm, trade or try to find other means to supplement family income. Each side accuses the men of being with the other, and threatens them. Men feel that they are no longer able to perform their societal role as providers for their families:

*'The rainy season is starting, and we are farmers, yet we cannot farm because of our situation. We don't know what to do. I have given up: I feel I am a useless person'* (Oxfam, 2016: FGD, men, Wau State).

Traditionally, male roles in the farming communities include cultivating crops, making houses, keeping the family safe, cutting poles and grass for building, keeping animals, and fishing. During the conflict, these roles have become severely curtailed:

*'We don't go anywhere. We just stay home. We all know the situation, and worry that women will not continue to respect us'* (Oxfam, 2016: FGD, men, Twic East County).

### 2.3. RATIONALE OF THE PARTICIPATORY INDICATOR DEVELOPMENT FOR IOM MHPSS PROGRAMMING IN WAU, SOUTH SUDAN

IOM began to learn about the psychosocial experience of South Sudan's displaced populations from the beginning of its' role in civil war camp management. It started with an assessment commissioned

in 2013, when the population amassed in the Bor PoC was asked to identify their over-arching feelings. More than 80 percent of the displaced persons interviewed expressed negative emotions, including fears and concerns, a general feeling of being emotionally unwell, and uncertainty and confusion about the future. These findings emphasized the need for more attention to be given to psychosocial support in the country's displacement sites.

*“Psychosocial support is about helping individuals, families and communities to develop and maintain their existing coping mechanisms,”* stated Guglielmo Schininá, Head of IOM's Mental Health, Psychosocial Response and Intercultural Communication Section (IOM, 2014). *“It is an approach that can potentiate humanitarian assistance as a whole and ultimately pave the way for dialogue among and between individuals, groups and communities. The underlying emotional impact of conflict on individuals and families is often overlooked,”* said IOM Migration Health Officer Haley E. West. *“Failing to address these psychosocial needs can have a negative impact on communities and be a driver of future conflict”* (IOM, 2014).

The provision of direct Psycho Social Services (PSS) in South Sudan was started by IOM in 2014. After a pilot project in Bor PoC, and needs assessments conducted in the main displacement sites (latest in Wau, in December 2016), IOM expanded direct PSS delivery to Bentiu PoC in June 2015, to Malakal PoC in June 2016, and to Wau PoC and Collective Sites in July 2016.

In 2017, the IOM SS Mental Health and Psychosocial Support (MHPSS) department started to undertake a specialized exercise to develop a population-based understanding of PS well-being and how it can be operationalized in the South Sudan (SS) context, in order to develop meaningful local indicators against which to measure MHPSS program effectiveness.

As emphasized in the IOM tools for ‘Psychosocial Needs Assessment in Emergency Displacement, Early Recovery, and Return’ (Schininá & Nuri, 2010), the MHPSS key programming principles focus on human rights, participation, resilience, normalization of daily life, a community-based approach, capacity building and integrated-multidisciplinary support, and on the rule of Do No Harm, such as avoidance of culturally inappropriate tools, or inappropriate exploration of distressing events. A participatory approach to indicator development greatly supports the mainstreaming of MHPSS interventions among all sections of humanitarian interventions and avoids malpractices in the field.

## 2.4. SCOPE OF WORK

At the point of contracting the participatory PS well-being indicator development in June 2017, IOM SS was aware of not having a systematic approach for monitoring and evaluating psychosocial programs. It also lacked sufficient and culturally sensitive standards and criteria for determining what works and how and why things work in different situations and contexts. Such information and knowledge are deemed critical for learning and for identifying best practices of high-quality psychosocial programming, while continuing to build the capacity of national staff and local communities (IASC, 2007).

Furthermore, neither systematic efforts to grasp understanding of psychosocial well-being as conceived and defined by the targeted groups of the program, nor the development of indicators by which to measure the effectiveness of the psychosocial programs, had been undertaken (IOM, May 2017).



The scope of this participatory study includes development of an understanding of psychosocial well-being among two specific target groups in Wau, as defined by the target groups themselves, in their own language and on their own terms. This builds the base to establish indicators by which to measure the effectiveness of psychosocial programs developed for their benefit. The IOM selected IDP target groups included:

- Conflict affected women (aged 18 to 35; and 35 and above);
- Young male adults (aged 18 to 35), in South Sudan

### 3. METHODOLOGY

The SEE\_PET for participatory PS well-being indicator development empowers program participants in a rigorous and consistent bottom-up process to describe specific indicators of their PS well-being that enables them to evaluate the effectiveness of psychosocial programs designed for their benefit. For a successful implementation of the SEE\_PET, it is a precondition to take into consideration and be willing to apply the participation of local affected populations in all aspects of humanitarian response. This is one of the six core principles of MHPSS during emergency response (IASC, 2017, p 5).

The approach is a qualitative, phenomenological method where two methodological approaches were adapted from literature: The Stepwise Ethnographic Exploration (Nagpal & Sell, 1985), and aspects of the Participatory Ranking Method (Stark, Ager, Wessells, & Boothby, 2009). These two methods were combined to create a participatory, qualitative tool using similar approach used successfully in other development and emergency contexts to develop indicators of PS well-being. In sub-Saharan African emergency to development contexts, the tool has been successfully applied (Bragin, Onta, Taaka, Nzeyimana, & Eibs, 2014) in Northern Uganda and Burundi in the framework of a CARE Women's Empowerment Programme.

The basic understanding of this participatory approach is, that culture, environment, gender, age, and socio-economic factors all impact how individuals and societies understand well-being, and cannot be imposed by outsiders, if the measures are to be seen as valid (Bracken, 1998; Honwana 1998, Wessells 1999). Measurement of effectiveness must consider the constructs that are meaningful to the society in which they are being measured in order to evaluate effectiveness (Honwana 1998; 1999; Wessells, 1999). There is a danger of mistaking the reliability of measures for their validity (Bracken, 1998).

The literature indicates that while psychosocial work in areas of armed conflict has been seen as a "best practice" intervention, evidence of the precise effectiveness of such interventions remains thin (Ager, Stark, Akesson, & Boothby, 2010). In order to develop that body of evidence, researchers have recommended that it is necessary to define and operationalize standards of psychological and social well-being for affected people in their cultural and social context (Bragin, 2005; Ager, Boothby & Wessells, 2007; Hobfoll, et. al, 2007).

Such studies have started with children and adolescents and some methodological advances have been made. The participatory and free ranking methods have had success in developing indicators of well-being for children in diverse cultural and economic situations, during and after armed conflict, including in the Acholi Sub-Region of Northern Uganda (Ager, Stark and Akesson, et al, 2011; Annan and Blattman 2006). There have been some studies of women's well-being in areas of armed conflict that have focused exclusively on the negative effects of the conflict, and also to the many hardships that women face (Horn, 2013).

There have also been studies of PS well-being in adults that begin to allow for positive states to be explored. A particularly promising approach is the Subjective Well-being Index which uses a “stepwise ethnographic exploration” as a method of choice (Sell & Nagpal, 1992). This approach has been used in a broader Women’s Empowerment Program in the post conflict regions of Northern Uganda, Burundi and Nepal (Bragin, et. Al., 2014).

There remains a paucity of literature regarding population-based perceptions of wellness and psychosocial well-being among Southern Sudan adult women and male youth in the conflict period. A thorough search of EBSCO, Google Scholar, Sage Journals, and JSTOR yielded a number of scholarly articles which addressed the unique experiences of girls and women during captivity and the reintegration process, focusing largely on responses to trauma in contrast to well-being.

However, until 2017, no specific studies have been conducted that ask adult women and male youth of Southern Sudan to define psychosocial well-being in their own language and on their own terms. Since this is considered a key question to measure the effectiveness of psychosocial programs for a population (Ager, Boothby, & Wessells, 2007), and in view of the fact that psychosocial interventions are hypothesized as necessary to support engagement in the peace process, IOM is undertaking the effort to study this phenomenon.

This study is significant as it is the first to ask the affected population to define their concept of psychosocial well-being, and to relate the factors necessary to attain this state. Many studies have presented the harm that the people have experienced because of war, viewing them as objects of history. This study tries to engage the affected population in the analysis and solutions, therefore paving the way for a more effective program that is designed to improve women’s and male youth’s psychosocial well-being in the region.

The highly participatory method consists of a mixture of desk review, semi-structured key informant interviews (KIIs), and a series of Focus Group Discussions (FGDs). A phenomenological approach is utilized to begin to develop a definition for the field. The study team has been comprised by multi-disciplinary and international members, and additional IOM staff participating in the field phases for data gathering, coding and translation. Solid gender and diversity awareness as well as a sound understanding of diversity issues (e.g. ethnicity, language, religion, age, power, socio-economic conditions) and their intersections, are of paramount importance when applying the SEE\_PET.

### 3.1. SITE AND PARTICIPANTS

#### PROTECTION OF CIVILIANS CAMP (POC) AND COLLECTIVE SITES IN WAU

Despite the best efforts of humanitarians, conditions in the PoC sites continue to be below minimum humanitarian standards (e.g. SPHERE), and people seeking safety in the sites continue to face restrictions on their ability to move freely. As of October 2017, the UN Mission in South Sudan (UNMISS) reported that the six Protection of Civilians (PoC) sites were sheltering more than 214,000

internally displaced persons (IDPs), there are more than 2.1 million South Sudanese refugees in neighboring countries, and the impact of the ongoing refugee crisis is being felt across the region.<sup>1</sup>

Wau PoC is one of them, and has special features being different from other PoCs in South Sudan, for example such as Bentiu. In Bentiu, as the vast majority (almost 100%) of the camp population is ethnically Nuer, who are pastoralists, not tied to place as much as their cattle. The IDP population within the Wau PoC is composed almost exclusively of farmers (close to 100%), and the camp population is multiethnic in its composition. The field teams were able to reach out to 21 different ethnic groups throughout the FGDs and KIs and through this outreach were able to learn about the commonality of farming and related occupations as the common thread.

WAU POC – AGE COMPOSITION, ETHNIC DIVERSITY, AND CULTURAL TRADITIONS OF IDP POPULATION

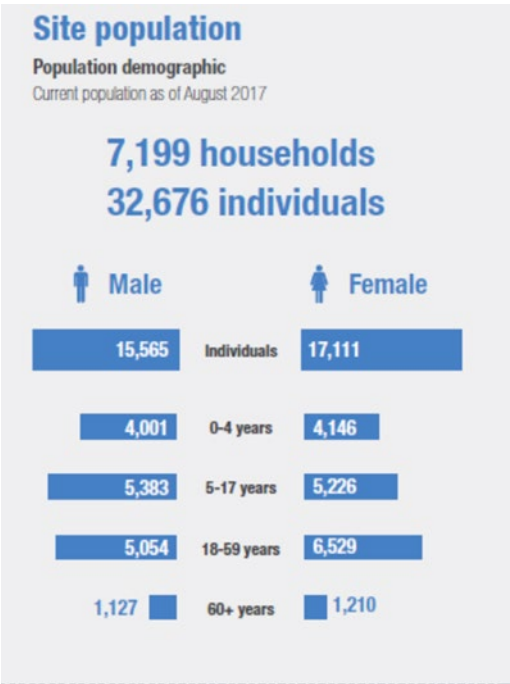


Figure 3: Camp Management - Site Profile for Wau PoC, August 2017

Wau is located in the province of Western Bahr el-Ghazal. A fertile area where many people are able to engage in both agriculture and hunting. Being an important center, the town was also known for a history of participation in the slave trade fueling internal conflict between ethnolinguistic groups over the centuries and up to the recent history. After South Sudan was divided into 28 federated states in 2015, the newly constituted Wau State was divided into eight counties. The capital of Wau State is the city of Wau, being the second largest city in the country with an estimated population of 151,320 people in 2008.

In July 2016, violence erupted in Wau. The spread of violence to Western Bahr el Ghazal – a mainly agricultural region that was spared during much of the conflict – erupted only two months after the transitional government of President Salva Kiir (an ethnic Dinka) and rebel leader Riek Machar (Nuer) had been formed.

The site profile published by Camp Coordination and Camp Management for August 2017 states, that:

*“Wau PoC area adjacent to UNMISS was established in June 2016, following Site location violence in and around Wau town, making it the most recently established PoC in South Sudan. It is also the most congested PoC in the country, with registered population of 39,165 IDPs sheltering on just 200,000 m2 of land.”* The pre-displacement areas of the camp population in August 2017 were reported with 94% being from Wau, 2% from Raja and 4% from other areas.

The overall age composition of the IDP camp population in August 2017 was 57.4% children (0-17 years old), 35.4% adults (18 to 59 years old). 7.2% were elders with 60+ years of age. 52% were female versus 48% of male IDPs.

An important feature is the high level of ethnic diversity within the PoC. During the field phases I and II, the data collection teams on the ground met with a total of 21 different ethno-linguistic groups, including representatives of the Abaya (Kresh), Azande, Bai, Banda, Belanda Bor, Belanda Viri, Bari, Dinka, Bongo, Forgee, Luo (Jur Chol), Madi, Ndogo, Pari, Saat, Sere, Shilluk, Yulu; Darfur, Indri, Kara from Raja.

Ethnicity is more than skin color, physical characteristics, language, or songs, and traditional dance. It is a complex composite system of values, institutions, and patterns of behavior, representing a people's historical experience, aspirations, and world view. Ethnicity and culture give peoples their sense of direction or purpose, and are thus intrinsically interconnected with their sense of worthiness and well-being. Therefore, ethnicity impacts in many ways on the PS well-being of the IDP population of Wau.

The different ethno-linguistic groups show many commonalities such as being agriculturists, farming together, being structured in (patri)-clans and also being physically located in their clan's lands. A woman normally changes residence from her paternal clan to her husband's clan, once married. The main important social group the IDP groups are connected to within their socio-linguistic groups is the clan. This is where they find protection, traditional justice and reconciliation mechanisms, traditional healing, marriage patterns and social rituals – such as different “rites de passage” (Turner, 2005).

These include passing from childhood to adulthood (e.g. by scaring, circumcision, etc.), marriage costumes, rituals when a child is born (e.g. placing the placenta at the back door, left side for girls and right side for boys, and planting seeds into it<sup>2</sup>), celebrating the communal harvest and fertility at first full moon in December together with the community, specific drums, drumming rhythms and traditional dances supporting the indigenous identity, locating symbolic spiritual support both of ancestors, and deities in the lands themselves. This practice of locating traditional religious practices related to nature and fertility, and the homes of the ancestors themselves at specific places is an important feature connected with communal well-being. For these farming communities, who practice traditional religions along with Christianity and in some cases, Islam, it is essential to be close to the land and the ancestral spirits located there in order to be together to give thanks for the lands' bounty and to insure future well-being for themselves and their children.

One of the numerous examples of this connectedness came up during validating the Domain “Peace” in an FGD of Abaya women<sup>3</sup>:

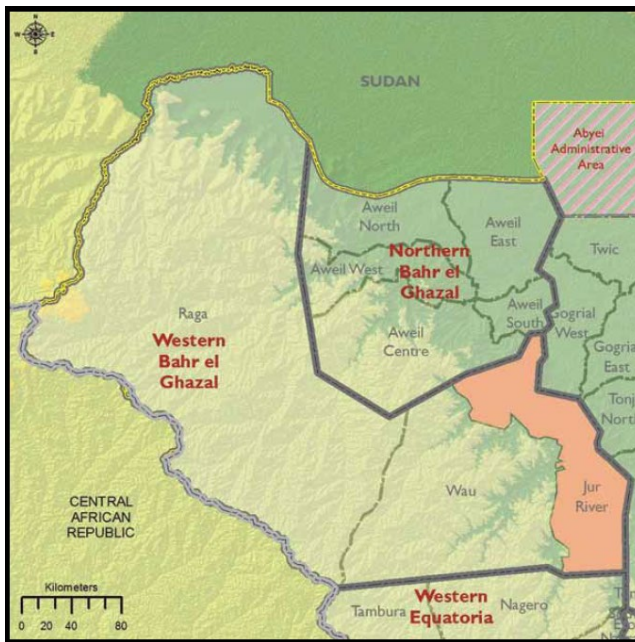
*“Before, at the end of the year, we had the celebrations and now (in the PoC) we cannot do them. Now the spirits are not happy and bring the crisis.”* The facilitator asked - *“Could you do that here, too, in the PoC, or are there special places where you do this?”* The Abaya women explained, that there is one person in the family doing the “celebration for the hoe”, For this, they need the special tree of the ancestors in the forest and one person is selected to perform the ritual. They elaborate fabrics from this specific tree for protection of the family. To do this ritual, the others follow the person in charge, who is selected by the aunties - she is chosen

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<sup>2</sup> Mentioned in KIs with birth attendant in IOM clinic, and in several FGDs as an important element after giving birth to a child.

<sup>3</sup> Focus Group Discussions, October 20, 2017

from the side of the mothers. *“She is the fertility and the seed of the land”*.<sup>4</sup> (FGD, October 20, 2017).



**Figure 4:** Map from IOM Village Assessment Survey Report, Western Bahr El Ghazal 2012-2013.

Differences between the groups include the fact that each ethnic group speaks its own indigenous language. The regional common second language is Local Arabic. This language is spoken more easily by town dwellers or people who travelled more frequently to Wau, whether students of the universities and secondary schools, who came from all over SS, or those farmers who sell their rich agricultural products, or people doing other forms of trade with the diversity of local products on the markets. The IDPs who arrived in Wau PoC after the April 2017 crisis, are more rural and seemingly less able to express themselves in the Local Arabic, especially those from Raja.

When participants from 14 different ethnolinguistic groups were asked at the Initial Workshop, whom people consult or go

to for their PS well-being, all of them (except one, Forge) answered that they go to the traditional healers. During field work, data collected showed that there are many traditional healers within the PoC and the collective sites, and that they do have specific specialties which they are treating with their healing techniques. They are frequented and consulted by the people, from within and from outside of the PoC premises. They are healing physical pains, such as bones and these specialists are even consulted by medical doctors for their excellent skills (KII, IOM, October 23<sup>rd</sup>, 2017). Others are specialists for healing a number of psychosocial and mental problems. The traditional healers stated they carefully assess each patients' problem, and they also refer them to the IOM clinic if they see that there is a better chance of healing the specific issue for the patient there. This is not the case vice-versa (KII, October 17, 2017).

#### BASIC CONDITIONS AND RECENT DEVELOPMENTS IN WAU POC

Camp Management confirmed information about the conditions in the camp in an interview on Sept. 18, 2017. They stated that the actual density of the PoC population is a major concern. The most recent violent clashes in April of 2017 (referred to as *“the incident”*) had led to a massive influx of approximately 10,000 (Ten Thousand) persons within only ten days:

*“In March IOM did the latest biometric registration, the camp population then was at 25,000. When this process was finished, the April crisis came and within 10 days, 10,000 people arrived – and they were all sitting under the trees. So, IOM built shelters for 7,000 people in one week (communal shelters) – this was still before the rain came.*

<sup>4</sup> Focus Group Discussions October 20, 2017

*In the newly constructed shelters there are 60 people in one shelter (not SPHERE standards); a main problem is that there is no space to expand (zones A, B, C). Recently IOM rebuilt all shelters in zone B, which raised lot of questions, doing the best they were able to do given the constraints. The people understand that it is temporary situation, they have understood that IOM had to make it work, and it is very specific in Wau. Women do have a great role in that.*

It was stated that for site planning, there had been a participatory system in place, where formally elected camp leaders are participating. There is lot of dialogue on how to work together, and Wau is perceived to be very special, as the population is cooperative. However, this system is challenged as IDPs are coming to the camp on a daily basis, often from far away, and from ethnolinguistic groups not yet represented.

Camp management provided information on basic services available to all, even newcomers:

- All receive medical care for free, the access to the clinic is free
- All those with severe malnourishment are treated directly without registration cards
- The most vulnerable get plastic sheets (for shelter) again without registration cards
- Overall there is increased access to water, garbage collection, and security









Priority needs identified by camp management in August 2017 were (Site Profile, August 2017):

- Relocation of IDPs into new extension sites
- Registration of new arrivals
- Installation of perimeter lights

Wau PoC, as well as the Collective Sites in Wau town - such as “Cathedral”, or nearby locations such as “Locoloco” are open, unlike other PoCs such as in Bentiu or Malakal. This means that the IDP population is thought to leave the PoC during the day, go to work, and come back in the evenings, latest at the dusk-to dawn curfew, which lasts from 6 p.m. to 6 a.m. in the morning, to ensure protection by the UN peacekeeping forces. However, as most of the IDPs are farmers and their farming lands are too far away to reach without security issues, this fact impedes their “normal” daily subsistence activities.

Figure 5: Camp Management - Wau PoC Site Profile, August 2017



Sector overview					
Sector	Indicator	Target	Achieved		Implementing Agencies
 <b>CCCM</b>	Land area per person	30m <sup>2</sup>	6.1m <sup>2</sup>	●	IOM
 <b>Shelter/NFI</b>	% of IDPs covered with non-food items	100%	100%	●	IOM
	Average floor area/person	>3.5m <sup>2</sup>	-	○	
 <b>WASH</b>	Water availability (liters per person per day)	>15	10.6	●	IOM
	# people per water tap	<250	164	●	IOM
	# people per latrine	<50	43	●	Oxfam, UNICEF
	# people per shower	<100	139	●	Oxfam, UNICEF
 <b>Education</b>	Students to teacher ratio	<60:1	90:1	●	UNICEF, War Child Canada, Peace Corps
	% of enrollment in primary school	100%	30%	●	
 <b>Food/Livelihood</b>	% of household receiving food ration	100%	100%	●	ACTED, WFP
 <b>Health</b>	Mortality below 5 years of age	<2	0%	●	IMC, IOM, UNICEF, WHO
	Mortality above 5 years of age	<2	0%	●	
 <b>Nutrition</b>	% of SAM prevalence below 5 years of age (by MUAC)	<2%	-	○	Johanniter
	% of GAM prevalence below 5 years of age (by MUAC)	<10%	-	○	
 <b>Protection</b>	% of general protection cases identified and referred	100%	83%	●	UNHCR, WDG, IOM, IMC
	# people with specific needs identified and assisted	-	1,561	○	UNHCR, WDG, IOM, IMC
<b>GBV</b>	People reached with GBV prevention/response messages	-	10,694	○	UNFPA, IMC
<b>Child Protection</b>	Missing and unaccompanied children identified/assisted	-	35	○	UNICEF, Hold the Child

● Target reached     
 ● Target more than 50% reached     
 ● Target less than 50% reached

According to field data, the recent months before the field research have seen an influx of IDPs coming from several days or weeks' walk away seeking refuge from the escalation of the conflict. These new arrivals within the IDP camp were not registered but had experienced the loss of family members, exposure to life threatening danger, and suffering extreme psychosocial distress. Additional psychosocial distress comes from leaving behind their homes and feeling unable to cultivate or hunt.

Due to their late arrival, they are not appropriately represented in the formal camp management structure that has led to difficult access to full registration and to humanitarian goods distributed to the IDP population. Many women in FGDs stated their distress came from having to feed many children, often not their own, and the difficulty to survive once resources had come to an end. Many reported that they were selling their last pieces of clothes to purchase food for themselves and the children. As most of the IDP population are subsistence farmers and cannot farm, they have no financial means for basic needs. Nevertheless, most of the people were eager to find solutions including the start of small-scale income generating activities to ensure survival.

This overall situation has evidently created more unexpected stressors on the camp and its management.

### 3.2. RECRUITMENT AND SAMPLING

The international consultant team recruited by IOM, was composed by the principal investigator, Prof. Martha Bragin, who acts as the main investigator, the psycho-social expert Janepher Taaka and the social and cultural anthropologist, Barbara Kühhas, who specializes in gender and diversity issues in and after conflicts.

#### 3.2.1. COMPOSITION OF FIELD TEAMS FOR DATA COLLECTION

The externally recruited team was complemented with IOM international specialists under the leadership of Andrea Paiato (Programme Manager – MHPSS, IOM South Sudan): the Wau IOM MHPSS team leader Elaine Joyce Duaman being the MHPSS Specialist of the Unit, the M&E specialist Asel Myrzabekova (IOM SS, Juba); and the IOM psychosocial expert consultant on Mindfulness Paula Andrea Ramirez Diazgranados.

The international team was joined by the local IOM MHPSS team of Wau and its locally hired volunteers, including the interpreters' team: Carmella Mundu, Atanasio Alfonse and Christo Joseph Stephen for Local Arabic and Azande; Natalina Dimo, Suzan Anthony Sabino and Clement Moruba Bilal for Belanda Viri; Veronica Luppó Ucin, Karlo Mariano Weri, Bernard Bilal and Coleta Aku Satro for Belanda Bor; Santo Mawien Majok, Simon Uchu Awet and Victoria Dominic Deng for Luo (Jur Chol); and Patrice Andrea Mukuju and Natalina Justo Lemrogo for Abaya (Kresh).

Two data collection teams were formed for field work: Each data collection team had the main tasks of facilitating Focus Groups Discussions (FGDs) and conducting semi-structured Key Informant Interviews (KIIs). Depending on their capacity, each team consisted of at least three persons (e.g. an interviewer/facilitator, note-taker, interpreter). In several occasions, two interpreters were used for the FGDs, to assure highest quality of interpretation.

The lead field team member was responsible for compiling all data throughout the two field phases and to share the transcribed datasets with the analyst team headed by the principal investigator. Special attention was given to a solid data storage system and to ensure the confidentiality of the dataset.

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### 3.2.2. SAMPLING OF FOCUS GROUPS PARTICIPANTS

In order to set up the FGDs for field phase I, IOM was asked to approach the traditional leaders in advance, represented in the WAU PoC. The goal was to explain the purpose of the study to them, and to ask for preselecting participants of the FGDs, or for Key Informant Interviewees (KII). The sampling of the FGDs, was based on the following parameters:

- Women (18 years and above)
- Younger males (18 to 35 years)
- Displaced population - mix of old residents (since 2016) and new comers (after April 2017).

Participants were recruited from among program participants who were over 18 years of age and had already been included in IOM PSS programming or newcomers who were eligible for future inclusion in such a program. The decision for this variable was left up to IOM ahead of the field phase and decided together with the consultant team in the field.

The female and male FGDs included specific groups of vulnerable persons chosen from the IDP population. Categories suggested were:

- Widowed persons, single heads of household, whether male or female
- Survivors of (S)GBV
- Survivors of recent violent attacks
- Persons who had lost close family members in the conflict
- Ex-combatants
- Non-combatants
- Disabled persons and persons recently disabled as a result of conflict
- Inclusion of educated people, as well as of those who were not
- Social segments who may have been privileged prior to the conflict, and the very poor.



An essential requirement was to seek out representatives of as many ethnolinguistic groups as possible so that the message that IOM was there for all residents could be conveyed and so that all affected groups could be part of any future programming.

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### 3.2.3. LIMITATIONS

During the inception phase, the consultant team could not get accurate information about the real multi-ethnic composition of Wau PoC IDP population, as only four different ethno-linguistic groups, but not the existing 21, were mentioned for sampling. Due to security issues, the final decision where to work was taken only one-week before the start of the field phase I. The options were the PoC of Bentiu (100% Nuer population), or Wau (highly multi-ethnic composition). Therefore, the sampling along the ethno-linguistic composition of the IDP population in Wau faced several limitations on the ground during field phase I and field phase II. Also, for some of the languages no interpreters for English were available.

Another fact was, that seemingly the “new-comers”, IDPs who arrived in Wau PoC after the latest outbreaks of violence in April 2017, and after the latest biometric registration had been undertaken, seemed to be “invisible”. Those reached in FGDs stated being left out of distribution, as they were not registered, they also had more difficulties communicating in Local Arabic which is the common second language spoken in the region, and seemed to have no elected representation in the PoC which could help them to easily access information and services. As they were not (yet) part of IOM programming, they were also only represented on a very low level in the sample for FGDs.

There was a pronounced difference between “old residents” (since 2016) from Wau urban area, and the “new residents” (arrivals after April 2017) who came from as far as Raja and were mainly a rural population. Unfortunately, the FGD with traditional healers could not be organized by IOM MHPSS.

For Field Phase II, when data validation took place, the consultant team asked for a mixture of FDGs and participants with 1/3 of “new” and 2/3 of “old” participants, meaning person that had already participated in the FGDs of Field Phase I. The reality on the ground brought a mix of 27% “old” participants versus 73% “new” participants, which led to an even more stable validation of the domains and sub-domains elaborated during coding.

Beyond the scope of this study was an investigation into the specific needs of and resources for the seriously and persistently mentally ill. The medical team of IOM noted the presence of such people, who may be treated with medications but do not take them. A small and targeted study is recommended to develop a specific support structure for them that can allow for modern medical intervention, culturally appropriate support services, and their integration into more communal and family MHPSS activities.

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### 3.2.4. CHARACTERISTICS AND RELEVANCE OF THE FGD SAMPLE, FIELD PHASES I AND II

In Field Phase I from 11<sup>th</sup> to 24<sup>th</sup> of September 2017, the two field data collection teams reached out to a total 349 persons in 23 Focus Group Discussions, which were held in six main indigenous languages Belanda Viri, Belanda Bor, Ndogo, Abaya (Kresh), Luo (Jur Chol), and Azande plus in Local Arabic (mixed language groups included representatives of Yulu, Banda, Bai, Dinka, Sere, and others).

FGD #	# of person s	Ethnic groups	male youth	female young	female elder	female mixed	date
1	16	Balanda Viri				X	15.09.2017
2	16	Balanda Viri		X			16.09.2017
3	17	Balanda Viri			X		16.09.2017
4	15	Balanda Viri	X				16.09.2017
5	19	Balanda Bor			X		17.09.2017
6	16	Belanda Bor		X			17.09.2017
7	15	Belanda Bor	X				17.09.2017
8	13	Ndogo			X		18.09.2017
9	10	Abaya/kresh	X				19.09.2017
10	14	Luo	X				19.09.2017
11	14	Zande				X	19.09.2017
12	23	Luo (Jur Chol)				X	19.09.2017
13	17	Yulu, Banda, Bai...			X		20.09.2017
14	13	Luo	X				20.09.2017
15	18	Luo			X		20.09.2017
16	10	Mixed youth	X				20.09.2017
17	13	Mixed women				X	20.09.2017
18	17	Belanda Viri		X			21.09.2017
19	22	Abaya Kresh			X		21.09.2017
20	11	Belanda Viri	X				21.09.2017
21	17	Abaya/Kresh		X			21.09.2017
22	17	Abaya/Kresh			X		19.09.2017
23	6	Kresh	X				21.09.2017
<b>TOTAL</b>	<b>349</b>		<b>94</b>	<b>66</b>	<b>123</b>	<b>66</b>	

In field phase II from 16<sup>th</sup> to 28<sup>th</sup> of October 2017, the two data collection field teams could reach a total of 369 participants in 23 FGDs. Those were consulted for validation and fine-tuning of the analyzed data of field phase I.

Out of those participants, 98 persons had already participated in round one, and 269 were new to the process. Six major local languages were used in interpretation and 21 different ethno-linguistic groups were reached in the mixed groups by using local Arabic.

FGD #	Ethnic groups	# of per.	old part.	new part.	male youth	fem. young	fem. elder	mixed	date
1	Banda	17		17	5	12		X m/f	19.10.2017
2	Belanda Bor	15	5	10			X		19.10.2017
3	Belanda Bor	14	5	10				X (f)	19.10.2017
4	Azande	12	3	9	9	3		X m/f	19.10.2017
5	Belanda Viri	12	5	8	X				19.10.2017
6	Abaya	17	4	13		X			20.10.2017
7	Luo	20	6	14		X			20.10.2017

8	Abaya	20	5	15				X f	20.10.2017
9	Luo	10	5	5	X				20.10.2017
10	Local Arabic	21	3	18		X			21.10.2017
11	Belanda Viri	12	9	3	X				21.10.2017
12	Belanda Viri	21	12	9				X f	21.10.2017
13	Local Arabic	17		17	X				21.10.2017
14	Belanda Viri	21	1	20		X			21.10.2017
15	Local Arabic	12	3	9	X				22.10.2017
16	Abaya	18	12	6			X		22.10.2017
17	Abaya	8	4	4				X f	22.10.2017
18	Luo	11	4	7	X				23.10.2017
19	Local Arabic	17	2	15				X f	23.10.2017
20	Luo	17		17				X f	23.10.2017
21	Local Arabic	15	2	11	X				23.10.2017
22	Local Arabic	20	4	16			X		24.10.2017
23	Local Arabic	20	4	16		X			24.10.2017
<b>TOTAL</b>		<b>367</b>	<b>98</b>	<b>269</b>	<b>103</b>	<b>114</b>	<b>53</b>	<b>97</b>	

### 3.2.5. ROBUSTNESS OF DATA: CONFIDENCE LEVELS AND MARGIN OF ERROR

The number of FGDs held and IDPs reached lead to a very robust data set for this participatory M&E exercise. Although the qualitative SEE\_PET methodology is not aiming at statistical relevance, as emergency contexts often do not allow for extensive research, in this case the data are representative<sup>5</sup>.

Adult population	male	female	Total
18 to 69	<b>5.054</b>	6.529	11.583
70+	1.127	1.210	2.337
Total	6.181	<b>7.739</b>	<b>13.920</b>

Considering that only persons over 18 years of age took part, the following levels of confidence/margins of error of data can be deducted, based on the IDP population statistics from IOM (Camp Management, August 2017):

Field phase I:

- Male: The confidence level of data is by 95%<sup>6</sup> with the margin of error close to 10% (reached with 95 respondents in this age group)
- Female: The confidence level is 99% with less than 10% of margin of error for women (would have been reached with 163 respondents, the team reached 255)

<sup>5</sup> Calculations based on sample size calculation for level of confidence accessed and used on 17<sup>th</sup> of November 2017 <https://www.surveymonkey.com/mp/sample-size-calculator/> For males the group 18-69 is the basis for calculation, for women, all age groups from 18+ are basis for calculation.

<sup>6</sup> The confidence level shows the probability that the sample accurately reflects accurately the attitudes of the population. Industry standards are 95%. The margin of error is the range (measured as a percentage, that the population responses may deviate from the sample's).

Field phase II:

- Male: The confidence level of data is by 95%<sup>7</sup> with a margin of error of 10% (with 103 respondents in this age group)
- Female: The confidence level is 99% with less than 10% of margin of error for women (would have been reached with 163 respondents, the team reached 269)

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### 3.2.6. KIIS FOR DATA TRIANGULATION

During Field Phases I and II, the field teams talked to 19 key informants. Those included teachers and midwives working in the PoC, a medical doctor working in an IOM clinic, a traditional birth attendant, religious leaders such as a Catholic priest and a Muslim Imam living in the PoC, traditional leaders of different ethnic groups, and members of minority ethnic groups and “new arrivals”.

Others included individuals involved in local governmental administration such as the Director General (DG) for Gender and Social Welfare, as well as the DG for Education of Wau. All the interviews were transcribed accordingly and used for data triangulation during analysis.

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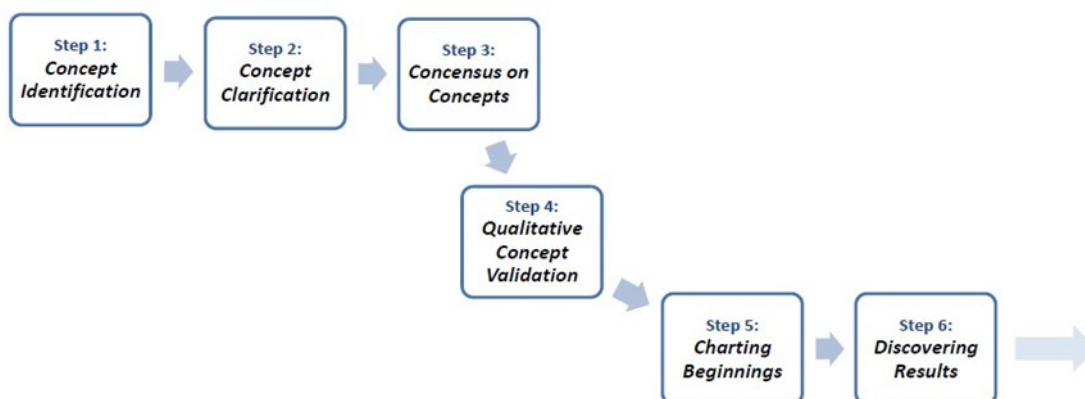
<sup>7</sup> The confidence level shows the probability that the sample accurately reflects accurately the attitudes of the population. Industry standards are 95%. The margin of error is the range (measured as a percentage, that the population responses may deviate from the sample's.

### 3.3. THE SEE\_PET: THE SIX STEPS OF STEPWISE ETHNOGRAPHIC EXPLORATION AND PARTICIPATORY EVALUATION TOOL

The SEE\_PET for participatory PS well-being indicator development empowers program participants in a rigorous and consistent bottom-up process to describe specific indicators of their PS well-being that enables them to evaluate the effectiveness of psychosocial programs designed for their benefit. The SEE\_PET is a qualitative, phenomenological method, where two methodological approaches were adapted from academic literature. These include:

- The Stepwise Ethnographic Exploration (SEE) (Nagpal & Sell, 1985), and aspects of the
- Participatory Ranking Method (Stark et al., 2009).

These methods were combined into a participatory, qualitative tool, as they had been used successfully to develop indicators of PS well-being in other development and emergency contexts. The steps move from identifying the concept – by helping participants to understand and agree upon the words that describe PS well-being – to developing indicators for a process of program M & E that is owned by program participants.



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#### 3.3.1. STEPWISE ETHNOGRAPHIC EXPLORATION

The first four steps are part of the Stepwise Ethnographic Exploration (SEE) process:

1. Concept Identification
2. Concept Clarification
3. Consensus on Concepts through coding
4. Qualitative Concept Validation through member checking

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#### 3.3.2. PARTICIPATORY RANKING METHOD

The final two steps use information gathered in steps 1-4 to create the Participatory Evaluation Tool (PET):

5. Charting beginnings – chart definitions of PS well-being as a base against which to measure progress (M & E framework, baseline)
6. Discovering results –record progress and change course when needed (Monitoring)

In chapter 3.2 of the Participatory Tool (PET), the methodological steps 1-4 are described regarding their implementation in the field. The analysis is presented under chapter 4. *Main Findings and*

*Conclusions. Step 5: Development of indicator framework* is under Chapter 6, and *Step 6. Discovering results* describes the indicator framework under Chapter 6.1.

### 3.4. STEP 1: CONCEPT IDENTIFICATION (FIELD PHASE I)

Concept identification is the process of identifying the concept to be measured in the respective social and cultural context. In this case it was to learn from important community leaders of the IDPs in Wau, the members of IOM who are conducting the MHPSS program, and the members of the field team conducting the first step of the SEE\_PET, to understand from their perspective what “psychosocial well-being” and psychosocial programs mean. This step helped to ensure that everyone involved had a common understanding of “psychosocial well-being”.

#### 3.4.1. THE INITIAL WORKSHOP, 13TH-14TH OF SEPTEMBER:



Figure 6: Workshop Participants at the Initial Workshop in Wau, 13th and 14th of September 2017

The participatory SEE\_PET process started with the “Initial Workshop”. Forty-eight participants representing community leaders of Wau, knowledgeable practitioners and interested leadership from IOM, as well as all members of the team who collected the data in the field, took part. All in all, 14 different ethnic groups with male and female representatives, and international staff from 5 countries took part actively.<sup>8</sup>

This workshop had two major goals:

1. To introduce the SEE\_PET process of learning about how participants in the target groups understand the question at hand, and how their perceptions would serve as a baseline from which to monitor and evaluate the program;
2. To prepare members of the data collection field teams (facilitators, note-takers, interpreters) for the field work.

The workshop agenda was tailored to create space for the common understanding of cultural diversity represented in the IDP target group. The purpose was to orient the conversation, to introduce diverse participants to one another, and to ensure ethno-linguistic appropriate understanding of the framing questions about the culturally entailed concepts of PS well-being.

<sup>8</sup> Belanda Bor, Belanda Viri, Abaya (Kresh), Zande, Madi, Bongo, Ndogo, Bai, Sere, Luo (Jurchol), Chad, Bari, Banda, Yulu, Feroge and international staff from the Philippines, Kirgizstan, Uganda, Italy, Austria.

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## WORKING GROUP ON SOCIO-CULTURAL RICHNESS: “OUR UNIQUENESS – DIFFERENCES AND COMMUNALITIES IN THE ROOM” – TAPPING INTO OUR RESOURCES:

In a warm-up exercise, workshop participants were grouped into their own ethno-linguistic groups - a total of ten different working groups, with two of them being mixed<sup>9</sup>, and were asked to explore features of PS well-being positively connected to their culture.

The module was based on the IASC Guidelines on MHPSS in Emergency Settings<sup>10</sup>, where under the minimum response (Domain 6: Health) point 6.4. refers to *“learn about and, where appropriate, collaborate with local, indigenous, and traditional health systems”* and under 5 (Core mental health and psychosocial support domains) point 5.3. *“Facilitate conditions for appropriate communal cultural, spiritual and religious healing practices”* are encouraged.

### TRADITIONAL HEALERS AND SACRED SITES

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When asked, “who is in charge of the mental, physical and PS well-being of their people,” all representatives of local ethnic groups (except one single representative of the Forge who stated the PSS counselors) answered, that these are the traditional healers. The majority stated that the knowledge or gift of becoming a traditional healer is inherited within the family, and sometimes people offer sacrifices to the spirits of the ancestors to accept the power of healing of a person. Some others stated that traditional healers are selected by the elders who teach them (male and female), based on their outstanding performance of rendering healing services to the community. Also, traditional midwives are experienced women, who often do learn through their families’ vocation - and who themselves have born several children already.

All the ten Working Groups stated, that natural and specific sacred sites do play an important role regarding their PS well-being and communal health. All, except the Bongo representative, who stated he and his group adhered exclusively to Islam<sup>11</sup>, stated that they do recognize different natural powers – which are inhabiting rivers, mountains, caves, trees, or specific animals (e.g. owls, etc.) – depending on the indigenous group. The Bongo, who state that they are exclusively following tenets of Islam stated that there were spiritual beliefs regarding the natural world before, but civilization and the religious actors have reduced them. Nevertheless, the Bongo still believe in collecting items from all the individuals for offerings, when there are sicknesses, or rain shortages affecting their clans.

The Belanda Viri do revere the spirits of mountains, of hills, and valleys – with the *“Faragalla hill”* having a special meaning, while the Madi (representing the only cattle keepers of the group) find their important spirits in the caves. Those, on the one hand are perceived as giving protection during rain and periods of fear, and on the other hand are the natural points for specific rituals. For Luo and Pari, caves are assumed to protect them from harm during crisis or war – therefore, special offerings of wine are performed at entrances of caves and/or doors; as well as the sacrificing of animals (goat slaughtering). The Luo (Jur Chol) gave another example: if a child is sick, he/she will be taken to a river side and rituals can be performed for him/her to get better.

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<sup>9</sup> There were groups of: Belanda Bor, Belanda Viri, Abaya (Kresh), Azande, Madi, Bongo, Ndogo++Bai+Sere, Luo/Jurchol + Chad, Bari, Banda+Yulu+Feroje Two of the groups – the “Jur Chol” and the “Kresh” stated to call themselves differently, “Luo” (for the Jur Chol) and “Abaya” (for the Kresh). Therefore, the terms of self-identification of the ethnic groups were used since then.

<sup>10</sup> See: IASC MHPSS Guidelines, p. 25 f, 5.3. and 6.4. – 2017. Action sheet 6.4 and 5.3 will be used for further empirical data gathering in round 2.

<sup>11</sup> He is also the overall representative of the PoC, so a detailed KII was held with him.



The celestial bodies, such as moon, sun and other stars were narrated as influential by all groups – especially regarding the agrarian production cycle, female fertility, the calculation of the starting date for Ramadan, and for the December harvest festivals, specific predictions regarding potentially arising conflicts. In addition, the moon and the stars are perceived to be influential on peoples' work and lives. For example, as hunters, they use the moon light to hunt animals and the stars influence the farming hours. For their agricultural calendar, when a certain star appears, people know that the raining season will come, or the harvest season will start. Thus, the modern religions of Christianity and Islam are accompanied by deeply held spiritual connections to the natural world, and the sacred character of place and space is universally respected.

## TRADITIONAL SOCIAL STRUCTURES

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Traditionally, many African societies function through an elaborate system based on the family, the lineage, the clan, the tribe, and ultimately a confederation of groups with ethnic, cultural, and linguistic characteristics in common. These were and often are, the units of social, economic, and political organizations and inter-communal relations (Deng, 1987).

Regarding the existence and role of ancient, or traditional social structures, the clans, chiefdoms and kingdoms were mentioned as very important by the participants, with variations for each group. The Azande, for example, have a traditional kingdom (as they are a highly stratified society)<sup>12</sup>, while others are organized in Patri-Clans where the elders, the chiefs, and the traditional healers are the most influential personalities for decision-making, also with regard to the establishment of communal harmony and rituals of forgiveness.

As already mentioned earlier, the (Patri)-Clan is the social unit the individuals feel most connected with, as it provides security, access to land, social structures, and common rituals, including forgiveness and traditional justice mechanisms, as well as support in times of challenges or scarcity. In general, men were perceived to be the more knowledgeable persons to talk to, if the field teams would ask questions about culture. This answer was given by men and females in the workshop. Maybe it would have been answered differently, or more differentiated, talking in single sex groups.

## CONNECTEDNESS TO ANCESTORS

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Ancestors are understood to have a direct impact on the living and they are consulted in their sacred places through ritual and prayer.

One example was recounted by the Azande. When there is drought the Azande collect different types of agricultural products, and sacrifice white chickens, which are taken to specific river valleys as offerings to the ancestors for rainmaking. Together with dancing, and singing songs, this is to invoke the spirits of the ancestors to send the desired rain.

For the Madi, the spirits of the ancestors go to heaven, but for those who were killed, their spirits remain within the community. It is believed that their soul is chased by God, as their time to die had not yet come, and therefore, they still wander around on earth, until the wrong committed by their death is repaired through the proper ritual. For the Ndogo, the spirits of the beloved beings are living with the people on earth, available for consultation and support. For the Luo, the spirits of the

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<sup>12</sup> Among the Azande, clan affiliation was not stressed at the local level. E. E. Evans- Pritchard (1971), the ethnographer most known for knowledge about the Azande, found, as he endeavored to gather genealogies, that "except in the royal clan, genealogical relationships between clansmen were very seldom known and usually quite untraceable" (p. 14).



ancestors go to God who created them, but there are offerings done regularly under the trees, where the ancestors have been buried, to maintain a harmonious relationship between the living and the dead. The ancestral linkages are of particular importance in the Luo of Bahr El-Ghazal, and their understanding of it, through oral history that has been passed along the generations, connects their line to other Luo groups. For the Luo, the ancestors are of particular importance, as they maintain the well-being of the family and groups even after death.

### 3.5. THE FRAMING QUESTION: WHAT IS PSYCHOSOCIAL WELL-BEING?

To start the process for defining PS well-being, one overall framing question was asked, followed by free-ranging discussions.

The framing question asked individuals to help identify and define the specific concept of: “What is psychosocial well-being?” During the initial workshop, questions were added about the appropriate language to help find the correct translation. These questions included:

- “What are the words that you use to express that concept?”
- “What are the words that people use in your local language to express that concept?”
- “How do you understand it in your own life?”
- “How do you think that program participants understand psychosocial well-being?”



Figure 7: Discussing the concept of PS well-being

#### 3.5.1. CONCEPT IDENTIFICATION OF PSYCHOSOCIAL WELL-BEING

In the first exercise participants talked in groups of two to think about their personal perception of “PS well-being”, then volunteers reported back what they found out about their individual, personal definitions for “PS well-being”:

In the following discussion *“mental stability, a peaceful mind, freedom, the feelings/emotions of an individual (a way of understanding), a healthy mind in a healthy body; mental, emotional, spiritual and physical easiness, the right to access basic services, as well as functional law and order, and the lack of*

*sickness in body, or mind (traumatic sickness); physical, mental, economical, educational wealth; as a gift from God to the human being, if it is affected, all is destroyed; self-relief, and the access to education and financial wellness” – were freely listed by the participants.*

In pairs of two, the participants talked about:

- “What is PS well-being for me (individually) in my own life?”, and
- “What do we think that our program participants define as PS well-being.”?



Figure 8: Andrea Paiato explaining the aim of the Workshop

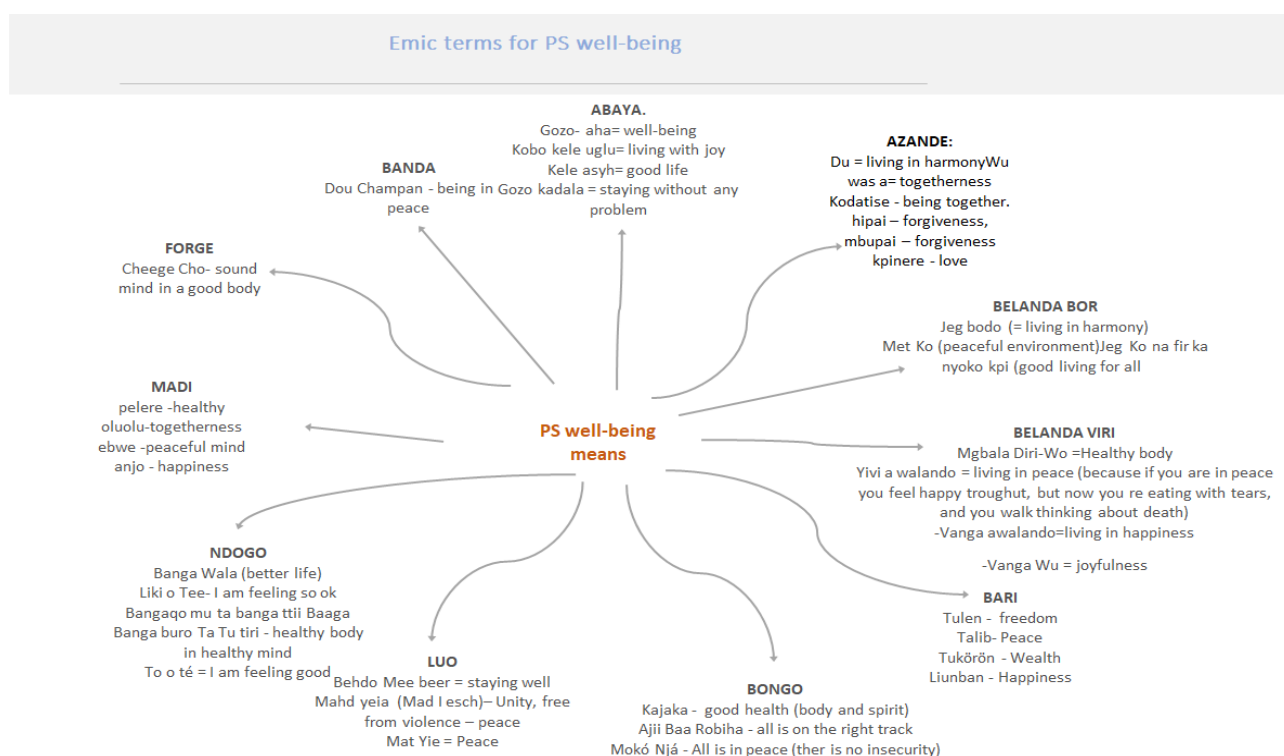
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### 3.5.2. WORKING GROUPS: WHAT DOES PS WELL-BEING MEAN IN OUR OWN LANGUAGE – EXPLORING THE CULTURALLY APPROPRIATE TERMINOLOGY

Ten working groups along the different ethno-linguistic groups were formed, and the questions discussed. This was followed by a presentation of results and a further round of consensus on the terminologies identified.

Each group wrote down the expressions in their own language, and then ranked them. The flipcharts were put up on the wall, and each group presented their results:

- Each group was asked to agree on the terms for expressing PS well-being.
- For each group, these will be used in the discussions in the community
- Is there a difference for men and women?
- Is there a difference for young and elders?



**Figure 9:** Emic<sup>13</sup> terms for PS well-being, Graphic B. Kühhas

### 3.5.3. DEVELOPING THE KII AND FGD GUIDES: WHICH SUB- QUESTIONS TO ASK IN THE FIELD TO GET TO THE CONCEPT OF “PS WELL-BEING”?

In the next step, participants were asked to think about and to brainstorm within the smaller ethno-linguistic working groups a process to 1) reach a consensus on which questions to ask in the field, 2) to describe PS well-being in their own language to FDGs, and 3) to do this based on their own understanding.

All ten working groups developed sets of sub-questions for the framing question. For this exercise, the workshop participants were grouped into their language groups to discuss how they understood the framing question and the language they use, as well as the language used by local people in order to describe the concept. Each group reported back to the plenary.

After this exercise, based on the inputs from each of the working groups, the team of consultants prepared the semi-structured FGD and KII tools for the field test.

### 3.5.4. TRAINING FOR DATA COLLECTION STAFF: TECHNICAL CAPACITY TO DO FGDS AND KIIS, ROLES OF TEAM MEMBERS

The consultant team worked with IOM staff and volunteers on their technical capacity for data collection. Janepher Taaka gave input on how to run an FGD, the importance of obtaining informed consent, and how to ask open ended questions. Barbara Kühhas did the same for KIIs. Interpreters and note-takers were trained to transcribe the interviews for the process of coding in step 3, and for the

<sup>13</sup> “Emic” is a term from cultural anthropology that refers to the view from within the social group or from the perspective of the subject, as opposed to “etic”, which refers to the view from outside, or from the perspective of the observer. Emic and etic approaches are important to understand because it is problematic to transfer concepts, measures, and methods carelessly to other cultures in attempts to make cross- cultural generalizations about personality.

interpreters to translate without bias. The draft Key Informant Interview Guide and the Focus Group Discussion Guide were used for the mock simulations.

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### 3.5.5. FGD TRAINING AND TESTING OF THE TOOLS IN THE FIELD

On the 15<sup>th</sup> of September, IOM staff (including three international individuals, eight local staff/volunteers, and the consultants) tested the FGD tools in the field with a Belanda Viri female group (mixed ages). Janepher Taaka facilitated the first FGD, and Barbara Kühhas took the notes. After the field test, the team discussed the FGD guide and adapted accordingly.

Please find the final field tools (FGD discussion guide, KII guide) for the data collection under chapter 3.4.1. and 3.4.2.

## 3.6. STEP 2: CONCEPT CLARIFICATION (FIELD PHASE I)

After the concept identification by staff members and community leaders in the Initial Workshop, it was necessary to clarify in step 2 of the SEE\_PET, to ask the framing question to potential program participants and selected key informants. In order to do so, the PoC inhabitants were interviewed in FGDs, logistically organized by the head of Wau PSS programs. The majority of participants were beneficiaries of IOM programs. The FGDs and KIIs interviews were conducted as semi-structured interviews – that is, they were open ended, and guided only by the framing question and its modifiers.

Two data collection teams were formed:

- Team 1 consisted in Janepher Taaka (facilitator) and Asel Myrzabekova (note taker).
- Team 2 in Paula Andrea Ramirez Diazgranados (facilitator) and Barbara Kühhas (note taker).
- Each team worked with 1-2 translators in each Focus Group, in the respective six indigenous languages: Belanda Viri, Belanda Bor, Ndogo, Abaya (Kresh), Luo (Jur Chol), Azande.
- Several mixed language groups were done in local Arabic and included representatives of Yulu, Banda, Bai, Dinka, Sere, and others.

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### 3.6.1. SEMI STRUCTURED FOCUS GROUP DISCUSSIONS

The focus group discussions were based on the purposive sampling of participants to include members of vulnerable and marginalized groups of women, young men, and with those individuals who know most about them.

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## INTRODUCTION OF THE SEE\_PET EXERCISE TO PARTICIPANTS

The facilitators began the individual FGDs with informing the participants about the participatory indicator development for the IOM programs being planned for their community and that a part of the programs would address psychosocial well-being. They were told, that the purpose of the FGDs was to create the indicators that would measure the success of the psychosocial portion of the program in order to decide whether or not the program was effective. They were also asked if they wanted to participate.

It was explained that they could leave the group whenever they wished and that they would not be quoted by name, as well as that there were no rewards for taking part in the exercise. They would



be offered tea and biscuits during the session. This was followed by an introduction of the team to the participants.

Building rapport was supported by asking participants how they would like to officially open the sessions – many chose singing, dancing, or praying for that purpose.



Figure 10: FGD with Belanda Viri women in PoC

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#### FACILITATORS STARTED WITH ORIENTING QUESTIONS

- Tell us a bit about that place where you come from. What was it like there? (free listing, culture, special characteristics, etc.)?
- Please, describe your life now here in the PoCs/ collective sites? (e.g. Culture, special characteristics, daily life, etc.)?
- What are your favorite (daily) activities that you enjoy? (free listing)
- Why do you like them?
- Are they similar or different to those you loved doing back home?

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#### THEN, THE FRAMING QUESTIONS AND SOME ADDITIONAL QUESTIONS WERE USED TO HELP WITH CLARIFICATION

- We have found some words that mean PSS Well-being in your language (translators tell them to the participants in the local language)
  - Are there any other better words/word to express well-being in your language?
  - Why would you use those words/that word?
- What does psychosocial well-being mean for you as a woman/young man?
- Do you know of any woman/male youth who enjoys such psychosocial well-being?
  - Can you describe one of those women/male youth that you know?
  - What makes you think that she/he is really enjoying PSS well-being?
  - Why does that make her/him psychosocially well you think?

- Imagine this/your small child (your daughter, your son, etc.), and s/he is growing up. Then, imagine s/he is 20 years old and really well (use the correct term for PS well-being in local language).
  - What does her/his life look like?
  - How would s/he be if s/he was well?
  - What would s/he need to be psychosocially well?
- Is there anything that you would like to tell us?
- Is there anything that you would like to ask us?

Space was made for everyone to talk and self-appointed “spokespersons” were discouraged from emerging. The teams spent seven days collecting field data through 23 FGDs and 14 KIIs.

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### 3.6.2. SEMI STRUCTURED INTERVIEWS WITH KEY INFORMANTS

A set of 14 Key Informant Interviews (KIIs) supported concept clarification in field phase I. The consultants had asked the participants of the Initial Workshop whom they thought should be included to help explain ideas of well-being in the context of their culture – for example religious leaders, teachers, traditional healers, community leaders or other persons they consider experts. Others were already pre-organized by IOM.

Different community leaders provided context to the information coming from the FGD participants and introduced new factors that were not readily seen or already discussed, but known to cultural, religious, or community leaders. Utilizing the people who were recommended by the participants in the groups, helped to further clarify what the participants were saying.

Key informant interviews were done interspersed with the focus groups, and followed loosely these questions, depending on the function of the person:

- What is your role in the community?
- How does your role relate to the target populations (i.e. women and younger men) of the community?
- How would you define psychosocial well-being (use the language you agreed upon in the initial workshop)?
- What language would you use to describe this state of being?
- What questions should we ask the participants whose lives you know about to help them define psychosocial well-being?
- What would you like to tell us that we did not ask?

### 3.6.3. PEER DEBRIEFING: DATA ANALYSIS AND INTERVIEWERS' MEETINGS

Data analysis was done concurrently with fieldwork in a reflexive and iterative process, followed by a retrospective analysis. Each evening, following the FGDs and KIIs, the consultant team members met to discuss the day's results and to consider any issues that had arisen. Nightly skype meetings with the principal investigator supported this phase. A review of the work by the note takers was done as soon as the notes were available to ensure consensus about what had been said.

Data was stored accordingly, and the transcription was finished in the evenings of each day to obtain feedback from the field if necessary. Once field phase II was finished, the complete data set was transferred to the PI for further analysis and coding.

## 3.7. STEP 3: CONSENSUS ON CONCEPTS

Following field data collection, the analysis team reviewed and coded all the data gathered. Transcribed data was searched and grouped by general idea, with descriptive sub-categories listed within. This process was completed with the support of a graduate student of Silberman School of Social Work who had worked on this exercise in the past.

### 3.7.1. THE CODING PROCESS

All field notes were revised per ethnic group and gender, and then each of the ideas were counted and coded. Results of the first round of coding were analyzed and compared by each of the analysts individually. Each analyst came up with domains and sub-domains, which were compared across ethnic groups and gender. All ideas were grouped by large categories or domains and the examples or sub-categories that clarified the domains in practical terms. For example, if one person expressed something that was never referred to again, the idea was put on a list of "outliers", which was kept for the validation of data in the field in step 4. The first round of coding resulted in the following large categories:

<b>Ideas of PS well-being expressed by women</b>	Abaya	Belanda Bor	Belanda Viri	Luo	Mixed	Ndogo	# of responses
PEACE / SECURITY & SAFETY / FREEDOM FROM VIOLENCE (84)	84	44	68	14	42	34	286
COMMUNITY SUPPORT BEYOND FAMILY / TOGETHERNESS (92)	92	33	66	32	27	16	266
POWER TO ACCESS RESOURCES (44)	44	33	78	37	31	19	242
BASIC NEEDS MET (54)	54	22	46	39	37	17	215
RAISING CHILDREN WELL (36)	36		68	52	24	14	194
EDUCATION (related to raising children well) (31)	31	14	37		11	10	103
TOGETHERNESS AND SUPPORT IN THE FAMILY (also related to raising children well) (14)	14	26	26	20	5	6	97
SPIRITUALITY / RELIGION / GOD (23)	23	5	16			13	57
EMOTIONAL HEALTH / MIND (13)	13		21	8	10		52
HAVING SOMETHING TO DO / NOT BEING IDLE (RELATED TO POWER TO ACCESS RESOURCES & emotional well-being) (3)	3	7	12	2	2	2	28
HAVING NICE CLOTHES / THINGS (8)	8				4	2	14

Help from organizations (4) [FGD17 ONLY]	1				1	6	8
HAVING A VOICE / "POWER TO BRING PEACE" [FGD17 ONLY] (1)					1		1
Total	403	184	438	204	195	139	1563

<b>Ideas of PS well-being expressed by men</b>	Abaya	Azande	Belanda Bor	Belanda Viri	Luo	Mixed	
TOGETHERNESS IN THE COMMUNITIY, including cultural traditions/pride/celebrations	35	18	12	32	111		208
POWER TO ACCESS RESOURCES / AGENCY	56	29	27	23	38	32	205
PEACE / SECURITY / SAFETY / FREEDOM FROM VIOLENCE	35	26	29	9	41	18	158
EDUCATION (providing f. children & access resources)	30	19	15	6	31	15	116
BASIC NEEDS MET	32	11	15	6	23	7	94
RAISING CHILDREN WELL		17		20	10		47
HAVING SOMETHING TO DO / NOT BEING IDLE OR POWERLESS (related power to access resources & independence)	4		9	10	4	11	38
TOGETHERNESS IN FAMILY		9	1		5	9	24
EMOTIONAL health, peace of mind	5	5			7	2	19
PROVIDING FOR CHILDREN AND FAMILY	15						15
SPIRITUALITY- RELIGION / GOD	3	2	1	1	2		9
HAVING NICE THINGS- OUTLIER?	2	1				2	5
Total	217	137	110	107	272	96	939

After the first analysis and external coding, revision and review were foreseen before creating the domains of well-being that would be used upon return to the field. This process and its recording took ten days.

The PI and analysis team members met for a two-day workshop<sup>14</sup>, comparing results and discussing and re-clustering the domains along the counted expressions. Although the counting shows how much people feel connected to specific features of PS well-being, they are all interconnected.

### 3.7.2. RESULTS OF THE CODING

The analysis team discussed in depth, reviewed the datasets, and re-clustered the domains by looking for the commonalities across all the socio-linguistic groups, while considering different features of PS well-being expressed by women and men.

The analysis process required a combined effort by the psychosocial expert and the team members in the field to reflect together on the meanings and dimensions of the ideas expressed by participants. The newly clustered domains and sub-categories were then recounted. Ideas were grouped by large categories or domains, and the examples or sub-categories that clarify the domains in practical terms are operationalized. This revealed the following domains and sub-domains for women and men respectively. The final coding charts with details for the operationalization of the sub-domains can be found in Annex 3 and Annex 4. The concepts are displayed by a "spider diagram", shown below, to

<sup>14</sup> The Coding workshop was held in Geneva, 8<sup>th</sup> and 9<sup>th</sup> of October 2017.



illustrate the interconnectedness and interdependence of the domains. The charts below show the frequency with which the indicators of each domain were mentioned in each group.

A SPIDER DIAGRAM ILLUSTRATING THE FINAL DOMAINS OF PS WELL-BEING EXPRESSED BY WOMEN IN FIELD PHASE I:

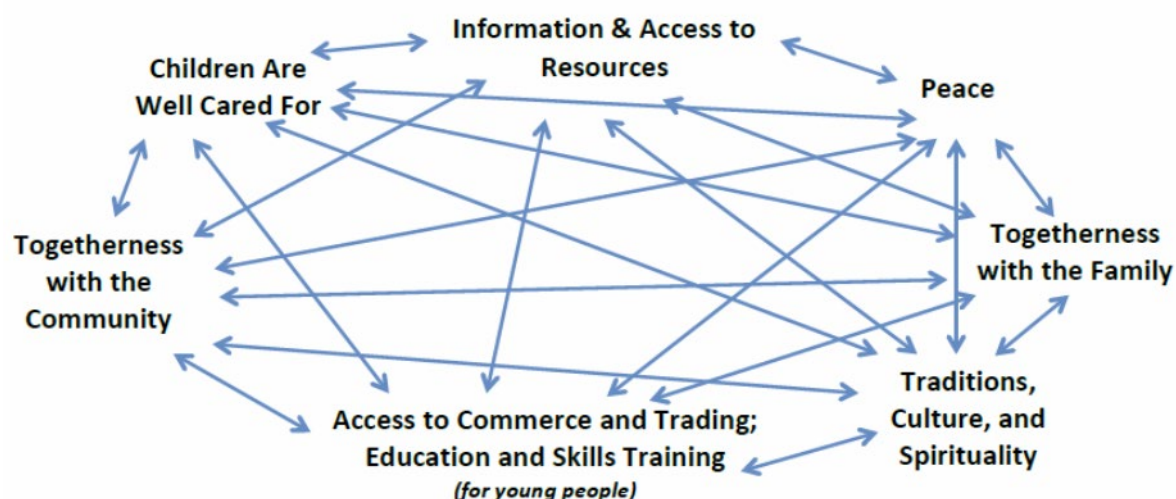


Figure 11: Spider Chart of Domains of PS well-being expressed by women (Kelsey Adolphs)

WOMEN	Belanda Bor – two groups, 35 participants	Balanda Viri – four groups, 66 participants	Abaya Kresh – three groups, 56 participants	Luo – two groups, 41 participants	Ngodo – one group, 13 participants	Mixed – two groups, 30 participants
Information and Basic Needs	20	46	56	40	19	40
Children Are Well Cared For	33	100	73	56	20	32
Access to Resources	40	119	62	52	29	44
Peace and Advocacy	72	126	132	48	63	71
Traditions, Culture, and Spirituality	23	23	62	37	14	8
Togetherness with the Community	15	63	40	29	4	20
Togetherness with the Family	21	31	25	31	8	4

Figure 12: Final Coding Chart, Women (Barbara Kühhas)

A “SPIDER DIAGRAM” ILLUSTRATED THE FINAL LINKED DOMAINS OF PS WELL-BEING EXPRESSED BY MEN IN THE FGDS:

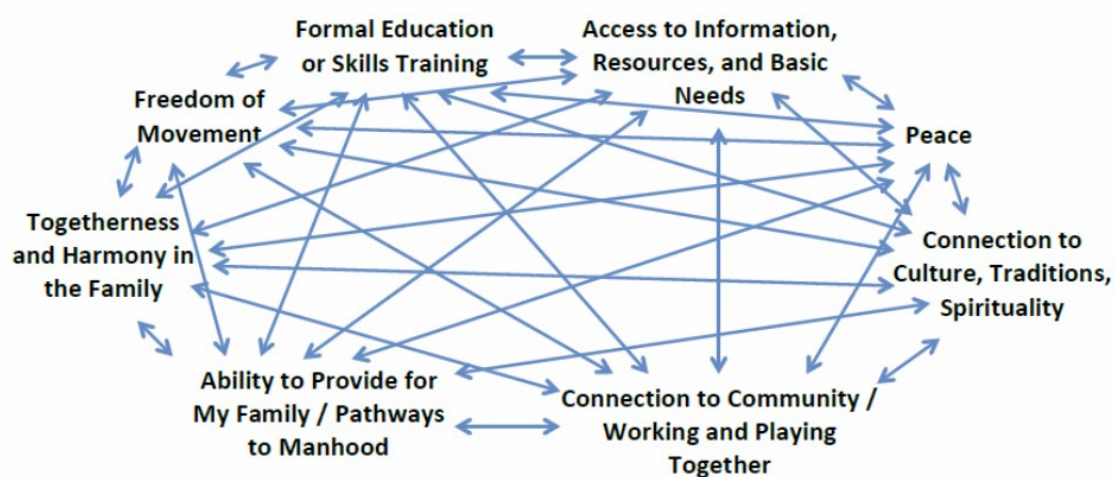


Figure 13: Spider Chart of Domains, final Coding young men (chart by Kelsey Adolphs)

Young MEN	Belanda Bor – one group, 15 participants	Balanda Viri – two groups, 26 participants	Abaya Kresh – two groups, 16 participants	Luo – two groups, 27 participants	Azande – one group, 14 participants (12 men)	Mixed – one group, 10 participants
Access to Information, Resources, and Basic Needs	22	7	30	11	10	8
Ability to Provide for My Family / Pathways to Manhood	34	45	82	62	43	40
Formal Education or Skills Training	15	7	32	13	19	14
Peace, freedom from violence	45	16	67	74	39	31
Advocacy and Justice	N/A	N/A	5	3	6	1
Connection to Culture, Traditions, and Spirituality	4	5	21	87	3	N/A
Connection to community/ including working and playing together	8	22	12	13	14	15
Togetherness and Harmony in the Family	2	3	4	5	6	7
Freedom of movement	22	23	24	25	26	27

Figure 14: Final Coding Chart, Young Men (Barbara Kühhas)

### 3.8. STEP 4: QUALITATIVE CONCEPT VALIDATION (FIELD PHASE II)


The purpose of Step 4 was to validate the domains and sub-domains of each PS well-being concept deducted from the field data of the first round of FGDs. It was a major step to set the stage for the participatory indicator development and M&E process. The SEE\_PET methodology places great emphasis on the role of the program participants to develop the initial ideas, review the results of the exercise, and give their opinions. This process of concept validation consisted of two parts:

- Structured FGDs for validation of the domains and sub-domains
- The participatory ranking exercise, also known as member checking

The specificity and detail of the qualitative concept validation ensured that the resulting indicators accurately reflected the ideas of the participants. At the conclusion of this step, all FGD participants agreed on the domains that would help to develop the M & E framework.

At the beginning of the next phase, an initial workshop with the field team members (e.g. facilitators, note-takers, interpreters) was held. The domains and sub-domains, which formed the basis of the structured FGD guides, were introduced and discussed with the teams; the field test of the qualitative tools was done as in field phase I and logistical details were finalized with IOM.

For the field work, the consultant team had prepared flipcharts with pictures and graphics related to each of the domains to help non-literate participants easily follow along and engage in the exercise of data validation. Listed below is an example of one of the domains: “Peace”. The pictures help to symbolize the operational definitions<sup>15</sup> or sub-domains, gained in field phase I during concept clarification:

<p><b>Peace</b></p> <ul style="list-style-type: none"><li>• Can safely and freely walk anywhere</li><li>• I feel safe and protected (freedom from fear)</li><li>• I can control my environment</li><li>• My children and family members are safe and I can check on them</li><li>• I have access to the Land and the Forest</li><li>• I have good food Fruits, vegetables, meat, grains</li><li>• Medicinal herbs</li><li>• Firewood</li><li>• Water</li><li>• I give thanks for the land and the forest and the land and the forest provide for me</li></ul>	 <p><b>Domain Peace</b></p>
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#### 3.8.1. STRUCTURED FOCUS GROUP DISCUSSIONS + PARTICIPATORY RANKING

The two field teams met with 23 Focus Groups again, consisting in about ¼ of “old participants” – persons who were part in the round of concept clarification, and ¾ were “new participants” who took part the first time. A total of six domains and respective sub-domains were validated during the FGD with women, while a total of nine domains were identified during the FGD with young men.

<sup>15</sup> Please find the structured FGD results with the specific indicators used for validation under Annex 6 and 7.



After building rapport with the groups, participants were asked whether each domain was the right expression of PS well-being. Posters were used to help FGD participants express whether the domains were correctly described, or not.



Figure 15: Validating the domains in an FGD in Wau

Participants were asked if they would like to subtract or add any sub-domains to the overall domains, or if they wanted to add further domains. These discussions were often very lively and took some time. Once a domain was validated the corresponding posters were put up on the wall by the field team.



Figure 16: Discussing the domains in a Luo women's FGD



Once the domains had been discussed, participants engaged in a “participatory ranking” or “member checking” exercise. Recognizing that the domains were interrelated and part of a complex system of interconnected domains, it was important not to rate the comparative importance of any domain or sub-domain over another. Participants were given the necessary time to reflect on each of the domains and engaged in a bottom-up process, to validate the PS well-being concepts and accompanying indicators.

**Figure 17:** Discussing the importance of a domain in women’s FGD



During the participatory ranking exercise, the field team asked each participant to stand up and “vote” which domain they would choose if only one domain was possible.

Next, they were asked to line up behind the poster that represented their first choice. The facilitators would ask participants “why have you chosen this domain?” This enabled the teams to get even more in-depth elements for describing the sub-domain, again recorded by note-takers.

Throughout the 23 FGDs (7 with male youth only, 14 with women in the two age groups, and 2 mixed with male and female participants) a total of 367 persons could be reached, providing a robust data validation. For more information on the sample please see Chapter 3.1.2., and Annexes 4 and 5. For a full description of the results visit chapter 4 immediately below. For detailed information on each ethnolinguistic group, visit Annex 2.

**Figure 18:** Abaya women lining up for member checking or validation

At the conclusion of the participatory ranking exercise, the interviewers explained the purpose of the exercise to be sure that everyone in the group had agreed on the collection of domains that could be used by IOM for program design and evaluation.

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### 3.8.2. SEMI-STRUCTURED INTERVIEWS WITH KEY INFORMANTS

The field teams reached out to several key informants in this phase to have some more in-depth discussion regarding specific domains, for example education with the Ministry of Education or specific gender issues with the Ministry of Gender and Social Welfare, or health and relationships with traditional healers with IOM medical staff from the IOM clinic. This data is triangulated by data from the field included in the analysis in chapters 4 and 5 of this report.

## 4. FINDINGS

This section is organized by the following:

- 1) A guide to the words that were used to discuss psychosocial well-being, by ethnic group
- 2) The validated results from all the women together
  - a. A “SPIDER” diagram indicating how the women linked each of the domains with one another
  - b. An illustrative chart, domain by domain, that clarifies how the women understood the elements of each domain
- 3) The validated results from all the men together
  - a. A “SPIDER” diagram indicating how the women linked each of the domains with one another
  - b. An illustrative chart, domain by domain, that clarifies how the women understood the elements of each domain
- 4) A comprehensive chart summarizing all the domains with common validated indicators

Specific and unique indicators from each ethnolinguistic or mixed group are found in Annexes 3-5. These indicators can be used when working in groups where members of one ethnolinguistic group predominates. The indicators from mixed groups are also included.

### 4.1. PSYCHOSOCIAL WELL-BEING AS EXPRESSED IN LOCAL LANGUAGE

Psychosocial Well-being, as we know, is a composite construction used in the humanitarian and mental health communities, not always well-understood in many languages. Since language is the means that the mind uses to organize experience, and our work is to help people affected by adversity to do exactly that, it is critical for program managers to understand how well-being is understood and expressed in the local language of program participants (Foster, 1999; Honwana, 1999). This is the bridge to their thoughts and feelings. Below is an imperfect but useful guide.

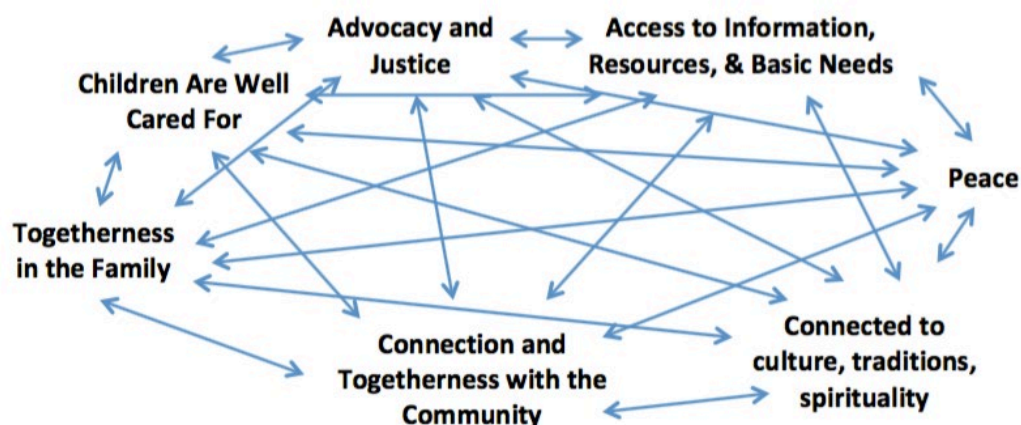
LOCAL LANGUAGE	ENGLISH INTERPRETATION
<b>ABAYA KRESH</b>	
Gozo- aha= Kobo	Well-being
kele uglu=	Living with joy
Kele asyh=	Good life
Gozo kadala =	Staying without any problem
<b>AZANDE</b>	
Du =	Living in harmony
Wu was a =	Togetherness
Kodatise =	Being together
hipai =	Forgiveness
mbupai =	Forgiveness
kpinere =	Love
<b>BARI</b>	
Sida Nabot =	good living
<b>BELANDA BOR</b>	
Jeg bodo =	Living in harmony
Met Ko =	Peaceful environment
Jeg Ko na fir ka nyoko kpi =	Good living for all



Jeg Ko=	Well-being
<b>BELANDA VIRI</b>	
Mgbala Diri-Wo =	Healthy body
Yivi a waldndo =	Living in peace (because if you are in peace you feel happy throughout, but now you are eating with tears, and you walk thinking about death)
Vanga awalando =	Living in happiness
Vanga Wu =	Joyfulness
Wo maivi tee=	Well-being
<b>LUO</b>	
Behdo Mee beer =	Staying well
Mahd yeia (Mad I esch) =	Unity, free from violence, peace
Mat Yie =	Peace
<b>BANDA</b>	
Dou champan =	Being in peace
Agaga =	they are good because there is a conducive environment
<b>GOLO</b>	
Isia=	is good for me, because I have all the services and everything
<b>BONGO</b>	
Jakabir (new word) =	something good
Kajake =	living in peace
BirKonjoja=	the best (Pre co nja nja)
<b>NDOGO</b>	
Wanga Vala=	Well-being
Ye kanigema=	I am well
<b>BAI</b>	
Neku Vala lekima =	Living in a good, happy life
<b>SHILLUK</b>	
Xa doje=	Well-being
<b>YULU</b>	
Ga epe=	I am happy

#### 4.2. DOMAINS OF PS WELL-BEING VALIDATED BY ALL WOMEN'S GROUPS

##### INTERCONNECTED DOMAINS OF PS WELL-BEING VALIDATED BY WOMEN



Peace
<p>"<i>Jeg bodo</i>" will come only when peace is achieved, and if peace is not achieved, <i>jeg bodo</i> cannot come." (Belanda Bor Woman)</p> <p>"For her <i>mbero beer</i> means when she is alone at home, there is enough place to stay, she has a garden to feed her and the children, not much of war is in the area, and she can invite their relatives, the people come together – this is <i>mbero beer</i>." (Luo Woman)</p> <p>"<i>Jeg ko</i> means previously you, your father, your mother will sit together – you will go to cultivate and you will move freely – you are free – you can go everywhere. But now it is not there, you cannot go to get firewood, you will be slaughtered and killed, now there is no <i>jeg ko</i>." (Belanda Bor Women)</p> <p>"[Gozasha is] feeling free, walking freely, eating good food, having nice clothes, children go to school." (Abaya Kresh Women)</p> <p>"What she would like in this area (now), to get free movement to get from village to home, and home from village – so let's have free movement. She would suggest the freedom of movement from village to town and from town to village, and when she gets back home, she wants to have that." (Belanda Viri Women)</p> <p>"What makes her feel happy is the security, she can sleep at night without any fear in her heart." (Belanda Viri Women)</p> <p>"She liked cultivating and agriculture, and if she can do this and her children are in school, peaceful in mind and body, that is what she likes." (Mixed Groups Women)</p> <p>"Difference between <i>agaga</i> before and now: before there is freedom of movement and you can go out and cultivate, now there is no freedom of movement, this is the difference." (Mixed Groups Women)</p> <p>"From Nuba tribe. Lived good life, peace, teaching children to work, good manners, had saving groups and worked together with other women friends" (Mixed Groups Women)</p>
Connection to Culture, Traditions, Spirituality
<p>"If they go to collect all people of Raja again to gather and be farmers again, that would be good, they are not the fighting people, they are the farmers. God bless our people, we are agricultural people. When the grandfathers and grandmothers have died, they are supposed to go on with the same life. We honoured them in that place" (Abaya Kresh Women)</p> <p>"In the past people were free, they would sleep outside, telling stories to children, sitting around fire. Elders sat around fire and told children stories. This is how children learned about culture but also good behaviours." (Abaya Kresh Women)</p> <p>"That [the scars on her forehead] she put it for being beautiful; if she goes to dance, the young men will look at her so that she will get married.... She is proud of her beads that she still has</p>

today. So, when she goes to the public, you will immediately see that she is a Luo, and they are proud of it.” (Luo Women)

“When there’s an announcement of wedding, you and your neighbours feel *fara*. We would join such celebrations and be happy with others.” (Mixed Groups Women)

“The things which make Ndogo women proud are, that woman will be at home in the garden cultivating, and the husband goes to the field hunting the animals.” (Ndogo Women)

### Connection to and Togetherness with Community

“To her it means – laugh at each other, have a charity, and have empathy with each other. It is not only money and material, it is also emotional feelings.” (Belanda Viri Women)

“Sitting with others together, giving advice and really happy with everyone receiving visitors at home – if a woman is old but still wants to study she has *gozasha* because she wants to help other people.” (Abaya Kresh Women)

“I’m happy that you asked this question. I began feeling relieved from pain. As my sister said, I also had over 50 people in my cooperative. I would cook and all 50 people would be satisfied. They would praise God, sing, dance and eat together when they wanted.” (Belanda Bor Women)

“We would wake up in morning, go to collect firewood, cook, dance, sing and enjoy ourselves with neighbours.” (Belanda Bor Women)

“Especially during the time of Christmas, they do a lot of cookies, and cook a lot of food items and people share together, and they offer the people to eat. Sharing, cooking together, this is important.” (Mixed Groups Women)

### Access to Information, Resources, and Basic Needs

“She is happy if she has cultivated, the crops are inside. She will wake up early in the morning, she has everything inside and if she doesn’t have money she can take some crop and go outside and sell some, so she doesn’t have any problem.” (Belanda Viri Women)

“Beading, tailoring – every morning she wakes up thinking about going and doing those things, talking with other women, sharing. All make her happy.” (Mixed Groups Women)

“That woman that she knows is a farmer, and has plenty of food because she cultivated during rainy season – has a lot of food, kids go to the school. In the dry season, they go to the town to enjoy the life there, then in rainy season they go back to cultivate- this is a very happy life. And whatever they want to buy, you just take some of your harvest and you can buy it.” (Abaya Kresh Women)

“Now we cannot stop thinking all the time, when can I get a good place for my children, where shall I go for help, how can I care for my children in this place? You don’t know and so you fear.”

“In the area where she was living it was a good, good place. She is a business woman, normally she doesn’t need others to give to her. They had a cooperative, and with other women they helped each other. She is a widow, she is taking care of her children there – her husband was killed, but she managed from her business to send her kids to school from her own business. (Belanda Viri Women)

“Had a good life in the village, even if there are many things you couldn’t buy, they had everything from the garden. And when you wanted to buy from the city, somebody went with the motorcycle to get the things for you and tied it up. But now it becomes very difficult.” (Ngodo Women)

### **Togetherness with the Family**

“When husband is near, they are both working, children are clean, and guests are coming which would mean peace. Enjoy life if they go, help others. And can walk freely.” (Abaya Kresh Women)

“*Gozasha* is when your husband comes back from work, support him give him water/food, sit near him, talk, and rest. Children are out playing.” (Abaya Kresh Women)

“At home children sleep in the other room and...the father and mother in the other room...mother and father have time together.” (Abaya Kresh Women)

“Her favourite thing was cultivating, then they eat with their children and they are happy. She is here with her children.” (Belanda Bor Women)

“*Jeg bodo* means to her – that her father was there, the brother was there, the children are there – the husband will go and collect the things, when she goes to the brother he will also give her food and she will go and give her – also the father will give her many things to prepare and cook. But now her father was slaughtered, the husband was slaughtered, her brother was slaughtered, all the kids are with her - there is no proper *bodo* – there is no good living.” (Belanda Bor Women)

### **Advocacy and Justice**

“She is a good person who doesn’t discriminate between the people, puts them all together. When they are in the group discussion, everybody is equal.” (Belanda Viri Women)

“They are also farmers and they were giving all their food to Wau town, they brought grains, tomatoes, everything, and they don’t discriminate between religion – if it is Christmas, they are all together, if they are Muslims, they also share with all their families – they do not discriminate.” (Yulu, Mixed Groups Women)

### **Children Are Well Cared For**

“If the child is grown up in a good situation, it will be a good child, but if it grows in problems, it can have problem in the heart. If the child will grow during times of peace, where everything is available and a proper education, but in the time that we are there is a lot of killings and gunshots, the child will not grow up well.” (Mixed Groups Women)

“Children are eating, going for their school and are well – then it means that I feel peace in my heart.” (Mixed Groups Women)

“Kindness, peace – from neighbours. Parents telling him good things. When others are good to [the child] he will be kind too.” (Mixed Groups Women)

“The child which grow up with mom and father and the community, will always sit with the community around and listens, and will adapt the behaviour of the community, and will then be able to respect, to help the people and also to think what she can do so that the community is happy with her or him.” (Luo Women)

“The way how you bring your child up, you need to say good words, words of love, sending it to school, need to follow your child all time to know what they do well.” (Belanda Viri Women)

“She imagined that the child was born, the mother took care of him/her until child reaches 20 years old and then she is happy in heart, peacefully, stable in mind and living positively with other people – she visualized living positive life, being happy. Also, being wise with wisdom, how to deal with life.” (Belanda Viri Women)

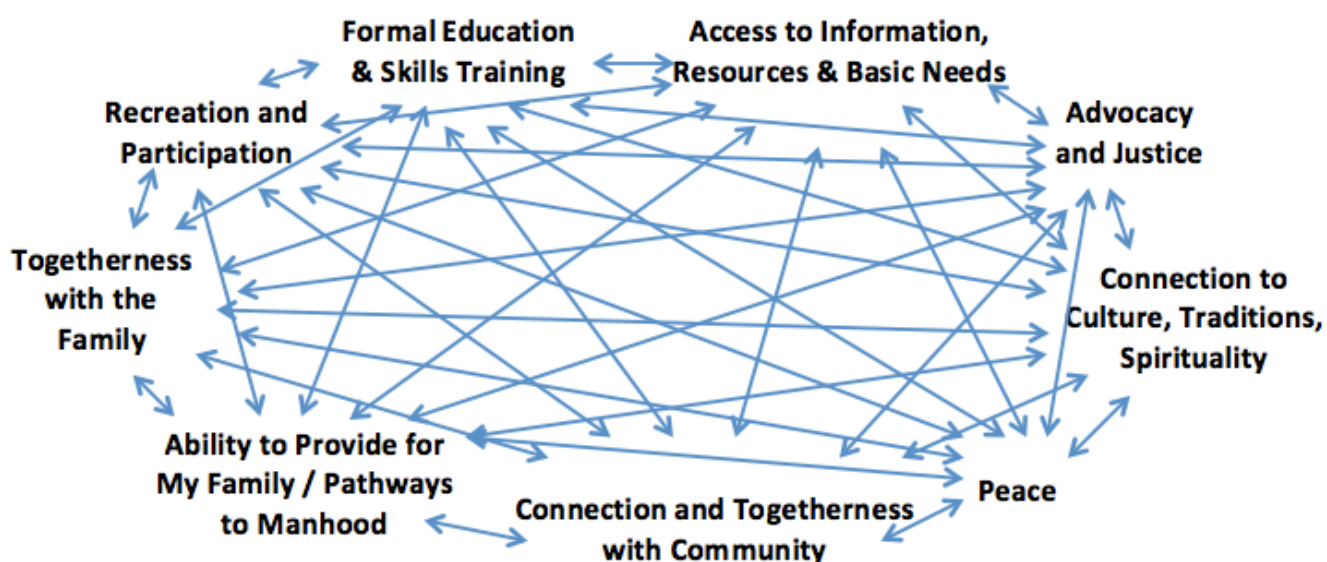
“I am a mother of 3 children. I want my children to grow up as responsible, study well and go ahead with normal life. Work according to their education. There are few schools remained now. Gunshots happen every day. Not enough schools. We pray for peace.” (Belanda Bor Women)

“Children should have a better life- as my life was not good, I have a life in crisis. I want it to become better than my life. One wanted to become a pilot, one wants to become an engineer, a sister and a doctor and so on – I have four children with all their wishes, and I place my words to god so that they can fulfil their wishes. That is why I am praying to god that peace comes, so that the wishes of them come through.” (Belanda Bor Women)

“When there is education and children go to school and comes back to help parents.” (Luo Women)

#### 4.3. DOMAINS OF PS WELL-BEING VALIDATED BY ALL MEN’S GROUPS

##### INTERCONNECTIONS AMONG DOMAINS OF PS WELL-BEING VALIDATED BY MEN



##### STATEMENTS ILLUSTRATING MEN’S DOMAINS

Peace

"[*Jeg Bodo*] means no problem in the country, people are living in harmony and doing everything you want – do anything that you like, no one asks you where you come from. The only thing is peace so that we go back to our homes." (Belanda Bor Men)

"If there is peace and everybody turns home to its country side, and making a big farming and when there is harvest time and people collect and can make alcohol, make a big celebration, and come together and enjoy, even the children play – this is *gozasha*." (Abaya Kresh Men)

"For me well-being is there's no war and conflict. I can travel anywhere I go to dig my stones I can do anything I want to do." (Azande Men)

"Personally, when I was in my place back home, I am a farmer, a hunter and I was fishing and making honey. But here, the best thing is security, water safe water clean water but other than that – we are idle, just for peace. We are waiting for peace to come to go back home." (Belanda Bor Men)

"What they need now is to get the root cause of the running away, which is that they are killed. They want security, and they want to go back." (Luo Men)

### Connection to Culture, Traditions, Spirituality

"Before they were beating the drum, and drinking alcohol – they were very happy. But you cannot get sorghum to make alcohol to drink or anything." (Abaya Kresh Men)

"Bibi [is in the] month of December. It is the new moon in December – if it appears in the sky, immediately at this time you can celebrate. That is the time if you make forgiveness in that time, at that time in Raja in the month in December – even school was closed, we have harvested – you thank god for it. You have the products from rainy season, all are happy and celebrate." (Abaya Kresh Men)

"First, we would have drums, and traditional dances; and singing also through the night until the next day. But now here there is no space for people to stay, you cannot even sit in one shelter. What can you do, all these activities - we have no chance to do them?" (Luo Men)

"Our culture, we are Luo.... The elders to give the good information and stories to the others. The elders used to tell us about the cultivation, about the education and making business, so that later we do the things on our own. Elders are also training them on the culture, and on the drums." (Luo Men)

"Also, he is proud of his culture, because the Luo children you will not find them on the street, they always stay with their parents at home, they don't let them go to lingering on the street." (Luo Men)

"He said that [the] child...will maybe stay with the father, so from there when the grows up he will [be] somebody of peace, because his father will tell him how to behave." (Luo Men)

### Connection to and Togetherness with Community

"There is no better word to replace *Jeg Bodo* – means live together in harmony with friends, family, neighbours etc. without insulting, war, troubles. School you go together, cultivation you work together and football etc. Everybody agreed it's *Jeg Bodo*. (Belanda Bor Men)

“When we were in the village as youth they did gather themselves together. They go to cultivate in one’s garden, then another day they go to another garden and help with cultivation. Also, during the dry season, they go together for hunting. If they get an animal, they go back together then share it.” (Luo Men)

“*Amergoti* - loving relations in family, neighbourhood and community. Love for others, kindness, live in peace with others.” (Belanda Viri Men)

“My cousin, he would visit people’s houses, taking to people and making them at ease and happy, supporting them, giving advice.” (Belanda Viri Men)

“Meeting with others and discuss things that affect as young people like we used to do.” (Mixed Groups Men)

### **Access to Information, Resources, and Basic Needs**

“We are not aware when there is registration, distribution. We fear there is discrimination and that we will be prevented from getting what we need. (Abaya Kresh Man)

“We used to go hunting and for honey, fishing, we would sell and get money. We would collect fruits, sell and make money out of it.” (Azande Men)

“If you have less resources you will be distressed. If you have everything – you can do everything.” But we don’t know how to get resources, we know how to advise our people. (Mixed Groups Men)

“*Salam* [is] food security and availability of services.” (Mixed Groups Men)

### **Togetherness with the Family**

“When the road was still open he used to have his motorbike, go to his family, visit his extended family. Especially during Christmas time, the family members also visited him. They shared a lot together and for him this was good life.” (Belanda Viri Men)

“*Gozasha* – if he lives in *gozasha* in good live, he can call his friend and wife and kids and invite them home. If at the end of the day and they are going back home, he can give them sorghum and for them to take it back home, if he passes by and visits his house. If he is not at home, and kids look bad - he can send them things (agricultural products) from his field. So, when Santino comes back and sees children happy, then the wife can tell about his goodness – and this is our culture. But now there is nothing like that, because you get even your own for your own children very difficult.” (Abaya Kresh Men)

“Peace within my home with my wife, my children.” (Azande Men)

### **Advocacy and Justice**

“We are peaceful people and love each other. We don’t differentiate who is from this or that [group]. Everybody’s brothers and sisters.” (Azande)

“In my village there was a Chief in my community. He was excellent in bringing people together, very sociable, but also for work e.g. collecting stones, he was not differentiating between young or old. We were living under his very good leadership. He would bring youth to work for the government.” (Belanda Bor Men)



Formal Education and Skills Training
<p>“One who is Educated, and has knowledge of doing other businesses.” (Mixed Groups Men)</p> <p>“Normal life, normal needs - school, place to sleep, eat, job for men and boys so that they can make money and help their families. Help them to further their education because here its only primary school.” (Abaya Kresh Men)</p> <p>“We, Zande, are strong people – we work with our hands. Our life is education. We would work and send our children to school. We cannot send our children to schools now. Our parents gave us education but we cannot do that for our children.” (Azande Men)</p> <p>“Even if without education a child can be trained and work in future.” (Azande Men)</p> <p>“We need technical knowledge, - carpentry, driving or any other tech skills for youth. It would resolve the issue of being idle.” (Belanda Bor Men)</p> <p>“Have opportunities for vocational skills, so that when we leave the PoC at least we have skills, we know how to do things.” (Mixed Groups Men)</p>
Ability to Provide for My Family / Pathway to Manhood
<p>“He struggles what to do to get money to bring food, sugar. He works from morning till night with nothing to return back with.” (Belanda Viri Men)</p> <p>“The child has well-being, and a bright future. Everybody here thinks but the good life of the child. You want for your child <i>gozasha</i>, you can think in the morning what is missing for the child – you can provide all the things which are missing for them. When you can think about the future of your child, it finishes university, it has good job so when you are old it can help you, also. To provide all things for your parents, and your child – you can manage to provide everything. Nobody is thinking about going to steal. So, when your child needs something, you must bring that thing.” (Abaya Kresh Men)</p> <p>“In the camp, you cannot manage to rule the children, the wives – everybody is going random, you cannot control them. You as the head of the family, you cannot order your wife what to do, you cannot tell your children go to school, because you have nothing. They are just living at random, you have no way how to control your family – you are afraid for yourself.” (Abaya Kresh Men)</p> <p>“Whatever he needs, he has. The basic need of the child is provided for, house, education everything is there. He will also help the family, and the father is very proud of the child.” (Abaya Kresh Men)</p> <p>“I think if organizations can take us to the bushes [giving] plots so that we cultivate, so that we are able to provide for ourselves and our children. I cannot educate my children.” (Belanda Bor Men)</p>
Recreation and Participation
<p>“He is of the opinion that they are playing football. For the youth that is what they like. When they know how to play football, they can make a competition among them. It helps to forget what happened in the past.” (Luo Men)</p>

“*Gozasha* is if the kids and the Youth in the previous time they moved in a certain place; in the night to a club, and they could dance and play together, now there is no *gozasha*.” (Abaya Kresh Men)

“They would gather as youth of an area and discuss issues, interact with each other, come up with ideas, they would go outside to play football and volleyball.” (Belanda Viri Men)

“When I was in the village with my parents, we would go dancing, go neighbours swimming, looking for birds to catch, playing games as children, youth. But when the crisis came, all these good things vanished. Here we are idle, we are doing nothing and we might end up becoming thieves or stealing some one’s thing. But if you come from a good family and strong you end up waiting for little things you get from the organizations.” (Belanda Bor Men)

“Sports e.g. football in the evenings, you meet friends, walk freely, I also liked my small businesses (charging phones).” (Mixed Groups Men)

#### 4.4. COMMON DOMAINS AND INDICATORS FOR ALL GROUPS

Domains	Common Indicators (validated by all Female groups)
<b>Connection to Traditions, Culture, Spirituality</b>	<ul style="list-style-type: none"> <li>Engage in cultural traditions, holidays, events (e.g. meals, dance, music, stories)</li> <li>Share traditional stories, proverbs, and lessons from elders around the fireplace</li> <li>Mark events (e.g. new harvest, birth of a child) with rituals</li> <li>Connect to god or the feeling of something larger than oneself</li> <li>Perception of being connected to a past, present, and future life; a feeling of purpose</li> <li>Perform rituals and events (e.g. forgiveness, ancestral connections)</li> <li>Worship, prayers and praise to god and other spiritual powers and actors of peacebuilding</li> <li>Conflict resolution by leaders and elders through connections with ancestors</li> <li>Brewing beer together</li> </ul>
<b>Access to Information, Resources, and Basic needs</b>	<ul style="list-style-type: none"> <li>Availability of information (e.g. on safety, accessing resources, participation in community structures, rules/laws, etc.)</li> <li>Connection to decision-makers (formally or informally through traditional structures) Access to commerce and trading</li> <li>Access to education and life skills training</li> </ul>
<b>Connection and Togetherness with the Community</b>	<ul style="list-style-type: none"> <li>Ability to greet neighbors daily</li> <li>Comradery and mutual support among community</li> <li>Expressing a feeling of closeness, connection in times of difficulties or crisis even when alone</li> <li>Enjoying activities together (e.g. singing, dancing, meals, new harvest, visiting the market)</li> <li>Working together (e.g. in the field, collecting firewood and fruit)</li> <li>Ability to save for non-essential items to enjoy during festive periods</li> </ul>

<b>Togetherness with the Family</b>	<ul style="list-style-type: none"> <li>• Eating together</li> <li>• Love, harmony and peace in the family</li> <li>• Adequate spacing in the household (e.g. separate rooms, children sleep alone, space for intimacy)</li> <li>• Plentiful food for the entirety of the family</li> <li>• Conversation among the family, especially between fathers and their children</li> <li>• Participation in household decisions</li> </ul>
<b>Peace</b>	<ul style="list-style-type: none"> <li>• A feeling of being safe and protected (e.g. walking, engaging in normal activities, work)</li> <li>• A sense or feeling of freedom from fear</li> <li>• A feeling of control of the environment or circumstances</li> <li>• A feeling of being able to provide for and protect the family</li> <li>• Access to land, fruit, vegetables, meat, grains, medicinal herbs, firewood, water</li> <li>• A feeling of appreciation for resources (e.g. land and forest)</li> </ul>
<b>Children Are Well Cared for and Raised Appropriately</b>	<ul style="list-style-type: none"> <li>• Children are cared for and guided by the entire community, nobody raises a child alone</li> <li>• Children have roles to play and work to do</li> <li>• Children are able and have access to school</li> <li>• The children are well fed (with a variety of food) and healthy</li> <li>• Children are well behaved (e.g. respect, manners)</li> <li>• Elders sit with the children at night at the fireplace and teach traditions</li> <li>• Birth of new children is celebrated</li> <li>• Children grow well, marry, and support parents</li> </ul>
<b>Advocacy and Justice</b>	<ul style="list-style-type: none"> <li>• Equal help to all from NGOs</li> <li>• Fair distribution of services</li> <li>• Treating all with respect, no discrimination</li> </ul>

Domains	Common Indicators (validated by all <u>Male</u> groups)
<b>Connection to Traditions, Culture, Spirituality</b>	<ul style="list-style-type: none"> <li>• Engage in cultural traditions, holidays, events (e.g. meals, dance, music, stories)</li> <li>• Share traditional stories, proverbs, and lessons from elders around the fireplace</li> <li>• Mark events (e.g. new harvest, birth of a child) with rituals.</li> <li>• Perception of being connected to a past, present, and future life; a feeling of purpose</li> <li>• Perform rituals and events (e.g. forgiveness, ancestral connections)</li> <li>• Worship, prayers and praise to god and other spiritual powers and actors of peacebuilding</li> <li>• A feeling of being able to influence future events through worship</li> <li>• Brewing beer together</li> <li>• Access to space and materials to practice cultural traditions (e.g. storytelling, drumming, dance, music) especially important in Luo. – very important but only in Luo</li> </ul>

	<ul style="list-style-type: none"> <li>• Ability to learn traditional practices and culture through storytelling</li> <li>• A feeling of connection to one's god or religion</li> <li>• A feeling of pride for one's culture</li> <li>• Able to practice forgiveness and give love</li> </ul>
<b>Access to Information, Resources, and Basic needs</b>	<ul style="list-style-type: none"> <li>• Availability of information (e.g. on safety, accessing resources, documentation, participation in community structures, rules/laws, etc.)</li> <li>• Connection to decision-makers (formally or informally through traditional structures)</li> <li>• Access to commerce and trading</li> <li>• Access to education and life skills training</li> <li>• Access to medical services or healthcare</li> <li>• Access to clean water, shelter, fuel for cooking, food, and other basic needs to survive</li> <li>• Access to space to practice cultural traditions</li> <li>• Able to receive assistance from organizations</li> <li>• Able to maintain good hygiene</li> </ul>
<b>Connection and Togetherness with the Community</b>	<ul style="list-style-type: none"> <li>• Ability to greet neighbors</li> <li>• Comradery and mutual support among community</li> <li>• Able to engage in activities with friends and neighbors (e.g. sports, games, conversations, meals)</li> <li>• A feeling of connection, unity, support, generosity with others in the community</li> <li>• A sense of harmony, love, and peace in the community</li> <li>• Able to engage in activities to distract from current situation</li> <li>• Ability to gather with other young men for discussion on common issues/challenges</li> <li>• Ability to resolve conflict peacefully in the community</li> <li>• Access to traditional leaders for advice, help and connections</li> </ul>
<b>Togetherness with the Family</b>	<ul style="list-style-type: none"> <li>• A feeling of unity and love within the family</li> <li>• Children are well behaved (e.g. respect, mannered)</li> <li>• Young men set a good example for children</li> <li>• Able to get married</li> <li>• Women and men are able to perform household duties together</li> </ul>
<b>Peace</b>	<ul style="list-style-type: none"> <li>• A feeling of being safe and protected (e.g. walking, engaging in normal activities, work)</li> <li>• A sense or feeling of freedom from fear</li> <li>• A feeling of control of the environment or circumstances</li> <li>• A feeling of being able to provide for and protect the family</li> <li>• Access to land, fruit, vegetables, meat, grains, medicinal herbs, firewood, water, hunting)</li> <li>• A feeling of appreciation for resources (e.g. land and forest)</li> <li>• A feeling of freedom to return home</li> <li>• A feeling of peace and harmony within the community</li> <li>• Ability to be a peacemaker</li> <li>• Good governance</li> <li>• Children have a safe passage to school</li> </ul>

<b>Ability to Provide for My Family / Pathways to Manhood</b>	<ul style="list-style-type: none"> <li>• Access to resources or financial support through employment or business</li> <li>• A sense of purpose</li> <li>• Engaged and not idle</li> <li>• A sense of control of the environment and circumstances (including as the head of the household/provider)</li> <li>• Able to provide for the family (e.g. food, cultivate/farm, hunt, clothing, resources, housing)</li> <li>• Able I can cultivate to provide food</li> <li>• Ability to help others in the community</li> <li>• Ability to feel love and peace toward others, not anger</li> <li>• Ability to dress well and afford nice things, etc.</li> </ul>
<b>Formal Education or Skills Training</b>	<ul style="list-style-type: none"> <li>• Children have access to school (i.e. and safe passage to attend)</li> <li>• Children are able to learn</li> <li>• A sense or feeling that one's children have a bright future</li> <li>• A feeling of confidence from the child that parents are able to support education or the feeling of one's ability to afford to pay for one's children to</li> <li>• Availability of information (e.g. on safety, accessing resources, documentation, participation in community structures, rules/laws, etc.)</li> </ul>
<b>Advocacy and Justice</b>	<ul style="list-style-type: none"> <li>• Equal help from NGOs</li> <li>• Fair distribution of services</li> <li>• Treating all youth with respect, without discrimination</li> </ul>
<b>Recreation and Participation</b>	<ul style="list-style-type: none"> <li>• Opportunities and space to engage in activities together with others (play, sports, traditional dance)</li> <li>• Space to meet and discuss freely (e.g. issues, future, each other)</li> </ul>

## 5. DISCUSSION OF THE FINDINGS

### 5.1. CONSTRUCT VALIDITY: LINKING THE RECOMMENDATIONS TO ACCEPTED THEORIES OF PSYCHOSOCIAL WELL-BEING

This project asked potential program participants to “free-list” examples of items that could serve as indicators of “psychological and social well-being”. The lists that the groups created are quite specific, tied to a lifestyle and way of understanding the world that is in many ways unique to each of the ethnolinguistic groups, generalizable to the farming communities of which these groups form part. Therefore, the question arises, can these items actually represent the construct “psychosocial well-being” as it is meant in the humanitarian literature and in IOM’s extensive work? In other words, do the results of this study have construct validity? Can these indicators be used to measure what we want them to measure?

One way that we validated the concept was using the participants’ own terminology. Another way (again triangulating our information) was to compare the results to theories of psychosocial well-being that are well-known and well-accepted in the field.

We pulled two consensus examples out of the literature, each frequently cited as foundational literature, (Bragin, et al, 2013). They are the framework provided by the “Psychosocial Working Group” a consortium of academics and practitioners and the essential elements of psychosocial intervention, delineated by Stevan Hobfoll and a large international team of experts.

Below we have compared the findings of the study to each of these frameworks for our reference. We regrouped the indicators under those provided by the two frameworks to illuminate how they do or don’t relate to indicators of well-being found in the literature regarding psychosocial well-being in emergency settings.

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#### 5.1.1. PSYCHOSOCIAL WORKING GROUP

The Psychosocial Working Group (PWG) was established in 2000, for the purpose of bringing together four leading academic institutions and four leading humanitarian non-governmental organizations with the purpose of seeking a common framework to use to understand psychosocial well-being among conflict affected populations. At that time the field was divided ideologically between those who felt that the experience of armed conflict had distinct psychological sequelae, and that intervention should take an epidemiological approach and provide specific care, or at least psychoeducation to relieve the symptoms of those at greatest risk. Others saw the effects of armed conflict as contextually dependent, requiring a multi-pronged, cultural approach to care. The purpose of the working group was to bring together conflicting views to see if a common framework could be established (Ager, 2002).

The central principle of the framework that the group established was that complex emergencies, such as the one the population in South Sudan is experiencing today, depletes resources (both internal and external) that individuals, families, and communities can use to face the adversities that they face. The group argued that psychosocial well-being depends on the capacity to deploy resources from three general domains, namely human capacity, social ecology and cultural values. They argued that none of these alone could form a framework for psychosocial well-being, but that together they formed a



pattern in which the human being could survive and thrive. The lack of or weakness in one area could have deleterious effects on the others.

The PWG defined human capacity as the skills, knowledge, and capabilities available to a household or community. Loss of members through death or displacement, and loss of capacity through mental illness and or disability or were considered ways in which complex emergencies affected that aspect of life.

The social connection within the community as we see in South Sudan can be eroded by conflict, displacement and death, causing fragmentation of families, loss of peer support, and eroding the support system that helps people solve everyday problems of life at precisely the time when those supports are most needed.

The PWG, saw culture and values as a basic source of social and individual strength and argued that these could be undermined by war and displacement, leaving people vulnerable to family breakdown and fear of the loss of the best of their societies.

We then looked through indicators of psychosocial well-being listed by the participants in Wau PoC to determine whether and how they connected to the construct that the PWG had elaborated. We found that this idea of psychosocial well-being correlated with that expressed by participants in Wau PoC.

## **1) Social Ecology**

- **Connection and togetherness with the community**
  - Greeting neighbours daily
  - Comradery and mutual support during work
  - Expressing feelings of closeness and support in times of hardship
  - Saving together for festivals and emergency needs
  - Enjoying activities together
- **Connection with family**
  - Eating together – plenty for all to enjoy
  - Love, harmony and peace in the family
  - Conversation among the family, especially between fathers and their children
  - Making household decisions together
  - A feeling of control of the environment or circumstances

## **2) Skills, knowledge and capabilities**

- **Peace**
  - A feeling of control of the environment and circumstances
  - A feeling that one is able to protect and provide for the family
  - Being able to hunt, fish and cultivate the land
- **Formal Education and Skills Training**
  - Children have access to school (i.e. and safe passage to attend)
  - Children are able to learn
  - A sense or feeling that one's children have a bright future
  - A feeling of confidence from the child that parents are able to support education or the feeling of one's ability to afford to pay for one's children

- Access to training for skills that can support the family
- Access to formal education for young adults
- **Access to information, resources and basic needs**
  - Availability of information (e.g. on safety, accessing resources, documentation, participation in community structures, rules/laws, etc.)
  - Connection to decision-makers (formally or informally through traditional structures)
  - Access to commerce and trading
  - Access to education and life skills training
  - Access to medical services or healthcare
  - Access to clean water, shelter, fuel for cooking, food, and other basic needs to survive
  - Access to space to practice cultural traditions

### 3) Culture and Values

- **Connections to Traditions, Culture and Spirituality**
  - Engage in cultural traditions, holidays, meals, dance music stories
  - Share traditional stories, proverbs and lessons from elders around the fireplace
  - Mark new harvest, birth of child with rituals and thanks
  - Perception of being connected to the past present and future life through the ancestors, and other traditions
  - Perform rituals for forgiveness, gratitude and to influence future experiences
  - Perform rituals and events (e.g. forgiveness, ancestral connections)
  - Worship, prayers and praise to god and other spiritual powers and actors of peacebuilding
  - A feeling of being able to influence future events through worship
  - Brewing beer together
  - Access to space and materials to practice cultural traditions (e.g. storytelling, drumming, dance, music) especially important in Luo. – very important but only in Luo
  - Ability to learn traditional practices and culture through storytelling
  - A feeling of connection to one's god or religion
  - A feeling of pride for one's culture
  - Able to practice forgiveness and give love
- **Children are well cared for, raised well**
  - Children are cared for and guided by the entire community, nobody raises a child alone
  - Children have roles to play and work to do
  - Children are able and have access to school
  - The children are well fed (with a variety of food) and healthy
  - Children are well behaved (e.g. respect, manners)
  - Elders sit with the children at night at the fireplace and teach traditions
  - Birth of new children is celebrated
  - Children grow well, marry, and support parents

The participants also concurred with the idea that these are interdependent and interlocking factors, not easily made discreet.

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#### 5.1.2. HOBFOLL'S "FIVE ESSENTIAL ELEMENTS" FOR PSYCHOSOCIAL SUPPORT PROGRAMS DURING AND AFTER DISASTER AND "MASS TRAUMA"

In 2006, Stevan Hobfoll, a researcher studying ways to address the psychosocial effects of large-scale violent incidents, such as disasters and mass violence, became concerned that it would be difficult to gather empirical evidence of what the best type of group intervention might be in the midst of emergencies. Therefore, he assembled a worldwide panel of experts on the study and treatment of those exposed to disaster and mass violence, with the idea that they might consider their experience and knowledge of the literature to gain consensus on promising intervention principles. The panel identified five empirically supported intervention principles that they recommended to inform intervention efforts at the early to mid-term stages of an emergency. These elements consist of promoting: 1) a sense of safety, 2) calming, 3) a sense of self and community efficacy, 4) connectedness, and 5) hope. The panel published their findings in 2007, and they are now widely cited in the psychosocial support literature (Hobfoll et al., 2007, p.316). We looked at the elements identified by participants in Wau PoC grouped them under the five categories, to assess whether they were resonant.

These elements are embedded in the factors identified by all of the 21 ethnolinguistic groups in Wau PoC.

##### 1) **A sense of safety**

The participants identified safety with peace and discussed it at length. However, they did say that the reason that they had come to shelter in the PoC was because, during the conflict, this was in fact a safe place. Holding activities within the bounds of the camp, as IOM has been doing, is then a key element.

##### 2) **Calming**

The participants identified the need for a calming space as very important to them. They described preoccupation with solving basic problems in survival as the cause of a great deal of stress, and identified the desire to be able to work with others to discuss and to solve their problems as an essential calming element.

They also spoke of the need to return to their spiritual practices in order to support a sense of calm. When they feel close to the ancestors and to the rituals that have helped them to heal in the past, they also feel calm. The participants also recognized contemporary formal religious practices in both Christianity and Islam as providing calm.

##### 3) **Self and Community Efficacy**

Several factors are listed as those that represent and create self and community efficacy. The groups sheltering at Wau PoC talked about the ways in which they were able in the past to support their families and to live well and to eat well through their own labor as families and communities. The women worked the land and traded for additional foods and other needed items in the market place. The men described supplementing family resources through hunting, fishing, and raising animals, as well as engaging in trade and other income generating

activities. Traditional religious practices gave them a sense of power over the elements and able to bring about needed support from nature, while the clan structure allowed them to feel that they had the means of influencing the temporal structure.

They mentioned using clan intermediaries to seek whatever advantages might be obtained from outsiders and to have their fair share.

All groups expressed eagerness to find some way to access resources for themselves and their communities so that they could solve their problems and be effective in caring for their children.

The groups indicated that they wished to find ways to advocate for themselves and their communities in the camp structure giving them a sense of effectiveness, and that if part of that effectiveness included using both traditional practice and traditional leadership structure they could regain this sense.

#### 4) **Connectedness**

Connectedness featured as a key element of psychosocial well-being for both men and women. Community connections were key a key part of being well. It meant farming together, hunting and fishing together, and travelling together from home to the fields, to gather firewood and to the town for trade. These connections help community members to solve problems, share joy, and mark the important occasions of life. Celebrating the harvest together and brewing beer together, dancing together and participating in festivals were all part of communal life and that life was given joy through connections. Feeling close to others is important in times of sorrow as well, and in times of difficulty.

Men talked about connectedness in terms of being included in both community activities and in recreation, playing together. Women talked about being together with the family by the fireside in the evenings as part of the way that children are cared for well and they themselves gained strength, support, and indeed a sense of love.

#### 5) **Hope**

Hope was not a concept that was raised by name in any of the groups. However, with each of the hardships that the participants described, either from the conflict that forced them from their homes or in daily life in the PoC, the participants suggested solutions, ways to be well again and avenues to solve problems together. They were able to provide a rich and detailed description of peacetime life to which they wanted to return.

Does that relate to the concept of hope? This might be something to test out in the development of psychosocial support groups at levels two and three of the pyramid.

### 5.2. LINKING THE FINDINGS WITH THE IASC GUIDELINES AND “INTERVENTION PYRAMID”

The IASC Guidelines on Mental Health and Psychosocial Support in Emergency contexts were launched in 2007 after a two-year, global process of writing, revision and consultation. The guidelines represent a minimum consensus on best practice in the provision of MHPSS services in emergency settings.

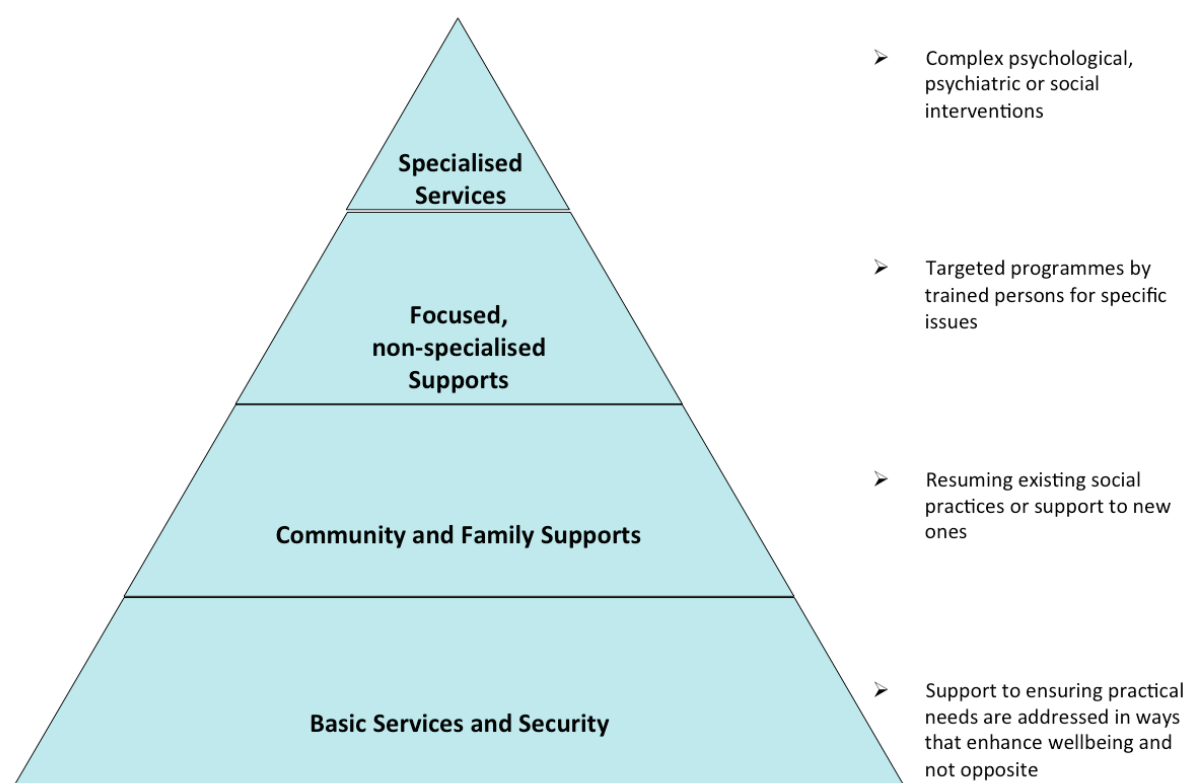
The Guidelines are organized around six core principles, the last of which is that of the multi-layered support represented by a pyramid. The other five are 1) human rights and equality; 2) participation; 3) do no harm; 4) building on available resources and capacities; and 5) integrated support systems.

The Guidelines recognize that there are, in any emergency, including this one, three types of problems that come to light in an emergency, some mainly psychological, some mainly social, but that psychological aspects of life and their care cannot be separated from social ones.

- Pre-existing problems of either a psychological, medical or social nature, such as extreme poverty, or serious and persistent mental illness, or those with developmental disabilities;
- Emergency induced problems such as loss of close family members including parents and children, loss of property and way of life, displacement, and emotional distress from surviving grave danger as victim, witness or even perpetrator;
- Humanitarian assistance induced problems such as fear of missing out on needed supplies and supports, lack of information and certainty, to fear and abuse inside protected areas.

All of these issues are apparent in the population that is sheltering at Wau PoC.

- While the people described a good life before the current violence, sickness, exclusion, and poverty also happened, and a modern system for minimum care for neurological, psychiatric and substance use disorders has not yet been established.
- The recent conflict has taken a terrible toll on all of those who seek shelter. Men are subject to threats of murder if they try to return to their lands to farm or hunt, as they are accused by government or its main opponent of belonging to the other side. Some are killed, others are threatened that they may not go out again. Women seeking trade, firewood, or any other means to feed their families are subject to sexual assault and threats. Those who are now entering the PoC do so because they have heard that this place accepts farmers like them. They come fleeing mass murder, looting, and destruction of their villages. As they walk the many days toward shelter, many are caught in cross-fire and killed on the way, leaving the survivors, mostly older women, to care for children.
- The crowded conditions of the PoC, based on lack of available land causes a lack of privacy, inadequate shelter, and a lack of information that conveys a set of rules for when or how humanitarian services will be provided causes stress and worry for everyone. It breeds fear and anxiety as people worry that they will miss the opportunity to obtain needed supplies. With no private place to calm down and be alone with one's thoughts, or find solace with the family, there are high levels of stress and anxiety.



This section will discuss how the domains and indicators of well-being defined here can be used by program management to design interventions and to measure success at each level of the pyramid.

#### 5.2.1. THE BASE OF THE PYRAMID – WHAT EVERYONE NEEDS TO STAY SANE AT WAU POC

All participants in this study spoke of a need for information regarding peace, access to resources, and basic needs. With so many different ethnolinguistic groups, and new refugees arriving every day, providing updated information that is accessible to all becomes overwhelming for camp management

One very important step to promote psychological well-being among the residents would be to partner with Camp Management to set up systems that provide that information. Three simple activities could do this, all harmonious with the existing approach of IOM and in fact some being already acted upon by them.

- 4) Providing up-to-date pictorial maps of the PoC done by local art schools, empower local people to act on their behalf and help people to find what they need in a large and overcrowded space. It also helps with idleness among youth as this is work that helps them to become involved with solving camp problems in a very practical way. (Duaman, personal communication)
- 5) Working together with the Camp Management, and again engaging youngsters as volunteers from each ethnolinguistic group, create teams that provide a weekly orientation to the camp for newcomers, whenever possible in their own language. IOM's MHPSS team can supervise the volunteers who work on this. They can take names and locations of people interested in group services.



- 6) IOM's MHPSS team can support Camp Management to expand its consultative procedure to include all ethnolinguistic groups and find a means to ensure that there is no perception of favoritism by assuring all groups that they are welcome to consult with management and inform them on future actions.

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#### 5.2.2. FAMILY AND COMMUNITY SUPPORTS- TARGETED NON-SPECIALIZED SUPPORTS

Participants identified their ability to raise children well and provide for their families through opportunities for livelihood expansion, within the context of their cultural practices as important domains of well-being. A simple practice could allow many such groups to be set up and followed, through weekly meetings.

- 1) Integrated Group Activities to Support Families and Communities can start with cultural activities and a skills exchange among the participants. The members could share ideas and experiences, help solve one another's problems, and plan ways to make small amounts of money. Cultural celebrations and activities could make the time together fun.
- 2) Young men and women can be engaged in targeted groups to use theatre, music and other "fun" activities to spread information throughout the camp, entertaining others and providing positive activities and supports for them. They could also engage in advocacy. Older people could be engaged to teach the young people skills and customs of earlier times.
- 3) Case managers can make the point of including people with disabilities, people who have been suffering from more than usual anxiety, people who have lost immediate family members and those experiencing gender-based violence (GBV) in order to help them to meet their own standards for well-being.

These are a few examples of groups that could be developed at this level of the pyramid. See section six below for a discussion of exactly how to set up the indicator framework.

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#### 5.2.3. SPECIALIZED SUPPORTS

IOM has started its program by responding to the needs of those requiring individualized case management services to help those requiring specialized interventions. In these cases, it is appropriate and important to have an individualized care plan with specific clinical targets included in the case record. However, it can also be important for these clients, if they are able to do so, to describe their vision of well-being, and how to select the indicators that apply to them. They can develop an individualized care plan with their case manager that engages them in working toward specific well-being goals, such as connection to community, resumption of spiritual practice, connection to family, acting on their own behalf to advocate for peace and personal well-being. This can be especially useful in situations such as that of South Sudan, where international symptom criteria may not have been validated, but factors such as connection to family, community, comforting spiritual practices and contributions to help others may be indicators of improved functioning and improve the state of mind of distressed persons.

## 6. WAY FORWARD: USE OF THE INDICATOR FRAMEWORK FOR PARTICIPATORY PROGRAM MONITORING AND EVALUATION

### 6.1. HOW TO USE AN INDICATOR FRAMEWORK IN THE PROGRAM DESIGN MONITORING AND EVALUATION PROCESS

The purpose of the exercise presented in this report was to develop an indicator framework that will help IOM create, develop and report on the success of programmatic interventions to improve the psychosocial well-being and relieve the suffering and distress of people sheltering at Wau PoC. The indicator framework below is an example only and has suggestions for all of the domains with associated indicators.

**Remember- Use only those domains and indicators that are relevant for the program that you are creating!**

For instance, at level one, if an information sharing intervention is chosen, use that domain and the indicators associated with it at the inception of the program and to check in at agreed upon intervals. Make sure that you include concrete facts (I receive information through my representatives) and *feelings* (I am not preoccupied with worry about where to receive resources; I have peace of mind because I know how to learn about resources I need).

At level two/three of the pyramid, a program may be created targeting recent widows that combine cultural activities with skill sharing, support for child rearing, and advocacy for peace. Again, choose the appropriate domains. Such a program may involve many groups of 20-30 people who speak a common language. Facilitators will organize the groups, remind the participants that they had expressed concerns and interests in these areas, and select the precise program goals together. Using pictures, the groups create an indicator framework, based on the one below.

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#### 6.1.1. CHARTING BEGINNINGS

To begin the evaluation system in a follow-up meeting, assist the participants to talk about each item listed on the chart and how they would operationalize it. Use the domains that they selected to set up a chart to note progress. The left-hand column of the chart should contain the domains that the participants have established and agreed upon. The next column lists the ways in which each domain is operationalized in action, these are the indicators. The participants then report on each of the ways in which each domain is operationalized in their experience, and the psychosocial focal person or group leader marks the agreed-upon response on the chart next to each domain. This will form the “baseline” against which the participants will measure the success of their program. Because the baseline will be particular to each group, its standards should be written based on the domains agreed upon by each group, using pictorial images with minimal writing.

It is important to assist the group to address the specific problems exposed by the baseline in a small way, so that participants know that they are moving closer toward their goal of well-being in each domain. Determine the time intervals at which you will measure progress (don’t make them too short, or no progress will be recorded; don’t make them too long or the participants may forget). A process you might follow is to set small goals for the quarter. For example, establish regular meetings and make certain that everyone attends, bring an advisor to the meeting to discuss how to solve one of the

problems on the list, check in with each member at each meeting so that no one feels alone, and each woman can both give and receive support.

### 6.1.2. FOLLOWING UP

During the next months the group will implement the plan made at the first meeting of staff and leaders. Each evaluation period offers a chance to learn if the program is working and to make changes and improvements where necessary. Bring the chart to the evaluation meeting and fix it to an object so that it is easily visible.

Point to the picture next to each domain and review the ways in which the group had operationalized it. Read aloud the baseline results. Ask what changes the group has made and record them on the chart.

After charting the results, the participants can evaluate for themselves whether the group is “on the right track.” Are the actions they are taking really improving their sense of psychosocial well-being? Are they really beginning to experience greater well-being? Are these changes having some negative effects on their well-being? If so can they be corrected?

Following the evaluation, the women can plan the activities they would like to see continue as they move forward. They can also note any changes they would like to make. These changes (sometimes called “course correction”) should be reflected in the charts. At the end of the program, include the progress and changes recorded in the charts in the qualitative section of the final program evaluation.

## 6.2. THE SAMPLE INDICATOR FRAMEWORK INCLUDING ALL DOMAINS

This framework is an exemplar only. Use only the domains and indicators that are relevant to the program that you are developing. The program participants may list different, more practical indicators at the time the program is developed. Don’t be afraid to use them.

Domain	Indicator	Now	After X months	After Y months	End of program or year
Connection to Traditions, Culture, Spirituality	<ul style="list-style-type: none"> <li>I can engage in traditional events and practices (meals, dance, music, stories, festivals, religion, celebrations)</li> <li>I have access to space and materials to engage in cultural activities (drumming, dance, music)</li> </ul>	<p>I have little opportunity to participate in traditional practices due to safety/security</p> <p>Overcrowding contributes to the lack of space to engage in cultural activities</p> <p>There is little or no material for cultural activities (e.g. making drums)</p>			

	<ul style="list-style-type: none"> <li>I feel I am connected to something greater than me; I have a sense of future, pride, love</li> </ul>	<p>I feel disconnected from my traditions I feel helpless and in despair</p>			
<b>Access to Information, Resources, and Basic needs</b>	<ul style="list-style-type: none"> <li>I have access to information that I need to live safely and comfortably in this PoC (registration, place to stay dry, health care, activity groups I can participate in</li> <li>I have access to basic services, health, education, livelihoods, skills training</li> <li>I am part of an information sharing system that tells me about the security situation and keeps me up to date about things that affect my family</li> </ul>	<p>I do not have information on services and other critical information or where to go to find out. I am constantly worried about how to get services resources and needs for my family. I am fearful as I have no information</p> <p>Basic services are few; dependent on humanitarian organizations for support</p>			
<b>Connection and Togetherness with the Community</b>	<ul style="list-style-type: none"> <li>I feel a sense of comradery with my friends, neighbours</li> <li>I can enjoy activities with community (cultural events, religious gatherings, sports, harvests, visiting the market, etc)</li> <li>(Men) I can gather with other men to share life issues/challenges</li> </ul>	<p>I feel alone, isolated, disconnected I don't greet my neighbours</p> <p>I engage in few activities</p> <p>There is little opportunity or structured time to engage with other men</p>			
<b>Togetherness with the Family</b>	<ul style="list-style-type: none"> <li>I have a feeling of peace, love, unity within my family</li> </ul>	<p>I feel there is friction within the family; arguments</p>			

	<ul style="list-style-type: none"> <li>I feel empowered to engage in decision-making in my household</li> <li>There is adequate space within the household (e.g. to sleep in separate rooms, for intimacy)</li> <li>I or members of my family are able to get married</li> </ul>	<p>I am left out of decisions for the household</p> <p>My living space is crowded and there is no privacy</p> <p>Traditional marriage ceremonies are not performed;</p>			
<b>Ability to Provide for My Family / Pathways to Manhood</b>	<ul style="list-style-type: none"> <li>I have access to resources to provide for my family (e.g. financial, basic needs, skills, education)</li> <li>I feel engaged, not idle</li> <li>I have a sense of purpose and control over my environment/circumstances</li> </ul>	<p>I do not have a sustained way to earn a living; jobs consist of small tasks and are sporadic</p> <p>I feel dependent on others</p> <p>I feel sense of hopelessness</p>			
<b>Formal Education or Skills Training</b>	<ul style="list-style-type: none"> <li>I or my children have access to education</li> <li>I have a feeling that I can create a better life;</li> </ul>	<p>I/my children do not have access to education</p> <p>I feel hopeless</p>			
<b>Children Are Well Cared for and Raised Appropriately</b>	<ul style="list-style-type: none"> <li>Children within the community are cared for by everyone</li> <li>Children go to school</li> <li>Children have nutritious food</li> <li>Children have access to education, health and basic services, cultural practices</li> <li>Children respect their roles and responsibilities within the family, community</li> </ul>	<p>Children are not seen any more to be the responsibility of everyone; widow/single-headed households with children feel isolated</p> <p>Few services are available for children</p> <p>Children are not learning family</p>			

		values, responsibilities			
<b>Advocacy and Justice</b>	<ul style="list-style-type: none"> <li>• I have equal access to services and resources</li> <li>• I am treated equally by service providers</li> <li>• I feel respected without discrimination</li> </ul>	I feel discriminated and do not have access to services like other people in the community			
<b>Recreation and Participation</b>	<ul style="list-style-type: none"> <li>• I have space and opportunity to engage in activities (e.g. sports, dance)</li> <li>• I can gather freely with my friends to engage in conversation</li> </ul>	<p>There is little space to participate in activities</p> <p>I do not have the space or privacy to gather with my friends</p>			

### 6.3. PROPOSED TOR FOR A FOLLOW UP BASELINE STUDY IN OTHER AREAS OF SOUTH SUDAN

IOM has been involved in the provision of direct Psycho Social Services (PSS) in South Sudan since 2014. After a pilot project in Bor PoC, and needs assessments conducted in the main displacement sites (latest in Wau, in December 2016), IOM expanded direct PSS delivery to Bentiu PoC in June 2015, to Malakal PoC in June 2016 and to Wau PoC and Collective Sites in July 2016.

In 2017, IOM commissioned a consultancy for getting to a systematic participatory approach for monitoring and evaluating the psychosocial programs in South Sudan's IDP settings. The general objective was to develop an understanding of psychosocial well-being among specific target groups (e.g. conflict affected women and young male adults in Wau) in South Sudan as defined by the target groups themselves, in their own language and on their own terms.

The field study done in Wau PoC in late 2017 forms the basis for the establishment of indicators by which to monitor and measure the effectiveness of psychosocial programs in a participatory way, with the affected population and program participants.

Based on the results of the final report of the mentioned consultancy (Development of Participatory Psychosocial Well-being Indicators for IOM-MHPSS Programming in Wau, South Sudan. WAU PoC and Collective IDP Sites Cathedral, Locoloco, Nazareth, June to November 2017), a baseline for MHPSS programming in *(please insert your area of implementation)* shall be developed by the interested consultants.

#### THE OFFER

Interested consultants/research institutes are required to submit:



- A technical proposal comprising the consultants'/institutes' understanding of the TOR and an overview of the methodology that the team plans to use in order to meet the objectives of the baseline,
- A time-schedule for the assignment based on the expected scope,
- A detailed financial offer,
- The CVs of the persons involved in the assignment with their roles and responsibilities in the baseline process and proof of previous similar assignments that they have conducted.

The offer needs to be sent electronically to: *(please insert the address where to send the offer)*

It needs to be sent latest until: *(please insert the exact deadline for submission)*

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### **BASELINE STUDY OBJECTIVES:**

The baseline study will focus on the participatory baseline data collection for a fine-tuning the set of indicators, based on the results (domains and sub-domains) of the above-mentioned report.

The baseline study will be used as a measurement for participatory monitoring regarding progress of psychosocial well-being in the MHPSS project/program in *(please insert your area of interest)* against the set of participatory indicators and benchmarks, over the course of the project/program implementation.

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### **SCOPE OF WORK:**

This study is to be conducted within the sampling target area of *(please insert your area of implementation)* and with the programs direct beneficiaries which include *(please include your target groups)* and other stakeholders of the program.

The baseline study will include a desk phase, a field phase and a final desk phase. The study shall be conducted in forms of desk studies, key informant interviews and focus group discussions for fine-tuning the indicator framework with the program participants and gathering the relevant baseline data.

The information will be collected, analysed and the baseline report in English will be shared IOM South Sudan's MHPSS program officer in Juba, for consultation before it is finalized.

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### **METHODOLOGY**

The methodology to be used are steps 5 and 6 of the SEE\_PET, the Stepwise Ethnographic Exploration and Participatory Evaluation Tool (Bragin et al 2013), as well as the results of the final report (2017) and the field guide for SEE\_PET implementation (2017). Please find it in the Annex.

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### **DURATION AND TIMELINE**

The baseline study shall be completed within X working days beginning *(please insert the starting date)*.

The budget of the study will be offered as a package. The baseline will include following stages:

- Signing of contract
- Provision of all necessary project documents to the researchers and ensuing desk study
- A briefing meeting with the program manager of IOM
- Preparation of baseline tools and finalization of tools in a workshop with participating project staff
- Preparation of an inception report.

- Submission of inception report to IOM South Sudan. Feedback is to be provided within (XXX) working days
- Data collection in the field and analysis
- Preparation of a draft baseline report
- A ½ to 1-day information sharing where key findings are presented to IOM
- Submission of the draft report to IOM. Feedback is to be provided within (XXX) working days
- Finalization and submission of the baseline report

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## RESEARCH TEAM COMPETENCIES, EXPERIENCE AND SKILL REQUIREMENTS

Looking into the scope of the Research, a team of two consultants is suggested:

- One person having experience of PS well-being in emergency situations
- An expert on qualitative participatory M&E in emergency and/or development settings

Competencies, experiences and skill requirements:

- Researchers need to have a proven and solid multi-year previous experience (at least 5 years) in similar researches in the field of psychosocial well-being with people affected by protracted armed conflict
- Proven monitoring and evaluation record (name at least two programs, or attach two comparable research samples) in similar settings
- Solid, proven methodological research skills in participatory, qualitative monitoring and evaluation
- Ability to keep deadlines and deliver products within an agreed time-frame
- Fluency in English
- Ability to write clearly and concisely in English

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## DELIVERABLES: INCEPTION REPORT, DRAFT REPORT AND FINAL REPORT

The inception report shall be delivered after reading the necessary project documents and reports, the SEE\_PET, and shall include the draft field tools.

The draft baseline report shall be submitted within two weeks after completion of the field phase. The final report shall be sent to IOM within a week after feedback has been given.

The report should conform to the following specifications:

**Cover page** (Title of the study, the date of the study, recipient's name, name(s) of the evaluation team.

**Preface or Acknowledgements** (Optional)

**Table of Contents**

**List of Acronyms, Lists of Charts, Tables or Figures** [Only required in long reports that use these extensively]

**Executive Summary** [Stand-Alone, maximum 3 pages, summary of report.)

**Main Part of the Report**

- *Introduction/Background and Purpose* (Overview of the baseline process. Covers the purpose and intended audiences for the study and the key questions as identified in the ToRs)

- *Study Approach and Methods* (Brief summary. Additional information, including instruments should be presented in an Annex).
- *Findings*: (This section, organized in whatever way the team wishes, must present the basic answers to the key questions, i.e., the empirical facts and other types of evidence the study team collected including the assumptions)
- *Conclusions* (This section should present the team's interpretations or judgements about its findings). Conclusions should be stated as objectively as possible.
- *Recommendations on MHPSS program activities and program monitoring plan*

## Annexes

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### COMMUNICATION

For additional information on the consultancy please contact:

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## 8. ANNEXES

### ANNEX 1: DISCUSSION GUIDES USED IN FIELD PHASE 1

#### DISCUSSION GUIDE FOR FGDS

Number of participants:	
Place, date:	
Ethnic group (s):	

The guide was used after introducing the team, the objective of the meeting and obtaining the informed consent of participants, allowing those who don't want to participate to leave

1. Please, describe your life now here in the PoCs/ collective sites?  
(e.g. Culture, special characteristics, daily life, etc.)?
2. Are there any activities here that you enjoy?  
(free listing)
  - Why do you like them?
  - Are they similar or different to those you loved doing back home?
3. Tell us a bit about that place where you come from. What was it like there?  
(free listing, culture, special characteristics, etc.)?
4. We have found some words that mean PSS Well-being in your language (translators tell them to the participants in the local language)
  - Are there any other better words/word to express well-being in your language?
  - Why would you use those words/ that word?
5. What does psychosocial well-being mean for you as a woman / young man?  
(specify for only the group we are talking too; young woman, young men, elder woman)
6. Do you know of any woman/male youth who enjoys such psychosocial well-being?  
(specify for only the group we are talking too)
  - Can you describe one of those women/male youth that you know?
  - What makes you think that she/he is really enjoying PSS well-being?
  - Why does that make her/him psycho-socially well you think?
7. Imagine this/your small child (your daughter, your son... and s/he is growing up. Then, imagine s/he is 20 years old and really well (use the correct term for PS well-being in local language).
  - What does her/his life look like?
  - How would s/he be if s/he was well?
  - What would s/he need to be psychologically socially well?
8. Is there anything that you would like to tell us?

9. Is there anything that you would like to ask us?

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DISCUSSION GUIDE USED FOR KEY INFORMANT INTERVIEWS -FIELD PHASE I

The guide was used after introducing the study, the interviewing team and the objective of the meeting

Role of interviewee:	
Female/Male/Age:	
Ethnic group:	
Place, date:	
Team:	

- What is your role in the community?
- How does your role relate to the target populations (i.e. women and younger men) of the community?
- How would you define PSS Well-Being (use the language you agreed upon in the Initial Workshop)?
- What language would you use to describe this state of being?
- What questions should we ask the participants whose lives you know about to help them define Psychosocial Well-Being?
- What would you like to tell us that we did not ask?

**ANNEX 2: RANKED DOMAINS AND EXPLANATIONS OF ANY UNIQUE INDICATORS  
UNIQUE INDICATORS FOR EACH ETHNOLINGUISTIC GROUP**

This annex will list each separate ethnolinguistic group, give examples of their understanding of each of the domains, list and clarify any indicators unique to that group alone, present how the group ranked the domains on validation.

**ANNEX 2.1. DOMAINS OF PS WELL-BEING VALIDATED BY ABAYA KRESH WOMEN**

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STATEMENTS ILLUSTRATING DOMAINS VALIDATED BY ABAYA KRESH WOMEN

**Peace**

“No gozasha (well-being) will happen without peace.” (FGD 6, p. 2)

“Peace is very important, it is the source of everything. If there is peace, everything can happen.” (FGD 17, p. 3)

### **Children Are Well Cared For**

“Most important for the parents to help the children for the future, to give them an advice, because children are the future of this country. They are the ones who are building the country, they need to be strong from now.” (FGD 6, p. 3)

“most important is to be with the elders, to tell the stories and to guide children in how to live, to know the way how the people live.” (FGD 16, p. 3)

### **Connection to Culture, Traditions, Spirituality**

“With culture she believes that she will be healthy, if she obeys her spirituality she can be healthy and do everything she wants.... She chooses culture and spirituality because it is the way the ancestors prayed for the gods, and they did not go to the church, they gave their heart for their gods. And doing the natural things and cooking, this is how they do their things.” (FGD 6, p. 4)

### **Connection to and Togetherness with Community**

“This one for her is related for the greeting each other, the neighbours – this means also forgiveness. Because if you are together it means forgiveness, sharing an idea, happiness and freedom.” (FGD 6, p. 4)

“That’s a good life – gozasha. They come together to cultivate, when somebody’s sick, we come together to bring assistance.” (FGD 8, p. 2)

### **Access to Information**

“With information you are enabled to get what you want, you can give good information to the others. With information you are able to go to school, you can get the basic needs, good hospital, this is why she chose it.” (FGD 6, p. 3)

### **Advocacy and Justice**

“People are differentiating themselves.... This brings war to us and poverty and hunger, that is why she chose this one, so that everyone can be the same. If you are white and I am black, let us be together and not differentiate.” (FGD 6, p. 3)

“If there is no discrimination among the tribes, the people will live in harmony, everything can come, but now everybody is only on its own mind, so we need no discrimination, so that peace will come.” (FGD 17, p. 3)

### **Togetherness with the Family**

“Being together with your husband and your love you can enjoy event the sex, you can be close with the children and you can learn them love together, and you can teach them respect.” (FGD 6, p. 4)

Two or more huts are needed (related to the pictures) so you can have one for husband and wife and one for the children, then you can manage well.” (FGD 17, p. 2)

## DOMAINS WITH UNIQUE INDICATORS VALIDATED BY ABAYA KRESH

Domains	Unique Indicators: Abaya Kresh (Women)
Connection to Traditions, Culture, Spirituality	<ul style="list-style-type: none"> <li>Emphasized specific traditions: honoring ancestors through special tree ritual and celebration; establishing brotherhood with blood</li> <li>Able to teach children how to cook well</li> </ul>
Access to Information, Resources, and Basic needs	<ul style="list-style-type: none"> <li>Access to charcoal for cooking</li> </ul>
Connection and Togetherness with the Community	<ul style="list-style-type: none"> <li>Ability to forgive others</li> </ul>
Togetherness with the Family	<ul style="list-style-type: none"> <li>Ability to deliver and have more children</li> </ul>
Children Are Well Cared for and Raised Appropriately	<ul style="list-style-type: none"> <li>Ability to obtain secondary and higher education (e.g. university)</li> <li>Access to nursery school</li> <li>Access to education scholarships</li> <li>Access to porridge for children</li> </ul>
Advocacy and Justice	<ul style="list-style-type: none"> <li>Freedom from discrimination for Raja in particular</li> <li>Feeling empowered or a voice to influence political leadership</li> <li>Trust and transparency with political system and access to information (shared with Luo Women)</li> </ul>

## OVERALL RANKING OF PS WELL-BEING DOMAINS BY ABAYA KRESH WOMEN



## ANNEX 2.2. DOMAINS OF PS WELL-BEING VALIDATED BY BELANDA BOR WOMEN

2 FGDs, 29 participants

## STATEMENTS ILLUSTRATING DOMAINS VALIDATED BY BELANDA BOR WOMEN

## **Peace**

“If there is peace, then everything is here, but if it is absent, nothing is there; we want this type of life back for us and we don’t know when peace will come.” (FGD 3, p. 1)

“With peace I can do what I want in my life, I can go to the field, I can go and carry my water without fear, this is why peace.” (FGD 3, p. 2)

## **Connection to and Togetherness with Community**

“Togetherness in community is very important, since the creation of Adam and Eva. first, they were lonely, so it is much better in community. If anything will happen, you have support of the others.” (FGD 2, p. 3)

“Living in community is important to solve problems, alone you cannot.” (FGD 2, p. 3)

## **Connection to Culture, Traditions, Spirituality**

“That is my culture, I have been born in it and I have to know it and pass it on to my grandchildren and other people.” (FGD 2, p. 2)

“Very important, because originated with our grand, grand, grandparents, and they were living this culture, cultivating together, dancing together, this is why they are choosing this domain.” (FGD 3, p. 2)

## **Togetherness with the Family**

“If there is no togetherness between parents, then the home will not go well, but if you cooperate, in agriculture, etc. then the family will be well.” (FGD 3, p. 1)

## **Access to Information and Resources**

“It is very important, because everything if you have advanced information, about what is going on in a village/town/etc. you can participate (e.g. mentions the announcement of hand washing day, and then they participated).” (FGD 2, p. 2)

“Any organized community is in need of information of certain nature, if the information for any program is coming to the community, it will succeed.” (FGD 3, p. 3)

## **Children Are Well Cared For**

“As a matter you should care especially equally for girls and boys, educate, give them medicine, and cook for them, wash them and send them to school.” (FGD 2, p. 3)

## **Advocacy and Justice**

“If there is equality between persons, I can survive. I am an HIV person. When there is discrimination I cannot safe myself or my children, and I will not get employment.” (FGD 2, p. 3)

“If there is unity among people, you can discuss and solve your problems.” (FGD 2, p. 3)

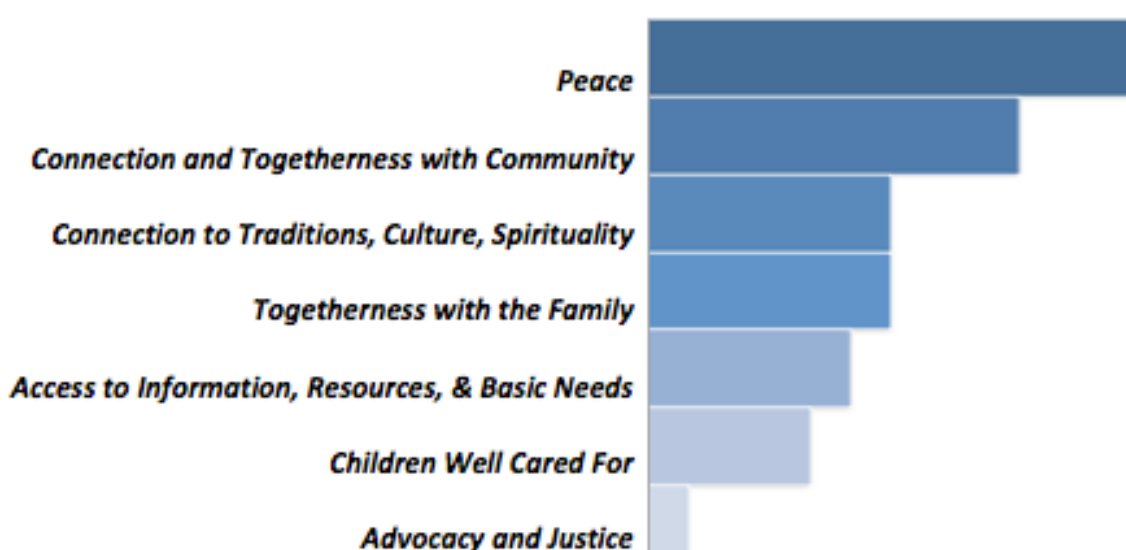
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DOMAINS WITH UNIQUE INDICATORS VALIDATED BY BELANDA BOR WOMEN



Domains	Unique Indicators: Belanda Bor (Women)
Connection to Traditions, Culture, Spirituality	<ul style="list-style-type: none"> <li>Added specific ritual: In past, put a skin around waist and worshipped the ancestors</li> </ul>
Togetherness with the Family	<ul style="list-style-type: none"> <li>One emphasized importance of togetherness between parents, including cooperation in agriculture</li> </ul>
Peace	<ul style="list-style-type: none"> <li>Emphasized ability to cultivate when there is peace</li> </ul>

#### OVERALL RANKING OF PS WELL-BEING DOMAINS BY BELANDA BOR WOMEN



#### ANNEX 2.3. DOMAINS OF PS WELL-BEING VALIDATED BY BELANDA MEN

**2 FGDs, 24 participants**

#### STATEMENTS ILLUSTRATING DOMAINS VALIDATED BY BELANDA VIR

##### Peace

“You can go to the forest, hunt, [and] gather food to feed children even if government or organizations don’t give you jobs.” (FGD 5, p. 3)

“Among them as youth there is peace, but need general peace from side of government.” (FGD 11, p. 1)

“If there is peace there is freedom, free movement. A man can go and cultivate, dig, get firewood, harvest crops and collect fruits.” (FGD 11, p. 3)

##### Formal Education and Skills Training

“They can feed children through getting jobs with their skills.” (FGD 5, p. 3)

“As youth they have spirit of learning, going to school, to be well educated, and also have a family to support. You they cannot go to school while their family is suffering.” (FGD 11, p. 2)

### **Connection to Traditions, Culture, Spirituality**

“They used to play drums when they harvested crops to chase away birds; it’s part of culture.” (FGD 5, p. 1)

“Parents are responsible for *jegbodo*. Parents [are] not teaching children talking their mother tongue, which we think is the beginning of culture, so even this should be included in culture and tradition.” (FGD 5, p. 1)

“Drum for men used to be beaten so people would dance and celebrate when a person dies, a boy is circumcised.” (FGD 5, p. 2)

### **Togetherness with the Family**

“If there’s *jegbodo* we can cultivate, wives would cook, children are happy. Child in a school comes back happily thinking of his happy family home.” (FGD 5, p. 3)

### **Connection and Togetherness with Community**

We are happy when we are connected to where we are from

“In [our] culture [we] are peaceful people, [we] don’t fight each other; [we] are forced to be here due to the crisis, but normally [we] would stay in the community peacefully.” (FGD 11, p. 1)

“Indeed, they are here for the crisis, but still togetherness is something very, very good. So, when they want to go home, they don’t want their children to grow with that spirit. They want to teach them how to love other communities...they want to stay together.” (FGD 11, p. 1)

“This is...when a wife is having this activity (making beer from sorghum).” (all cheer up and laugh) (FGD 11, p. 4)

### **Recreation and Participation**

“There’s no ball to play; people don’t go house-to-house to say stories. Nothing happens in the evenings as before.” (FGD 5, p. 2)

“Wants youth [to be] kept busy, so that they’re united and don’t have bad things in their mind.” (FGD 11, p. 3)

### **Access to Information, Resources, & Basic Needs**

“It is important to get *clear* information about which services are available within the PoC.” (FGD 11, p. 1)

“Without information they cannot get what they need.” (FGD 11, p. 4)

### **Ability to Provide for My Family**

“If there’s *jegbodo* you can send your son to market and bring something. On Sunday you can go to other places.” (FGD 5, p. 2)

“If you are having peace, you can cultivate freely and man and wife are coming happily from the garden, and they are happy, and [the] family eats well, sleeps well, etc.” (FGD 11, p. 3)

### Advocacy and Justice

“There’s discrimination in accessing information.” (FGD 5, p. 2)

“The opportunities in the PoC are there but only for certain people.” (FGD 5, p. 2)

“They want everything to be shared together, no discrimination.” (FGD 11, p. 2)

## DOMAINS AND INDICATORS VALIDATED BY BELANDA VIRI MEN

Domains	Unique Indicators: Belanda Viri and Belanda Bor (Men)
Connection to Traditions, Culture, Spirituality	<ul style="list-style-type: none"> <li>Added specific traditions: playing drums when they harvest crops to chase away birds; circumcision of boys; sugar cane celebration</li> <li>Added importance of parents teaching children mother tongue, the beginning of culture</li> </ul>
Access to Information, Resources, and Basic needs	<ul style="list-style-type: none"> <li>Emphasized need for space; overcrowded</li> </ul>
Peace	<ul style="list-style-type: none"> <li>Able to teach children how to love other communities</li> </ul>
Formal Education or Skills Training	<ul style="list-style-type: none"> <li>Access to technical equipment (tools for carpentry or tailoring, machines for splitting wood or for groundnuts)</li> </ul>

## OVERALL RANKING OF PS WELL-BEING DOMAINS BY BELANDA VIRI MEN



## ANNEX 2.4. DOMAINS OF PS WELL-BEING VALIDATED BY BELANDA VIRI WOMEN

2 FGDs, 43 participants

## STATEMENTS ILLUSTRATING DOMAINS VALIDATED BY BELANDA VIRI WOMEN

### Peace

“Peace is the key to...unlock the door.” (FGD 12, p. 2)

“If there’s peace now we’d go back home, move freely.” (FGD 14, p. 2)

“If there was peace all other things would function.” (FGD 14, p. 2)

### **Children Are Well Cared For**

“If your children manage to go and come back school and come and they tell you what happened, healthy – you are happy.” (FGD 12, p. 2)

“If her children are educated she wouldn’t be suffering that much because they would get jobs with organizations.” (FGD 12, p. 3)

“Raising children is not easy. But when you give right advise maybe he’ll become a future president.” (FGD 14, p. 2)

### **Togetherness with the Family**

“It’s good when you are together with your family, eating together.” (FGD 12, p. 2)

### **Connection to Culture, Traditions, Spirituality**

“It’s good to read bible, dance, sing. But here we can’t do it.” (FGD 14, p. 2)

### **Connection to and Togetherness with Community**

“When people are together it is better.” (FGD 12, p. 2)

### **Access to Information and Resources**

“When you see in darkness you don’t see anything; if you are enlightened you see everything.” (FGD 14, p. 2)

### **Advocacy and Justice**

“The main problem we suffer here is discrimination. Widows are not treated fairly” (FGD 14, p. 2)

“We must stop the corruption of community leaders which are not distributing things fairly.” (FGD 14, p. 3)

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## **DOMAINS WITH UNIQUE INDICATORS VALIDATED BY BELANDA VIRI WOMEN**

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<b>Domains</b>	<b>Unique Indicators: Belanda Viri (Women)</b>
Connection to Traditions, Culture, Spirituality	<ul style="list-style-type: none"><li>• Emphasized that it is part of culture to get together and discuss issues</li></ul>
Connection and Togetherness with the Community	<ul style="list-style-type: none"><li>• Able to join a women’s association</li></ul>

## OVERALL RANKING OF PS WELL-BEING DOMAINS BY BELANDA VIRI WOMEN



## ANNEX 2.5. DOMAINS OF PS WELL-BEING VALIDATED BY LUO WOMEN

### 2 FGDs, 37 participants

#### STATEMENTS ILLUSTRATING DOMAINS VALIDATED BY LUO WOMEN

##### **Peace**

“If you are in peace, then you can do all the things that we mentioned.” (FGD 7, p. 1)

“Peace because it is very important, without peace we cannot move freely, not doing cultivation, like selling fruits. Yesterday I make some alcohol to share, all these things are very important ... to make alcohol to invite the neighbors.” (FGD 20, p. 2)

One lady makes the joyful shouts: “I like this peace to come because the I can dance, go to the forest and find the firewood, and there are no hindrances on the road and it lets me go to the garden to cultivate and peace is very important, and not I am praying for peace to come.” (FGD 20, p. 2)

##### **Children Are Well Cared For**

“Selected this one, because children were in the school, but now her children are in the primary school – now her children are not going to school.” (FGD 20, p. 3)

##### **Connection to and Togetherness with Community**

“Dance, share alcohol together, sit together, dance and give information for the community, sitting together and solving problems.” (FGD 20, p. 3)

“Here in the PoC, they are ell sitting alone and think, but you need to sit together and think together to feel good, but if you are alone, you cannot think good things.” (FGD 7, p. 4)

### Connection to Culture, Traditions, Spirituality

“She liked it because it remembers her to see her culture, they feel happy to see dancing.” (FGD 20, p. 3)

### Togetherness with the Family

“It is good to be with open heart with the family, then to have a problem in the heart.” (FGD 20, p. 3)

### Access to Information and Resources

“Information is very important, because without information you cannot sit together. Information is the one who gathers people, and even brought us here.” (FGD 7, p. 4)

### Advocacy and Justice

“Also wants to have transparency from governor, want peace to come and to be together with the people and participation without discrimination.” (FGD 20, p. 3)

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#### DOMAINS ‘WITH UNIQUE INDICATORS VALIDATED BY LUO WOMEN

Domains	Unique Indicators: Luo (Women)
Access to Information, Resources, and Basic needs	<ul style="list-style-type: none"><li>• Access to beds as opposed to sleeping on ground</li></ul>
Connection and Togetherness with the Community	<ul style="list-style-type: none"><li>• Support in conflict resolution from elders</li></ul>
Peace	<ul style="list-style-type: none"><li>• A feeling of peace of mind, free of stress</li></ul>
Advocacy and Justice	<ul style="list-style-type: none"><li>• Specifically mentioned need to advocate for peace among Dinkas, Belanda, Jur Chol</li></ul>

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#### OVERALL RANKING OF PS WELL-BEING DOMAINS BY LUO WOMEN

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#### ANNEX 2.6. DOMAINS AND INDICATORS VALIDATED BY LUO MEN

Domains	Unique Indicators: Luo (Jur Chol) (Men)
Connection to Traditions, Culture, Spirituality	<ul style="list-style-type: none"> <li>Added correction in photo presented of drinking from different calabash; in their culture they don't use a pot- the calabash is important</li> </ul>
Togetherness with the Family	<ul style="list-style-type: none"> <li>Added that women don't play games; they stay home with their husbands</li> </ul>
Peace	<ul style="list-style-type: none"> <li>Added that peace also means having freedom of speech</li> </ul>
Ability to Provide for My Family / Pathways to Manhood	<ul style="list-style-type: none"> <li>Ability to provide is also about gaining acceptance and love in the family</li> </ul>
Formal Education or Skills Training	<ul style="list-style-type: none"> <li>Added that education also helps one not be discriminated against</li> <li>Added pottery as skill</li> </ul>
Advocacy and Justice	<ul style="list-style-type: none"> <li>Able to get a job even if you have higher education</li> </ul>
Recreation and Participation	<ul style="list-style-type: none"> <li>Recreation is also about meeting new people – maybe outside of your clan</li> </ul>

#### OVERALL RANKING OF PS WELL-BEING DOMAINS BY LUO MEN



## ANNEX 2.7. DOMAINS OF PS WELL-BEING VALIDATED BY MEXED GROUPS OF WOMEN

**4 FGDs, 78 participants**

### STATEMENTS ILLUSTRATING DOMAINS VALIDATED BY MIXED GROUPS WOMEN

#### **Peace**

“With a peace we can also do our marriage in our right way, how we used to do it.” (FGD 10, p. 2)

“Salam is the most important thing, if there is peace which means that they will get enough resources their children will educate, they will get best hospital, they will be good.” (FGD 10, p. 3)

“With peace context it will be easier to access all what they have been said.” (FGD 23, p. 1)

“If there is peace, the people will access all those services. If there is peace there will be freedom, they will dance together and eat together.” (FGD 23, p. 3)

#### **Children Are Well Cared For**

“She said...this is what is really in her heart, she wants her children to grow like she sees it in the picture.” (FGD 10, p. 4)

“This is what she wants, to bring her children to grow up with love, harmony, enough food and have good schooling.” (FGD 10, p. 4)

“It because if child is going to school, and goes to study, it will have a good future and then in further it can help you and others in need.” (FGD 10, p. 4)

“Children have the right for playing with other children, if it is alone it feels lonely, it needs friends.” (FGD 23, p. 4)

#### **3 – Connection to Culture, Traditions, Spirituality**

I will stand here the whole time for tradition and spirituality because that is how we will have peace.

“They want peace to come to go back to start practicing the past things, before they were drinking together in one place, they will participate to prepare food together like grinding the green funduk, so that the leftover of the grains is for the chicken, and also the youth can beat the local drums and people can dance together.” (FGD 19, p. 2)

“This also brings people together, like the festivals the people come together from different tribes and the neighbors, they celebrate together without discrimination.” (FGD 23, p. 3)

### **Access to Information and Resources**

“Standing here, because I believe if there is information, you can resolve your basic needs, I don’t want wrong information, but get the right information from the right people.” (FGD 10, p. 4)

“Information is supposed to come to all people...but the people who are responsible, they don’t give information to everyone, but only to their relatives.” (FGD 19, p. 3)

### **Togetherness with the Family**

“IOM needs to give men workshop, because this picture you see that woman is preparing food, children are crying, men only come and eat. You need to give men workshop about connection with the family.” (FGD 10, p. 1)

“Women have to produce, they have a lot of thinking, about education, handling their children, everything, but men cannot even help with anything, they leave the women alone and men don’t contribute.” (FGD 10, p. 2)

“She comments on sitting of parents at home, to provide parental love the family should sit tighter so that the kids know that the parents love each other and so that they can advise their child not to misbehave. Togetherness helps the family to plan well.” (FGD 23, p. 3)

### **Advocacy and Justice**

“She is there, because if there is advocacy there is no discrimination, which...means that there is peace. Also...you will see everybody equal, equal share of food, everything will be shared equally. Because currently there is discrimination and that is why there is war.” (FGD 10, p. 3)

“If people could combine their effort together as South Sudanese, not on tribal basis, there will be togetherness and people will be able to work together.” (FGD 19, p. 2)

### **Connection to and Togetherness with Community**

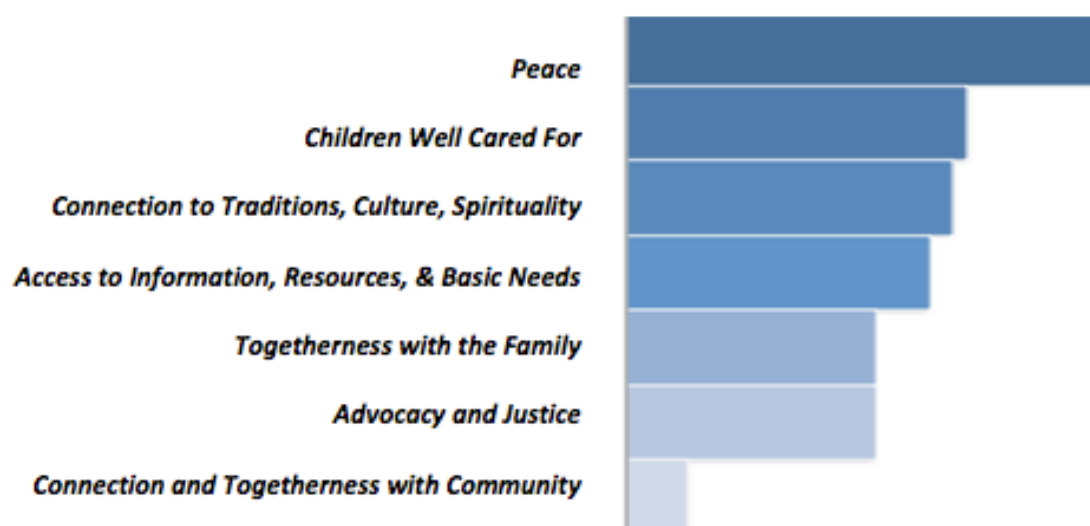
“Because if it is only on family basis, it will not look good – it involves families within community. When you deal on family level it is a segregated level, community is involving everybody.” (FGD 19, p. 3)

“Sharing food is also very important. We share with our neighbors our food.” (FGD 22, p. 1)

“Nobody is an island, nobody is a supernatural – but coming together with the community will help you to improve, and to learn also new techniques.” (FGD 23, p. 4)

Domains	Unique Indicators: Mixed Groups, (Women)
Connection to Traditions, Culture, Spirituality	<ul style="list-style-type: none"> <li>• Able to get married, and to marry from another tribe in particular</li> <li>• Some groups use blood friendship as a way to resolve conflict</li> <li>• Praying is an important part of spiritual peace</li> </ul>
Access to Information, Resources, and Basic needs	<ul style="list-style-type: none"> <li>• Added importance of signs (e.g. men and women's toilets; red in bush means danger, etc.)</li> <li>• Added that there are people near PoC that also need information and help</li> <li>• Added that sometimes hard to understand what is said on loudspeakers</li> </ul>
Connection and Togetherness with the Community	<ul style="list-style-type: none"> <li>• Community is about inclusion</li> </ul>
Togetherness with the Family	<ul style="list-style-type: none"> <li>• Men should be engaged with their families and their children and sit with them by the fireplace</li> <li>• One person said togetherness in the family also applies to togetherness in the community</li> <li>• Privacy is important for the family to be together</li> </ul>
Advocacy and Justice	<ul style="list-style-type: none"> <li>• Segregation is a problem; not able to intermarry</li> <li>• Need equal treatment in schools; if children are performing better, receive better access</li> <li>• Fair distribution in maternity clinics</li> </ul>

#### OVERALL RANKING OF PS WELL-BEING DOMAINS BY MIXED GROUPS WOMEN



#### ANNEX 2.9. DOMAINS OF PS WELL-BEING VALIDATED BY MIXED GROUPS OF MEN

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**STATEMENTS ILLUSTRATING DOMAINS VALIDATED BY MIXED GROUPS MEN**

**Peace**

“Through peace people can get education, cultivate, and anything else.” (FGD 13, p. 2)

“When there’s no peace you cannot dance like there. When there’s no peace you cannot do anything like cultivating, collecting firewood, etc.” (FGD 21, p. 2)

**Formal Education and Skills Training**

“It would be good if organizations could provide with such training. There’s only one organization providing training here...but one has to pay to go to the trainings.” (FGD 13, p. 2)

“Education is key to life.” (FGD 21, p. 2)

**Connection and Togetherness with Community**

“To be in connection with others is very important than [to] be separate.” (FGD 21, p. 1)

**Connection to Traditions, Culture, Spirituality**

“They want to revive the culture, it is getting lost; children are not listening to elders/fathers.” (FGD 13, p. 3)

**Recreation and Participation**

“If all these recreation activities were available it would keep the youth engaged who are idle now.” (FGD 13, p. 2)

“Football and [similar] activities are peace-building activities.” (FGD 13, p. 2)

“Sports can unite people.” (FGD 13, p. 2)

“Helps you be healthy, active and improve relationship with youth, produce love.” (FGD 21, p. 3)

“Youth are misbehaving and doing illegal things. It is because the organizations are focused on girls and boys are left out. Like girls are given allowances to go to schools. Boys have to resort to theft.” (FGD 13, p. 3)

**Ability to Provide for My Family**

“If there’s peace people are home they can cultivate and provide for their families.” (FGD 13, p. 2)

**Togetherness with the Family**

“Everything starts in a family. If you treat child well he will go out and spread it out. And vice versa.” (FGD 13, p. 3)

“We want to be connected to family and be together.” (FGD 21, p. 3)

## Advocacy and Justice

“There is tribalism and discrimination here. It should not be like that.” (FGD 13, p. 3)

## Access to Information, Resources, & Basic Needs

“People need to know more about resources.” (FGD 13, p. 3)

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### OVERALL RANKING OF PS WELL-BEING DOMAINS BY MIXED GROUPS MEN



### ANNEX 2.10. DOMAINS OF PS WELL-BEING VALIDATED BY AZANDE MEN AND WOMEN

*1 FGD, 12 participants (3 women; 9 men)*

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#### STATEMENTS ILLUSTRATING DOMAINS VALIDATED BY AZANDE

##### Peace

“All these domains the root one is peace.” (FGD 4, p. 2)

“We Azande people are hardworking and all these things used to happen in our communities and we were happy. So, if we have peace all others can happen. Even going for firewood depends on the security.” (FGD 4, p. 2)

##### Connection to Traditions, Culture, Spirituality

“Prayer. Back home we know who created us and all what is happening.” (FGD 4, p. 2)

“We feel happy while doing this.” (FGD 4, p. 2)



“Togetherness – first is prayer, in church, mass, reading bible, explaining it. If you have spirit in your community you come out with another mind.” (FGD 4, p. 4)

### **Advocacy and Justice**

“All we learn here [in PoC] is how to segregate.” (FGD 4, p. 2)

“Equal distribution of jobs. There are other small tribes like us that suffer also. If the organizations can do recruitment themselves not relying on community members who bring their own people.” (FGD 4, p. 2)

“We don’t want segregation.” (FGD 4, p. 2)

### **Formal Education and Skills Training**

“If you have those u can provide for your family.” (FGD 4, p. 3)

### **Togetherness with Family**

Reunification with family members is very important.” (FGD 4, p. 2)

### **Ability to Provide for My Family**

“I cannot be happy if I can’t provide.” (FGD 4, p. 3)

### **Recreation and Participation**

“Zande people we are peaceful, and we love one another, back home we have space for recreational activities; in the evenings we go play, dance and sing together, this is not possible here in the PoC.” (FGD 4, p. 1)

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## **DOMAINS AND INDICATORS VALIDATED BY AZANDE**

<b>Domains</b>	<b>Unique Indicators: Azande (Men and Women)</b>
Peace	<ul style="list-style-type: none"> <li>Added “reunification with family members”</li> <li>Emphasized “going back home” as part of domains</li> </ul>
Advocacy and Justice	<ul style="list-style-type: none"> <li>Emphasized “equal distribution of jobs”</li> <li>Freedom from segregation</li> </ul>

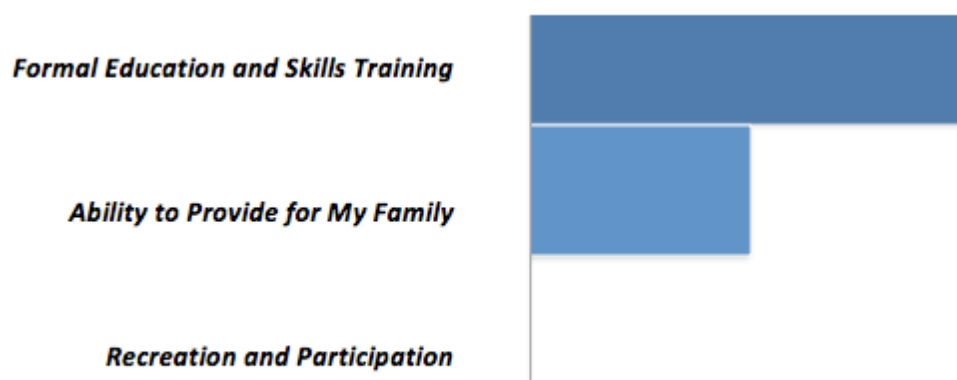
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## **OVERALL RANKING OF PS WELL-BEING DOMAINS BY AZANDE MEN AND WOMEN**



*One woman chose Children Are Well Cared For.*

#### OVERALL RANKING OF PS WELL-BEING DOMAINS BY AZANDE MEN ONLY



#### ANNEX 2.11. DOMAINS OF PS WELL-BEING VALIDATED BY BANDA MEN AND WOMEN

*1 FGD, 17 participants (12 women; 5 men)*

#### STATEMENTS ILLUSTRATING DOMAINS VALIDATED BY BANDA

##### Peace

“Before the war they were very good, they could get the firewood, they could cultivate, their children could play at night, but now when the gunmen came, everything was damaged, and everything was taken. Now they are here, they are comfortable and can get protection, and also food. But now the country is totally damaged, and if you stay at home the government soldiers will come. They want the UN to help the citizens.” (FGD 1, p. 1)

“Children want to be free, need to go to the bush without violation, children go to the school, and they are free without fear of violations.” (FGD 1, p. 4)

##### Access to Information, Resources, & Basic Needs

“Need provision of information; people come together and that will be the basis of peace.” (FGD 1, p.4)

### **Connection and Togetherness with Community**

“This is the same what we have done in our country. But now...you cannot do this here.” (FGD 1, p. 3)

### **Togetherness with the Family**

“They want to be close to the family.” (FGD 1, p. 5)

### **Connection to Traditions, Culture, Spirituality**

“Make beer together? Also, everybody cheers up and says yes.” (FGD 1, p. 1)

### **Children are Well Cared For**

“Before they would go to school, but now if you are a mother and you let your child go to school, maybe the child will get killed when going to school.” (FGD 1, p. 4)

### **Advocacy**

“So that they get their rights; when you do something for the others it will be alright.” (FGD 1, p. 5)

### **Formal Education and Skills Training**

“Also, their elders need education, for them to support the children in school, so that they can serve the children – adult education.” (FGD 1, p. 4)

“Education and life skills chosen...to build the county, to build the home, and to help the others.” (FGD 1, p. 5)

### **Recreation and Participation**

“They are missing the space – the youth are ready to participate in activities, but there is no space for it. Space for elders and adult people also need space to participate.” (FGD 1, p. 4)

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## **DOMAINS AND INDICATORS VALIDATED BY BANDA**

<b>Domains</b>	<b>Unique Indicators: Banda (Men and Women)</b>
Recreation and Participation (Men Only Domain)	<ul style="list-style-type: none"><li>• Access to space for elders and adult people to participate</li></ul>

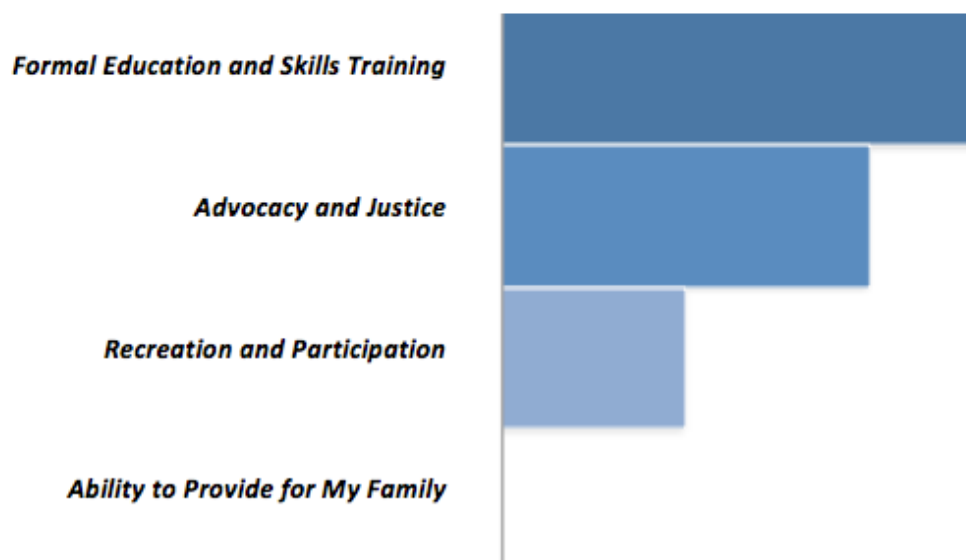
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## **OVERALL RANKING OF PS WELL-BEING DOMAINS BY BANDA MEN AND WOMEN**




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OVERALL RANKING OF PS WELL-BEING DOMAINS BY BANDA MEN ONLY



# ANNEX 3: CODING CHARTS FOR ALL DOMAINS AND COMMON INDICATORS (WOMAN)

WOMEN	Belanda Bor – 2 groups, 35 women	Balanda Viri – 4 groups, 66 women	Abaya Kresh – 3 groups, 56 women	Luo – 2 groups, 41 women	Ngodo – 1 group, 13 women	Mixed – 2 groups, 30 women
Information and Basic Needs	Food / no hunger – 9 Healthcare need is met and/or is important – 4 Need a roof or shelter – 3 Have not yet received any services – 2 Distribution is not the same for all (e.g., only young women receive feminine products) – 1 Charcoal to cook – 1 Waiting for services in the rain (?) – 1 <b>TOTAL: 20</b>	Food / no hunger – 19 Healthcare need is met and/or is important; being healthy is imp. – 9 Grateful for help of organizations – 4 Being able to afford healthcare (medicines, operations, etc.) – 4 Shelter or blanket for cover – 4 Water – 3 Needs to register – 1 Needs bed (lives on floor) – 1 To be warm/1 Clothing 1 <b>TOTAL: 46</b>	Food / no hunger – 22 “Good” food – 14 Healthcare need is met and/or is important; being healthy is imp. – 6 Grateful for help of organizations – 3 Place to stay / able to rent a house – 3 Importance of being registered / having a card for services – 3 Information on hygiene to teach children – 2 Water – 2 Medicinal herbs – 1 <b>TOTAL: 56</b>	Food / no hunger – 22 Healthcare need is met and/or is important – 5 Grateful for help of organizations / aid from church – 4 Shelter – 2 Water – 2 Need non-food items (clothes, blanket, toys) – 2 “Good” food / variety – 2 Need space (too crowded) – 1 <b>TOTAL: 40</b>	Food / no hunger – 8 Grateful for help of organizations and aid from outsiders – 6 Healthcare need is met and/or is important – 2 In need of card for food/shelter/healthcare – 1 Water – 1 Used to have electricity / light – 1 <b>TOTAL: 19</b>	Food / no hunger – 19 All needs are met (including gratitude for help of organizations) – 9 Healthcare need is met and/or is important – 5 Water – 2 Need space (too crowded) – 2 “Good” food – 1 Stoves to cook food – 1 Need a better standard of living – 1 <b>TOTAL: 40</b>

Children Are Well Cared For	Children go to school / are educated – 9 Able to prepare food for children / children are well fed – 8 Roles for children (cultivating, etc.) – 5 Nobody raises children alone / support in childcare – 4 Children should obtain Higher Ed. / become professionals (teacher, doctor, engineer, etc.) – 4 Eating together with children – 3 <b>TOTAL: 33</b>	Children go to school / are educated – 28 Children are well fed and provided for – 23 Children are well behaved, treated well, and there is harmony in the community – 15 Nobody raises children alone / need support in childcare – 11 Children are free from stress and able to cope – 5 Imp. of love for children – 5 Parents raise children in a good way – 3 Mother keeps house and children clean – 3 Children get advice from parents – 2 Children grow well then help/support parents – 2	Children go to school / are educated – 22 “Good” / healthy food – 14 Children are well fed and cared for – 10 Children are well behaved – 6 Children get advice from parents – 6 Children able to study well – 4 Children learn culture from elders / parents – 3 Nobody raises children alone / support in childcare – 2 Mother keeps house and children clean – 2 Children play – 2 Difficult for orphans / community must guide – 1 Soldiers are children too; parents should talk to them – 1 <b>TOTAL: 73</b>	Children are well fed / parents able to prepare enough food for children – 17 Children go to school / are educated – 13 Nobody raises children alone / support in childcare – 7 Children grow well then help/support parents – 6 Children learn culture from elders / parents – 3 Mother able to keep place clean – 2 Imp. of going to church / teaching children – 2 Community guides children – 2 “Good” food / variety – 2 Children are breastfed – 1 Children should grow up and marry – 1 <b>TOTAL: 56</b>	Children go to school / are educated – 8 Children are well fed and healthy – 5 Nobody raises children alone – 2 Children are well behaved – 2 Family shows children Christianity – 1 Roles for children / children learn through agriculture – 1 Money for school – 1 <b>TOTAL: 20</b>	Children are well behaved (and treated with respect) – 11 Children go to school / are educated – 10 Community guides the child – 3 Children are well fed – 3 “Good” food – 1 Children play well – 1 Mother able to do domestic work – 1 Roles for children / teaching children to work – 1 Teaching children togetherness in community – 1 <b>TOTAL: 32</b>



		Importance of mothers in particular – 2 Community guides children – 1 <b>TOTAL: 100</b>				
Access to Resources	Cultivation / garden – 15 Importance of education / school for children or youth – 10 Having something to do (not being idle) – 6 Children should obtain higher ed / become professionals (teacher, doctor, engineer, etc.) – 4 Employment or business for women – 3 Grateful for being able to do some small business now – 2 <b>TOTAL: 40</b>	Employment or business for women – 33 Importance of education / school for children or young women – 28 Cultivation / garden / forest – 19 Access to money to provide – 10 IOM activities (learning crafts, beadwork, gathering with women) – 7 Not idle – 7 Able to not depend on outside aid – 6 Able to afford school uniforms – 3 Would like education (not business) – 2 Higher Ed. – 1	Importance of education / school for children or youth – 22 Cultivation / garden / forest – 18 Employment or business for women – 13 Having nice / good things (clothes, big house, car, etc.) – 8 Access to money to provide – 7 Not idle – 1 Teaching children to work – 1 Able to not depend on outside aid – 1 School is not for everyone (some are better suited for working the land) – 1 <b>TOTAL: 62</b>	Cultivation / garden / forest – 24 Importance of education / school for children – 13 Employment, business, or “work” for women – 9 Access to money to provide – 2 Able to not depend on outside aid – 2 Making beads – 1 Not idle – 1 <b>TOTAL: 52</b>	Cultivation / garden – 10 Importance of education / school for children or youth – 8 Employment or business for women – 3 Access to money to provide – 2 Having nice things (good clothes, hair) – 2 Money for school – 1 Able to not depend on outside aid – 1 Not idle – 1 Having planned days and a “planned life” – 1 <b>TOTAL: 29</b>	Cultivation / garden – 10 Employment or business for women – 10 Importance of education / school for children or youth – 10 Access to money to provide (including selling clothes / items for money) – 5 Having nice things – 4 Not idle (and organizations should help with problem of idleness) – 2 Feeling free / in control of my environment and family – 2 Saving groups – 1

		Even if not educated, can be good person – 1 <b>TOTAL: 119</b>				Teaching children to work – 1 <b>TOTAL: 44</b>
Peace and Advocacy	Peace / freedom from violence – 24 Access to land – 15 Ability to move freely without fear – 8 Knowing family and relatives are safe – 7 Freedom to return home safely – 7 Able to sleep well and safely (or importance of sleeping well with no fear) – 5 Able to collect firewood without fear – 5 Need good governance – 1 <b>TOTAL: 72</b>	Peace / freedom from violence – 36 Access to land & forest – 19 Ability to move freely without fear – 12 Harmony and peace within community – 12 Able to sleep well and safely (or importance of sleeping well with no fear) – 10 Freedom to return home safely – 10 Free / peaceful / healthy mind and emotionally stable / able to cope – 7 Able to collect firewood without fear – 4 Knowing family and relatives are safe – 4	Peace / freedom from violence – 39 Access to land & forest – 18 Feeling “free” / in control of environment – 15 Ability to move freely without fear – 14 Able to sleep well and safely (or importance of sleeping well with no fear) – 12 Free / peaceful / healthy mind – 7 Knowing family is safe – 6 Freedom to return home safely – 5 Harmony and peace within community – 4 Power to influence future / gain peace through prayer – 4	Access to land & forest – 24 Peace / freedom from violence – 9 Ability to move freely without fear – 5 Free / peaceful / healthy mind – 5 Knowing family and relatives are safe – 2 Harmony and peace in community (including forgiveness) – 2 Able to collect firewood without fear – 1 <b>TOTAL: 48</b>	Peace / freedom from violence – 21 Access to land, forest, & river – 10 Ability to move freely without fear – 7 Knowing family and relatives are safe – 6 Freedom to return home – 6 Power to influence future / gain peace through prayer – 4 Need good governance / leadership – 3 Not happy with life since independence in SS – 2 Advocacy: Ndogo means we are not people of war; but if you want war let us fight – 1 No more registration discrimination – 1 “Cry for peace” / having a voice – 1 <b>TOTAL: 63</b>	Peace / freedom from violence – 28 Access to land & forest – 12 Ability to move freely without fear – 6 Able to sleep well and safely (or importance of sleeping well with no fear) – 6 Free / peaceful / healthy mind – 5 Harmony, peace, and respect within community – 4 Freedom to return home safely – 2 Able to leave country – 1 Able to collect firewood without fear – 1 Power to bring peace – 1 Knowing family and relatives are safe – 1

		Power to influence future / gain peace through prayer – 4 Leadership or dominance of men related to lack of peace – 3 Imp. of equality and not discriminating – 2 Having hope – 1 Admire leadership of one woman I know – 1 Children can one day govern – 1 <b>TOTAL: 126</b>	Able to collect firewood without fear – 3 No “psychological impact” from violence – 2 Fairness in distribution at camp / no discrimination – 2 Not happy with life since independence in SS – 1 <b>TOTAL: 132</b>			Able to be cattle people safely – 1 Organizations should bring peace – 1 President should be a woman or white man – 1 No religions discrimination, equality – 1 <b>TOTAL: 71</b>
<b>Traditions, Culture, and Spirituality</b>	Song and dance – 8 Celebrations (funerals, harvest, or other reasons to gather, share food, honour ancestors, praise god, brew beer, sing and dance) – 4 Forgiveness – 4 Gratitude / praise for god or prayer – 4	Gratitude / connection to or faith in God – 7 Power to influence future / gain peace through prayer – 4 Pride in culture – 4 Thankful for protection from angels – 3 Traditional dance – 2 Importance of going to church / teaching children – 2	Gratitude / connection to or trust in God – 16 Cultural traditions / rituals (birth; weddings; funerals; harvest; celebration; brewing beer, etc.) – 15 Song and dance – 11 Power to influence future / gain peace through prayer – 4 Elders / chief as community leaders – 4	Cultural traditions / rituals (removing teeth / scars / beads; birth; marriage; harvest) – 16 Song and dance – 8 Pride in culture / having the ability to practice culture – 3 Learn culture from elders / parents – 3 Power to influence future through prayer – 2	Gratitude / connection to God – 5 Power to influence future / gain peace through prayer – 4 Celebrations – 1 Singing and prayer (at beginning of group) – 1 Children learn through cultivation / agriculture – 1 Pride in culture – 1	Pride in culture (especially in regards to cultivation) – 4 Cultural traditions (celebrations, dance, weddings) – 4 <b>TOTAL: 8</b>

	Marking religious holidays (Christmas, Easter) – 1 Guidance of elders – 1 Connection to / offerings to ancestors – 1 <b>TOTAL: 23</b>	Blessing from your elders -1 <b>TOTAL: 23</b>	Importance of going to church– 3 Children learn culture from elders / parents – 3 Pride in culture – 3 Remembering the dead / ancestors – 3 <b>TOTAL: 62</b>	Importance of going to church / teaching children – 2 Connection to God – 2 Forgiveness – 1 <b>TOTAL: 37</b>	Importance of showing children Christianity – 1 <b>TOTAL: 14</b>	
<b>Togetherness with the Community</b>	Greeting neighbours and gathering, laughing, enjoying – 8 Community support (giving and receiving help; two mentioned a cooperative) – 4 Harmony, peace, and love within community – 3 <b>TOTAL: 15</b>	Harmony and peace within community – 12 Community support (one mentioned empathy; another cooperative) – 13 Gathering together, unity – 12 Group Support / IOM activities (beading, crafts, discussion, etc.) – 12 Play / joy / happiness – 8 Greeting / knowing your neighbours – 6 <b>TOTAL: 63</b>	Community support (giving and receiving help; two mentioned a cooperative) – 16 Gathering or having visitors – 14 Harmony and peace within community – 4 Women’s groups / support (including making crafts / beads)– 3 Greeting / knowing your neighbours – 2 Working and eating together – 1 <b>TOTAL: 40</b>	Community support (giving and receiving help) – 9 Gathering together or having visitors – 6 Group Support / gathering in groups – 4 Working collectively, sharing, eating together – 4 Greeting / knowing your neighbours – 3 Harmony and peace in community (including forgiveness) – 2 People visit when you are sick – 1 <b>TOTAL: 29</b>	Gathering or having visitors – 2 Celebrations – 1 Talking together – 1 <b>TOTAL: 4</b>	Gathering together in support and sharing (including eating together) – 8 Group Support / IOM activities (beading, crafts, discussion, etc.) / group solidarity – 6 Harmony, peace, and respect within community – 4 Children play well – 1 Teaching children togetherness in community – 1 <b>TOTAL: 20</b>
<b>Togetherness with the Family</b>	Being together with family (gathering,	Children are well fed / parents able to prepare enough	Togetherness and harmony in the family / home with	Children are well fed / parents able to	Children have enough food – 5	Children have enough food – 3

	sitting, cultivating) – 9 Preparing food for children – 8 Eating together with children – 3 Sex – 1 <b>TOTAL: 21</b>	food for children – 13 Togetherness and harmony in the family / home with husband and children – 10 Imp. of love for children – 5 Children get advice from parents – 2 Love yourself – 1 <b>TOTAL: 31</b>	husband and children – 7 Children have enough food – 6 Children get advice from parents – 6 Space; children sleep alone; there is room for adults – 4 Sex – 2 <b>TOTAL: 25</b>	prepare enough food for children – 17 Togetherness and harmony in the family / home with husband and children – 13 Eating together with husband and children – 1 <b>TOTAL: 31</b>	Togetherness and harmony in the family – 3 <b>TOTAL: 8</b>	Togetherness and harmony in the family – 1 <b>TOTAL: 4</b>
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#### Annex 4: Coding charts for all domains and common indicators (Men)

Young MEN	Belanda Bor – one group, 15 men	Balanda Viri – two groups, 26 men	Abaya Kresh – two groups, 16 men	Luo – two groups, 27 men	Azande – one group, 14 people (12 men)	Mixed – one group, 10 men
Access to Information, Resources, and Basic Needs	Grateful for help from organizations – 6 Food – 6 Water – 4 Healthcare NEED IS MET – 2 Need space (not crowded) – 1 Plots to grow food – 1 Charcoal for cooking – 1 Help from organizations for boys in particular – 1 <b>TOTAL: 22</b>	Food – 3 Need help from organizations re: ability to generate money – 1 Documentation to receive cards – 1 Shelter – 1 Water – 1 <b>TOTAL: 7</b>	Food – 11 Access to “good food” – 7 Healthcare NEED IS MET and/or important – 5 Need space (not crowded) – 2 Shelter – 1 Place to sleep – 1 Charcoal for cooking – 1 Hygiene – 1 <b>TOTAL: 30</b>	Food – 7 Shelter – 1 Place to sleep - 1 Healthcare is important – 1 Equal help from NGOs – 1 <b>TOTAL: 11</b>	Food – 5 Eating well – 2 Healthcare is needed or important – 2 Need space (not crowded) – 1 <b>TOTAL: 10</b>	Food – 3 Water – 2 Enough resources – 2 Charcoal for cooking – 1 <b>TOTAL: 8</b>
Ability to Provide for My Family / Pathways to Manhood	Employment, business, or ability to make money – 13 Not idle – 9 Cultivation – 8 Hunting – 2 Providing for children in particular – 2 <b>TOTAL: 34</b>	Employment, business, or ability to make money – 17 Not idle – 9 Ability to help others – 7 Cultivation – 4 Providing for children in particular – 4	Employment, business, or ability to make money – 28 Providing for children in particular – 12 Cultivation – 18 Feeling free / in control of my environment – 7 Hunting / forest – 6	Employment, business, or ability to make money – 19 Cultivation – 13 Acting with love and peace toward others, not anger – 13 Hunting / fishing – 4	Employment, business, or ability to make money – 18 Providing for children in particular – 10 Acting with love and peace toward others, not anger – 7	Employment, business, or ability to make money – 21 Not idle – 5 Providing for children in particular – 4 Cultivation – 4 Good clothes / nice things – 2



		Father as head of family – 1 Purpose in life – 1 Dressing well – 1 Leaders help youth get jobs – 1 <b>TOTAL: 45</b>	Not idle – 4 Ability to help others/family – 4 Dressing well – 1 Having a big house – 1 Father as head of family – 1 <b>TOTAL: 82</b>	Not idle – 4 Feeling free / in control of my environment – 4 Ability to help others – 4 Men as responsible for families– 1 <b>TOTAL: 62</b>	Cultivation – 4 Ability to help others – 2 Hunting – 1 Good clothes / school uniform for children – 1 <b>TOTAL: 43</b>	Ability to help others – 2 Father as provider–1 <b>TOTAL: 40</b>
<b>Formal Education or Skills Training</b>	Formal education for children/ catch-up education for young men/ international higher education – 10 Importance of school / ability to pay school fees – 2 Improvements: more schools and better teaching – 2 Training in technical skills– 1 <b>TOTAL: 15</b>	Importance of education / children being in school and studying well– 4 Skills Training for young men– 3 <b>TOTAL: 7</b>	Importance of education / children being in school – 19 Ability for young men to study well- 5 Higher education for professional roles – 3 Way for kids to go to school safely – 1 <b>TOTAL: 32</b>	Importance of education / children being in school – 12 Importance of school / ability to pay school fees – 1 <b>TOTAL: 13</b>	Importance of education / children being in school and studying well– 13 Importance of school / ability to pay school fees – 5 Training for work in the future– 1 <b>TOTAL: 19</b>	Importance of education for children / being a student – 9 Importance of school / ability to pay school fees – 2 Vocational and skills training – 3 <b>TOTAL: 14</b>
<b>Peace</b>	Peace / freedom from violence – 21 Access to land and forest – 10 Freedom to return home – 5 Ability to move freely without fear – 4	Access to land and forest for cultivation – 4 Peace / freedom from violence – 4 Ability to move freely without fear – 4	Access to land and forest – 25 Peace / freedom from violence – 15 Ability to move freely without fear – 7 Feeling free / in control of my environment – 7	Peace / freedom from violence – 30 Access to land and forest – 17 Harmony and peace within community – 13	Peace / freedom from violence – 18 Ability to move freely without fear – 7 Access to the land and forest– 5 Able to collect stones – 4	Peace / freedom from violence – 6 Ability to move freely without fear – 3 Feeling free / in control of my environment – 4

	<p>Able to collect firewood – 2 Harmony and peace within community – 2 Knowing family and relatives are safe – 1 <b>TOTAL: 45</b></p>	<p>Freedom to return home – 1 Able to collect firewood – 1 Knowing family and relatives are safe – 1 Harmony and peace within community – 1 <b>TOTAL: 16</b></p>	<p>Able to sleep well – 6 Able to collect firewood – 3 Freedom to return home – 2 Knowing family and relatives are safe – 1 Way for kids to go to school safely – 1 <b>TOTAL: 67</b></p>	<p>Feeling free / in control of my environment – 4 Ability to move freely without fear – 3 Able to collect firewood – 2 Freedom to return home – 2 Freedom to leave country – 2 Be a peacemaker – 1 <b>TOTAL: 74</b></p>	<p>Peaceful, settled, mind – 3 Freedom to return home – 1 Knowing family and relatives are safe – 1 <b>TOTAL: 39</b></p>	<p>Access to the land – 4 Able to collect firewood – 2 Freedom to return home – 2 Freedom to leave country – 2 Able to collect firewood – 2 Knowing family and relatives are safe – 2 Harmony and peace within community – 1 <b>TOTAL: 31</b></p>
Advocacy and Justice	N/A	N/A	<p>Need for good governance – 4 Fair distribution – 1 <b>TOTAL: 5</b></p>	<p>No job discrimination – 1 Equal help from NGOs – 1 Be a peacemaker-1 <b>TOTAL: 3</b></p>	<p>Equality, fair treatment, no discrimination against Zande – 6 <b>TOTAL: 6</b></p>	<p>Treating all youth with respect (not call them “street children”) – 1 <b>TOTAL: 1</b></p>
Connection to Culture, Traditions, and Spirituality	<p>Dancing – 2 Elders teaching about culture – 1 Religion / God – 1 <b>TOTAL: 4</b></p>	<p>Cultural traditions (celebration; marriage; etc.) – 3 Leadership from chief – 1 Religion / God – 1 <b>TOTAL: 5</b></p>	<p>Cultural traditions (song and dance, celebration, harvest tradition) – 10 Teaching about history and culture – 2 Religion / God – 3 Forgiveness – 2 Pride in culture – 2</p>	<p>Cultural traditions (song and dance; marriage; birth; death) – 30 Elders teaching about culture – 17 Pride in culture – 14 Access to <u>space</u> to practice culture – 11</p>	<p>Religion / God – 2 Forgiveness – 1 <b>TOTAL: 3</b></p>	N/A

			Food and offerings to ancestors – 1 Storytelling – 1 <b>TOTAL: 21</b>	Leadership and information from elders – 5 Storytelling around the fire – 5 Religion / God – 2 Materials to make drums – 2 Forgiveness – 1 <b>TOTAL: 87</b>		
<b>Connection to community/ Working and playing together</b>	Play with friends (football, games, swimming) – 3 Harmony and peace within community – 2 Togetherness and support with friends and community – 2 Community support (giving and receiving help) – 1 <b>TOTAL: 8</b>	Play and recreation (football, volleyball, table games) and having the fields to play – 9 Community support (giving and receiving help) – 7 Group Support / gathering in groups – 3 Unity and gathering – 2 Harmony and peace within community – 1 <b>TOTAL: 22</b>	Community support (giving and receiving help) – 5 Visitors, friends, gathering – 4 Play (children) – 2 Greeting neighbours – 1 <b>TOTAL: 12</b>	Harmony, peace, love, and conflict resolution within community – 13 Unity and gathering – 12 Group Support / gathering in groups – 10 Community support (giving and receiving help) – 9 Play / not thinking (football, chess, riddles, etc.) – 8 Work collectively and share food – 1 Greeting neighbours – 1 Seating for youth to gather – 1 <b>TOTAL: 55</b>	Harmony, peace, love, and togetherness within community – 9 Community support (giving and receiving help) – 2 Greeting neighbours – 1 <b>TOTAL: 12</b>	Unity and gathering – 3 Play and recreation (football, games, laughter) – 3 Community support (giving and receiving help) – 2 Group Support / gathering in groups – 2 Harmony and peace within community – 1 <b>TOTAL: 11</b>

<p><b>Togetherness and Harmony in the Family</b></p>	<p>Good behaviour in children (especially boys) – 2 <b>TOTAL: 2</b></p>	<p>Parents raising children well – 7 Togetherness and unity in the family – 5 Good behaviour in children – 4 <b>TOTAL: 16</b></p>	<p>Good care and future for children – 3 Togetherness and unity in the family – 1 Marriage – 1 <b>TOTAL: 5</b></p>	<p>Togetherness and unity in the family – 5 Good behaviour in children – 3 Setting a good example to children – 2 (young men) Women complete domestic duties – 1 <b>TOTAL: 11</b></p>	<p>Togetherness, peace, happiness, and love in the family – 7 Eating together – 1 <b>TOTAL: 8</b></p>	<p>Togetherness and love in the family – 2 <b>TOTAL: 2</b></p>
<p><b>Freedom of movement</b></p>	<p>Access to land and forest – 10 Freedom to return home – 5 Ability to move freely without fear – 4 Able to collect firewood – 2 Ability to drive – 1 <b>TOTAL: 22</b></p>	<p>Ability to move freely without fear – 4 Access to land and forest for cultivation – 4 Driving freely (boda-boda, motorbike) – 2 Freedom to return home – 1 Able to collect firewood – 1 <b>TOTAL: 12</b></p>	<p>Access to land and forest – 25 Feeling free / in control of my environment – 7 Ability to move freely without fear – 7 Able to collect firewood – 3 Freedom to return home – 2 Way for kids to go to school safely – 1 <b>TOTAL: 45</b></p>	<p>Access to land and forest – 17 Ability to move freely without fear – 3 Feeling free / in control of my environment – 4 Able to collect firewood – 2 Freedom to return home – 2 Freedom to leave country – 2 <b>TOTAL: 30</b></p>	<p>Ability to move freely without fear – 7 Access to land and forest – 5 Able to collect stones – 4 Freedom to return home – 1 <b>TOTAL: 17</b></p>	<p>Access to the land – 4 Feeling free / in control of my environment – 4 Ability to move freely without fear – 3 Able to collect firewood – 2 Freedom to return home – 2 Freedom to leave country – 2 Driving freely (boda-boda, motorbike) – 1 <b>TOTAL: 18</b></p>