

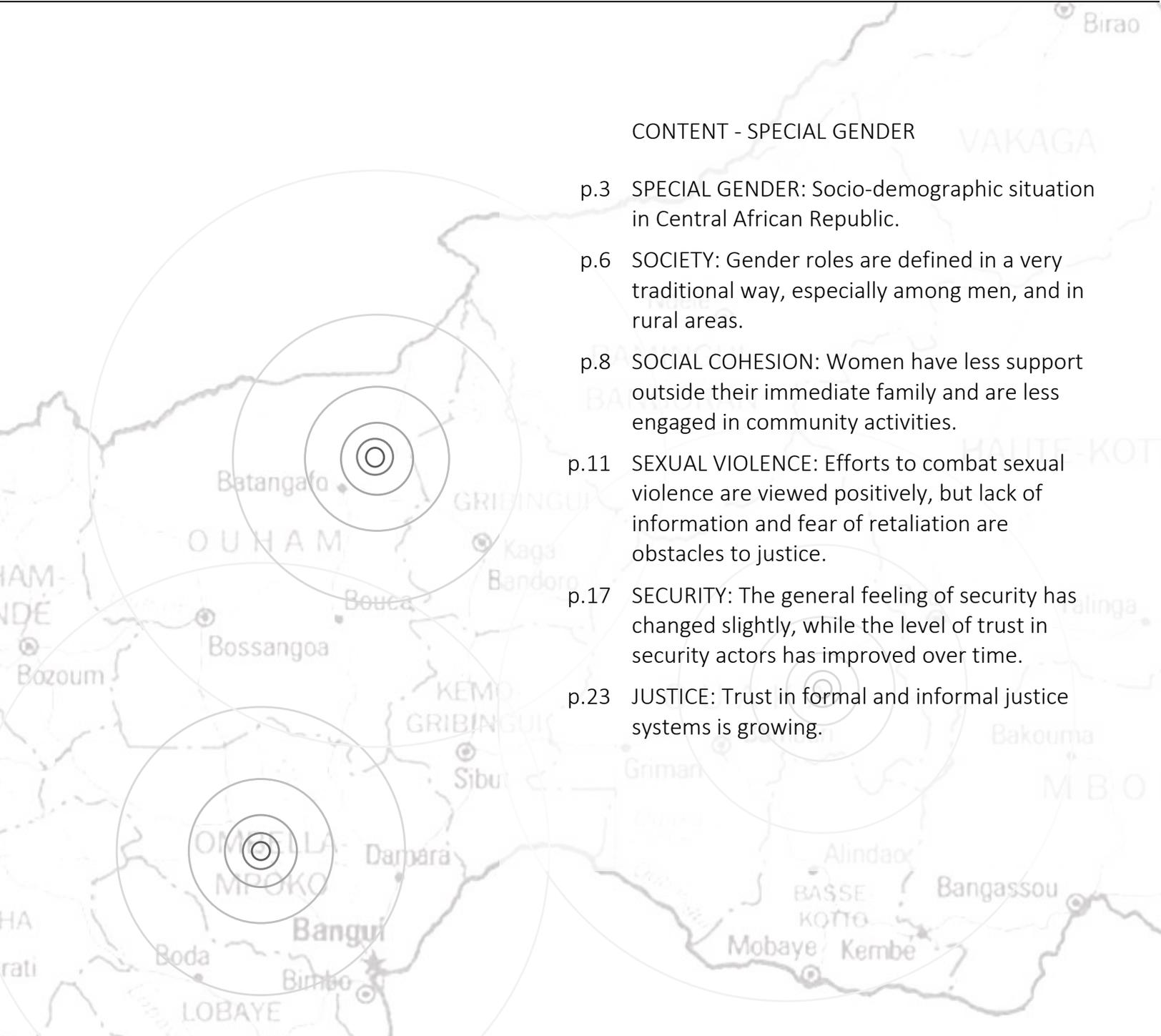


PEACE
JUSTICE &
SECURITY
POLLS

CENTRAL
AFRICAN
REPUBLIC

REPORT 3 – October 2018
(Data mid-April – mid-June 2018)

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Vinck P, Pham PN, Balthazard M, Magbe AS. *Peace, Justice and Security Polls, Report 3. (2018). Harvard Humanitarian Initiative, United Nations Development Program.*

About the Poll

This poll is the third in a series of surveys in the Central African Republic (CAR). This work has three objectives: (1) to provide reliable, valid and regularly updated data on peace, security, justice, peacebuilding, and social cohesion, (2) to inform all actors involved in reconstruction and peacebuilding efforts, and (3) to serve as a reference for planning and evaluation of these efforts. The project is a joint initiative of the United Nations Development Program (UNDP) in collaboration with the Harvard Humanitarian Initiative (HHI) and MINUSCA (Civil Affairs), with contribution of UN Women and the UNHCR. HHI is solely responsible for the collection, independent data analysis, and report writing, in collaboration with the Central African NGO Echelle – Appui au Développement.

Perception surveys are conducted with the objective of collecting data representative of the adult population at the prefecture and some cities level in CAR. The sample is randomly drawn using a stratified multi-stage approach, proportional to the estimated population size. By design, the sample is composed of 50% women, interviewed by women.

For this third survey, a total of 5,998 interviews were conducted. Trained interviewers conducted the interviews. All interviewers undertook a week of training organized by HHI, in partnership with the NGO Echelle. The analysis uses a weighting factor to reflect differences in population size and probability of selection between strata. Due to insecurity, this survey was not implemented in the prefectures of Basse and Haute Kotto, Mbomou and Haut-Mbomou, to the exception of the town of Obo. Data collection in Nana Gribizi had to be interrupted due to insecurity. Data collection in the third arrondissement of Bangui was also interrupted but could be integrated into this analysis.

Prefecture	Sample
Bangui	1,615
Ombella-M'poko	1,099
Bamingui-Bangoran	432
Basse-Kotto	--
Haute-Kotto	--
Haut-Mbomou (Obo)	216
Kemo	431
Lobaye	216
Mamberei-Kadei	432
Mbomou	--
Nana-Manbere	432
Nana-Gribizi (42 entrevues)	--
Ouaka	216
Ouham	216
Ouham-Pende	219
Sangha-Mbaere	216
Vakaga	216
TOTAL CAR	5,998

*Margin of error is ± 5 percentage points,
95% confidence level*

To view the online report and interactive maps, visit www.peacebuildingdata.org/CAR

SPECIAL GENDER: Socio-demographic situation in Central African Republic.

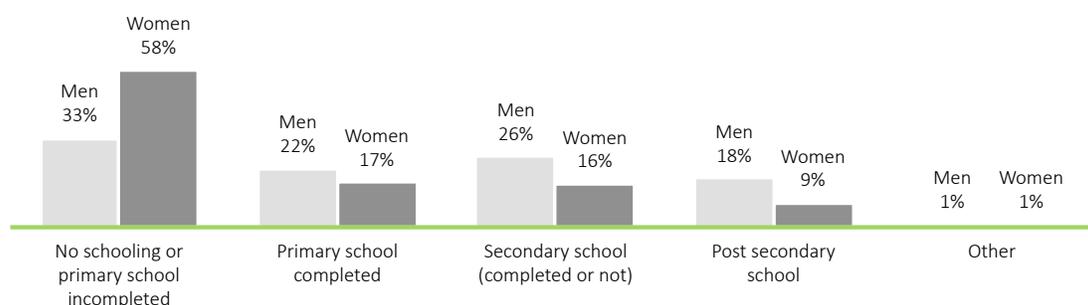
Over the past decade, significant progress has been made in recognizing the role that gender plays in peacebuilding. This issue was directly addressed in the United Nations Security Council Resolution 1325 "Women, Peace and Security", adopted in October 2000. Since then, the commitment has been reinforced by additional resolutions, policies and projects in the field.¹ Progress has been slow, however.² Serious gender inequalities and other related problems persist in countries such as the Central African Republic.³ Further efforts are needed to recognize the influence of women in identifying solutions based on their unique experiences and taking into account gender issues (women and men) in conflict prevention and resolution.

For this third survey, the analysis focuses on several important aspects of this gender issue and the differences in experiences and perspectives that may exist between women and men in relation to peace, justice, and security. The number of women interviewed makes it possible to analyze the results by gender globally, and in Bangui. Before examining different perspectives on peace, justice, and security, this section examines socio-demographic differences based on the latest survey.

Education and economic opportunities: a chronic inequality

According to the United Nations, the Central African Republic has one of the highest rates of gender inequality, both in terms of education and economic opportunities.⁴ Access to primary school remains uneven for girls and boys, partly because of early marriages. This inequality is confirmed by this survey: More than half of women report not having attended school or completed primary school (58%), while one third of men report the same (33%). At the level of higher education, 9% of women say they have higher education than high school, compared to 18% of men.

Figure 1: Level of education per gender (% of respondents)



¹ Theidon, K.S., Phenicie, K. and Murray, E., 2011. Gender, conflict, and peacebuilding: State of the field and lessons learned from USIP grantmaking. US Institute of Peace. Voir aussi: Rehn, E. and Sirleaf, E.J., 2002. Women war and peace: The independent experts assessment on the impact of armed conflict on women and women's role in peace-building.

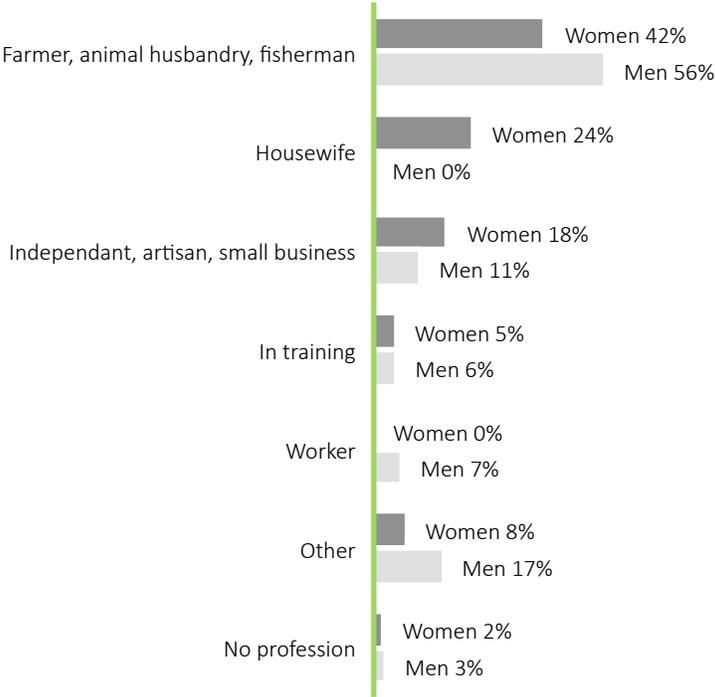
² El-Bushra, J., 2012. Gender in peacebuilding: Taking stock. International Alert, London, pp.5-16.; Office of NATO Secretary General's Special Representative for Women, Peace and Security. 2018.NATO/EAPC Women, Peace and Security Policy and Action Plan. NATO.

³ ODI's Humanitarian Practice Network. 2014. The crisis in the Central African Republic. Humanitarian Exchange #62. Available at https://odihpn.org/wp-content/uploads/2014/09/HE_62_web2_FINAL.pdf

⁴ Mukherjee et al. Inequality, Gender and Human Development in Africa. In: Odusola, A.F., Cornia, G.A., Borat, H. and Conceição, P. eds., 2017. Income inequality trends in sub-Saharan Africa: divergence, determinants and consequences. United Nations Development Programme, Regional Bureau for Africa.

Women occupy more domestic functions than men: In terms of main occupation, 24% of women say they take care of the home, 42% are farmers, livestock breeders, or fisherwomen, 18% say they have a small business, are independent workers or craftswomen. In comparison, 56% of men say they are farmers, livestock breeders, or fishermen, 11% say they have a small business, be self-employed or craftsmen, and 7% say they are daily workers. The percentage of women mentioning to be farmers is lower than that of men. However, it is possible that, for some women, working in the field is perceived as part of their everyday tasks and thus be included in taking care of the home. Employment remains a concern for women and men. A small percentage of respondents think positively of their opportunity to find a job (9% women vs. 14% men) and only one third of respondents judge positively the efforts of the state to improve employment and the economic situation (35% women vs. 37% men).

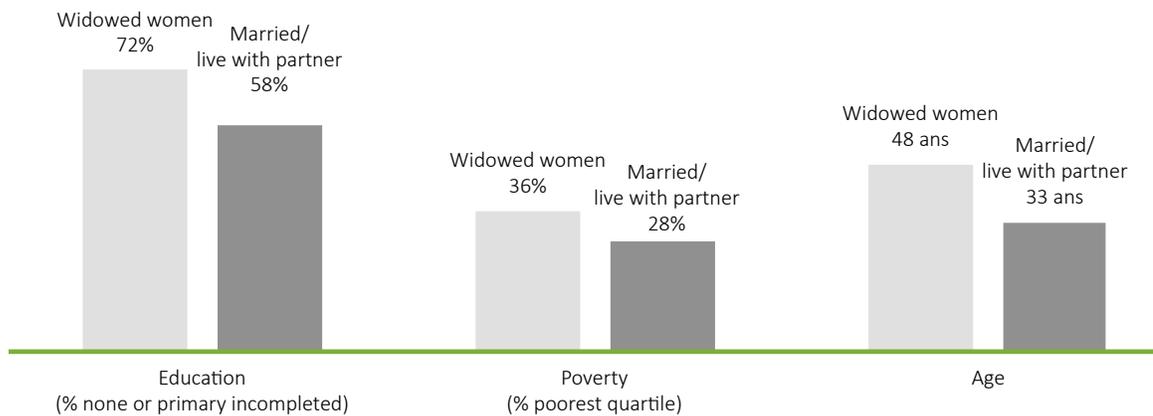
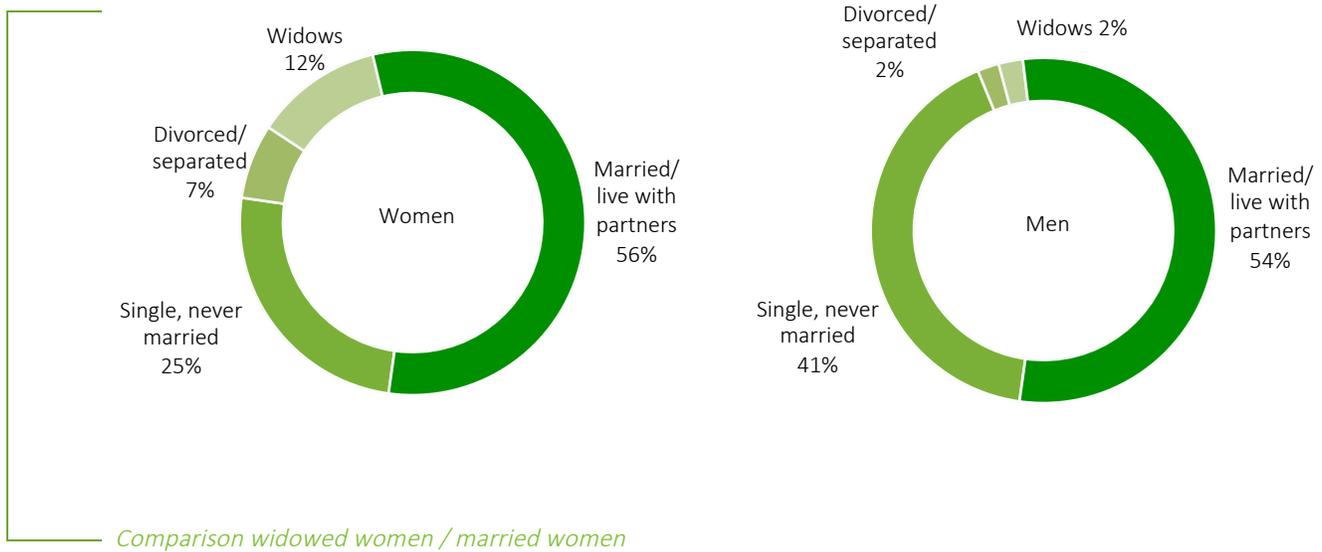
Figure 2: Professions per gender (% of respondents)



Women’s marital status can be an important factor for social and economic status. Isolated, often elderly women are regularly accused of witchcraft or denied the benefits to which they are entitled. Women are also potentially vulnerable to customary discriminatory inheritance laws, particularly in rural areas. Among those surveyed, a similar percentage of men and women say they are married. However, the percentage of single men is higher compared to women (25% women vs. 41% men), while the percentage of women who report being widowed is higher than that of men (12% women vs. 2% men). A more detailed analysis shows that, logically, widowed women are on average older than those who are married or living with a partner (48 years old vs. 33 years old). They are also less often educated - 72% have not completed primary school compared to 58% of

married women or those living with a partner, and lastly, they are more likely to belong to the poorest group (36% vs. 28%).⁵

Figure 3: Marital Status (% of respondents)



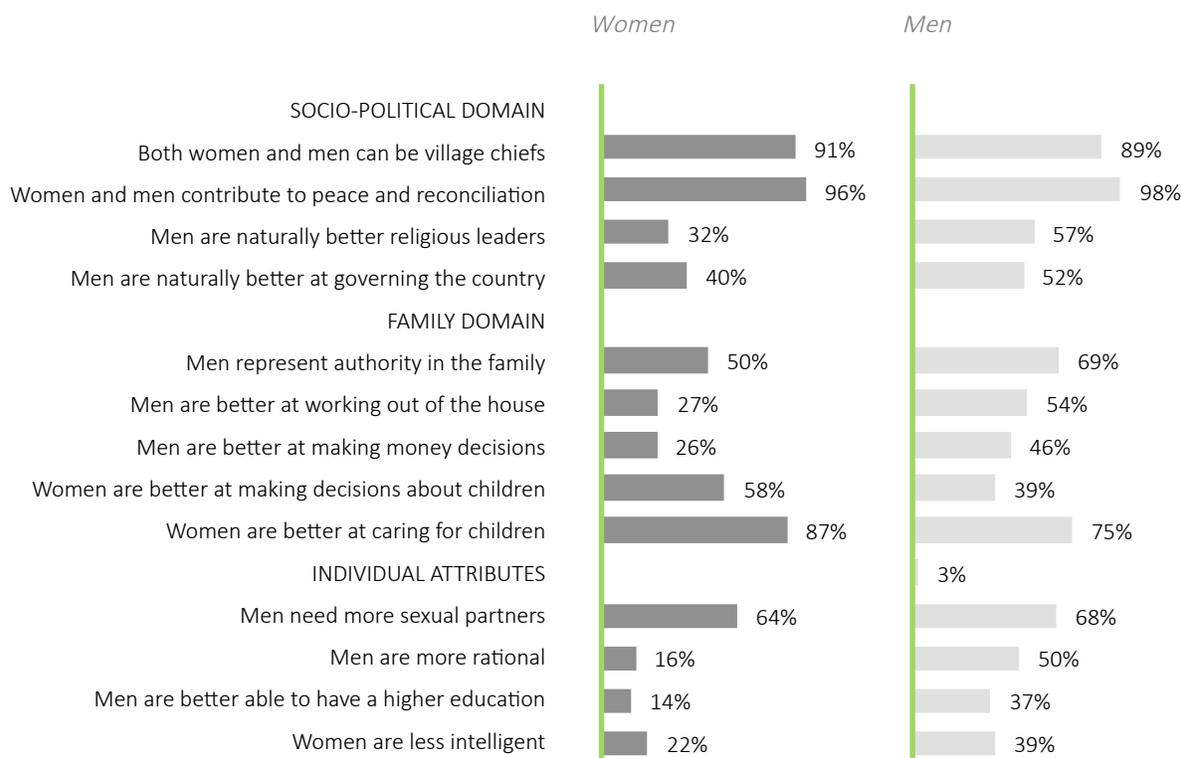
⁵ Household wealth was estimated by assessing their possession of ten non-productive assets such as a table, chair or cell phone. A factor analysis was used to calculate an overall score of relative wealth. This score was then used to delineate the quartiles corresponding to the poorest through the richest households.

SOCIETY: Gender roles are defined in a very traditional way, especially among men, and in rural areas.

Cultural beliefs, norms and practices can influence or exacerbate inequalities between women and men. In the third survey, a series of questions were asked to learn about respondents' beliefs of the roles of women and men. These questions are presented in three areas: socio-political, family, and individual attributes, for women and men. In general, women have a more equal view of the roles and attributes of people regardless of sex, compared to men.

In the socio-political field, the vast majority of women and men respondents think that women, like men, can be village chiefs (91% women vs. 89% men), and that both women and men contribute to peace and reconciliation in the neighborhood/ village (96% women vs. 98% men). A large percentage of men and women believe that men are better at governing although fewer women than men agree that men are better religious leaders (32% women vs. 57% men) or better at governing the country (40% women vs. 52% men).

Figure 4: Perception of gender roles per gender (% agree)



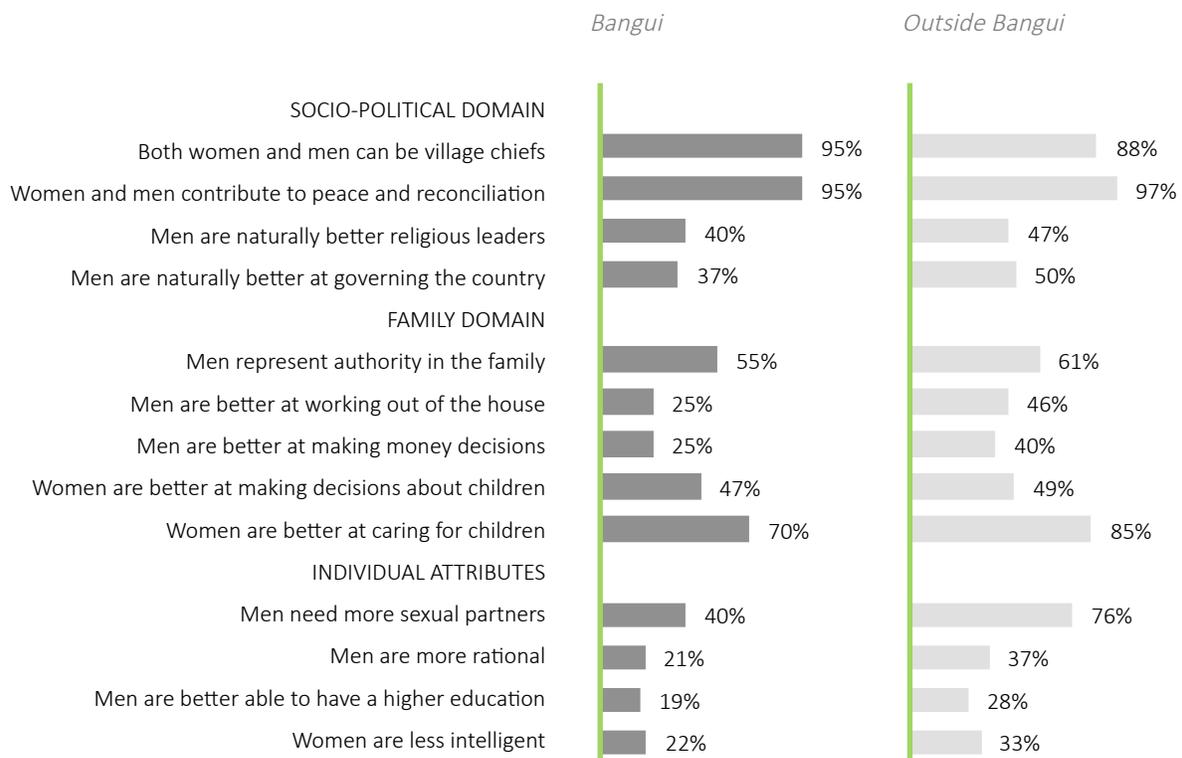
In the family domain, 50% of women or less agree with the statements that men represent the authority (50% women vs. 69% men), are better for working out of the home (27% women vs. 54% men), or are better at making decisions about money (26% women vs. 46% men), while for men, it's half or more of respondents who agree with these proposals. Roles are perceived in a very traditional way since more than half of women say they are better able to make decisions about children (58%) and a majority of women say they are better at

taking care of children (87%). In comparison, about one-third (39%) and three-quarters of men (75%) agree with these statements, respectively.

For individual attributes, less than one in five women agree that men are more rational than women (16% women vs. 50% men), more likely to have a higher education (14% women vs. 37% men) or that women are less intelligent (22% women vs. 39% men), while one third or more of men have this perception. A nearly equal majority of men and women agree that men need more sexual partners than women (64% women vs. 68% men), echoing traditional cultural acceptance and the law of polygamy for men.

There are differences between rural and urban areas. In general, respondents in the capital, Bangui, have a more equal view of the roles and attributes of people than those interviewed in rural areas, outside Bangui. For example, a higher percentage of people in rural areas, outside of Bangui, agree with the statements that men are better leaders to govern the country (50% outside Bangui vs. 37% Bangui) that men represent the authority in the family (61% outside Bangui vs. 55% Bangui), or that women are less intelligent than men (33% outside Bangui vs. 22% Bangui).

Figure 5: Perception of gender roles in urban and rural areas (% agree)



The very traditional perception of societal and family roles in relation to gender in rural areas can be explained by less access to education and economic opportunities. Outside of Bangui, nearly three-quarters of women (74%) and four in ten men (44%) say they have not attended school or terminated primary school. In Bangui, these percentages decrease to 16% for women and 5% for men.

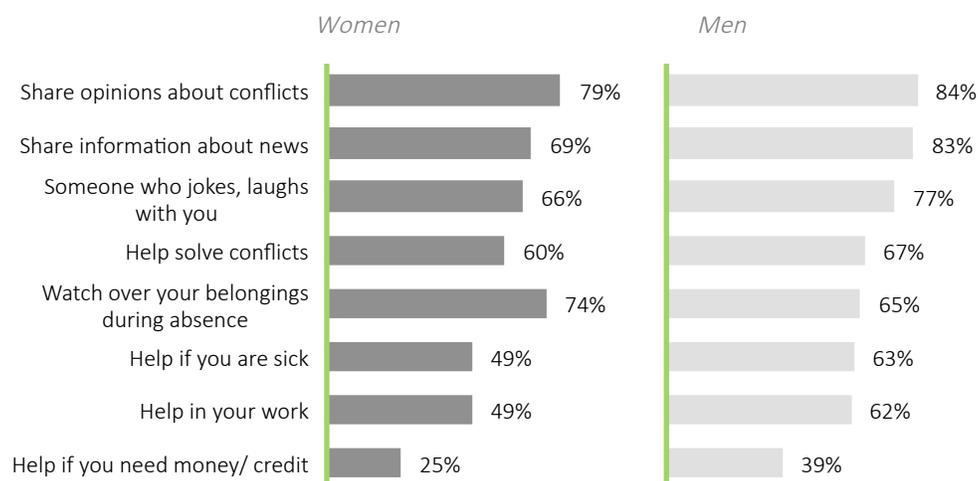
SOCIAL COHESION: Women have less support outside their immediate family and are less engaged in community activities.

Violent conflicts such as those in the Central African Republic are both (and partially) the result and the cause of a low level of social cohesion.⁶ This section examines horizontal social capital (relationships between diverse people, groups and communities) and community engagement in relation to gender.

Social cohesion

A series of questions was asked to examine the availability of a social or support network, for example for information sharing or to help resolve conflicts. In general, a majority of women and men can rely on outsiders for activities such as sharing opinions or information, making jokes or even resolving conflicts and looking after property when they are not home. However, less than half of those surveyed say they have someone to help do their jobs or when they are ill, or when they are in need of money. For all items examined, women are less likely to have available support than men. For example, women are less likely than men to have someone outside the immediate family to share news with (69% female vs. 83% male), joke with them (66% female versus 77% men), help them in their work (49% women vs. 62% men) or if they were sick (49% women vs. 63% men), or if they needed money (25% women vs. 39% women) % men). The only exception is getting outside help when it comes to looking after their belongings if they are not home (74% women vs. 65% men).

Figure 6: Support in certain situations per gender (% yes)

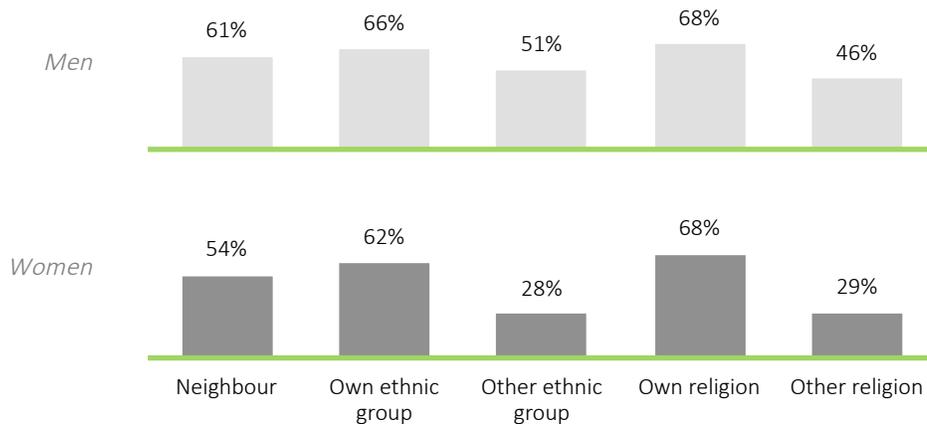


To measure the level of mutual support among different people, groups and communities, respondents were asked to judge the level of support they would receive from different actors when needed (from no help to a lot of help). A majority of women and men say they could get help from someone from their ethnic (62% female vs. 66% male), or religious group (68% female and male), or neighbors (54% women vs. 61% men). But while one in

⁶ Colletta, N.J. and Cullen, M.L., 2000. The nexus between violent conflict, social capital and social cohesion: Case studies from Cambodia and Rwanda. World Bank, Social Development Family, Environmentally and Socially Sustainable Development Network.

two men say they can get help from someone of another ethnic (51% male) or religious (46% male) group, only one in four women has the same opinion (other ethnic group: 28 %; other religious group: 29%).

*Figure 7: Level of help by different actors per gender
(% a lot - extremely)*

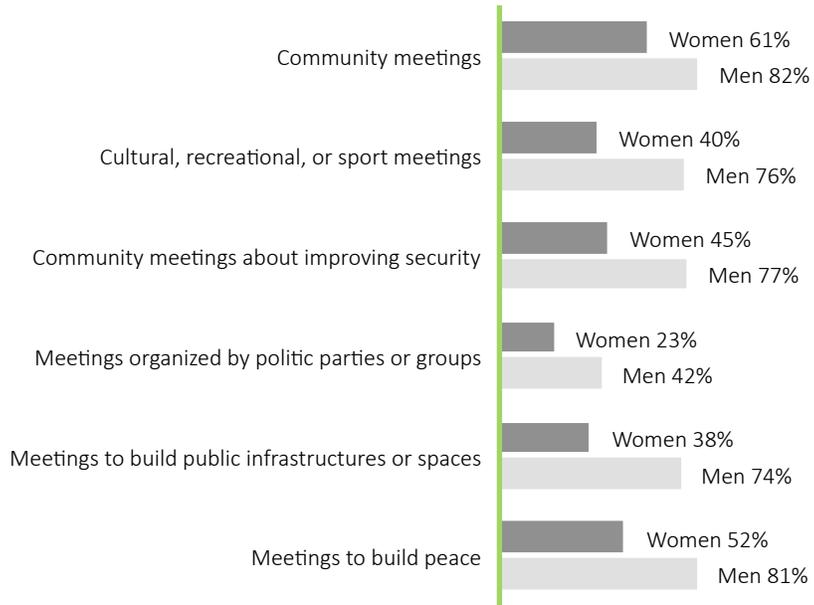


These results reflect the level of trust in people of the same ethnic or religious group or persons of another ethnic or religious group. A majority of women and men say they are confident about people of the same ethnic group (66% women vs. 76% men) or people of the same religious group (73% women vs. 76% men). Compared with their own group, trust in people of another ethnic or religious group is lower among men (57% and 59%, respectively), and especially among women (34% and 36%, respectively). These results suggest a certain split between people belonging to the same group and those belonging to another group, especially for women.

Community participation or involvement

The level and type of community participation are indicators of social cohesion. For respondents, women and men participate in community life equally, although women are less likely to agree with this proposition than men (74% women vs. 87% men). In practice, women seem to be less involved than men in associations, and in community meetings and activities. Half of women say they are involved in an association (54%) compared to 63% of men. A series of questions assessed the involvement of respondents in community meetings and activities during the twelve months preceding the interview. Participation in social events such as weddings, bereavements, or social festivities are not taken into account. The gap between women and men is present for all types of meetings with differences of almost 30% or more for participation in meetings with an objective of peace, security, infrastructure or even cultural meetings. These results could indicate that women do not have the desire or the opportunity to participate in these meetings for cultural reasons (their presence is not desired or acceptable), or for practical reasons (taking care of the household).

Figure 8: Participation in community meetings or activities in the previous 12 months per gender (% yes)



SEXUAL VIOLENCE: Efforts to combat sexual violence are viewed positively, but lack of information and fear of retaliation are obstacles to justice.

The Central African population continues to be exposed to different forms of violence. In the third poll, in May 2018, 18% of women and 13% of men said they had witnessed conflict-related violence, and 23% of women and 6% of men said they had been victims of conflict-related violence. Among female who have witnessed or were victims of conflict-related violence, 21% of women say they have specifically witnessed sexual abuse by armed groups, and 8% of women report having been sexually abused by an armed group. Among men who have witnesses or were victims of conflict-related violence, 7% of men report having witnessed sexual violence and 20% of men report having been sexually abused by an armed group.

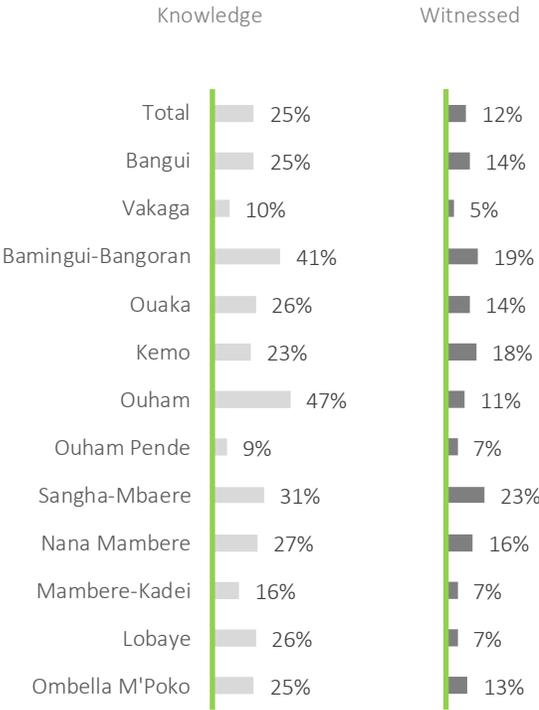
More generally, since the first survey, the percentage of people stating to be victims of sexual assault in the 2 years preceding the interview has remained stable at around 3%. It is possible that these experiences are underreported because of the sensitivity of the questions. A larger percentage of respondents said they knew someone who was sexually assaulted personally (25%), a significant increase from the previous survey (11%). This could reflect the awareness campaigns on sexual violence that took place in the country. Finally, 12% of those surveyed report having witnessed this type of violence.

Figure 9: Experiences related to sexual violence (% of respondents)



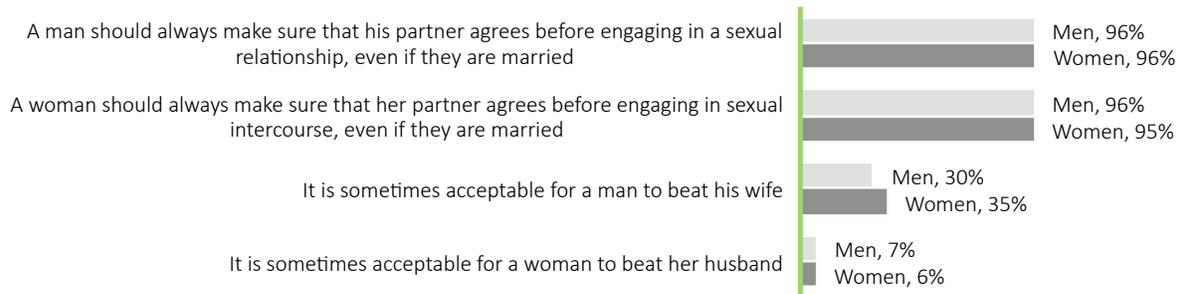
At the prefectures level, the incidence of sexual violence is less than 5% in the majority of the prefectures except three, generally considered at high risk of violence, namely Ouham (6%), Kemo (9%), and Bamingui-Bangoran (11%). The percentage of respondents reporting having witnessed sexual assault is highest in Sangha-Mbaere (23%) and least important in Vakaga (5%). The percentages of respondents who reported knowing a victim of sexual violence were highest in Ouham (47%) and Bamingui-Bangoran (41%) but the lowest in Ouham Pende (9%) and Vakaga (10%). These results may reflect both a lower incidence of sexual assault and a different level of awareness so that the public can recognize such assaults.

Figure 10: Experiences related to sexual violence per prefecture (Poll 3)
(% of respondents)



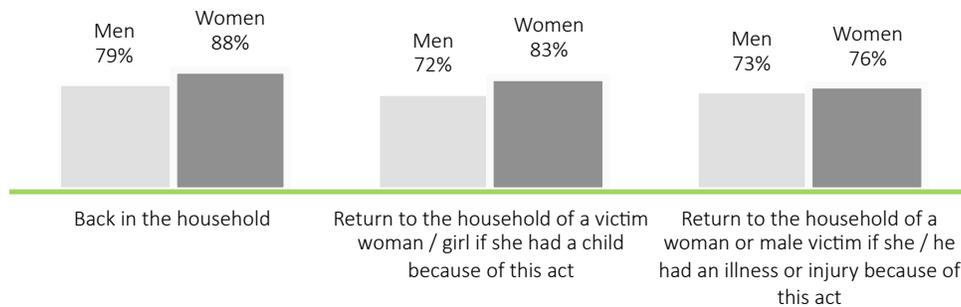
The level of sexual violence may reflect a certain level of acceptability for this type of violence. Interviewees strongly agree that the consent of a sexual partner must always be assured. However, one in three estimates (32%) that it is sometimes acceptable for a man to beat his wife. The percentage is similar between men (35%) and women (30%). The fact that a woman beats her husband is less frequently considered acceptable (6%).

Figure 11: Acceptability of violence based on gender (% agree)



Despite the risk of stigmatization that results from sexual violence, a majority of respondents say they are ready to accept the return of victims of sexual violence. A majority of women and men say they would accept the return of a victim of sexual violence in their household (88% women vs. 79% men), or in their household if the person has a child as a result of sexual violence (83% women vs. 72% men) or is ill / injured due to sexual violence (76% women vs. 73% men).

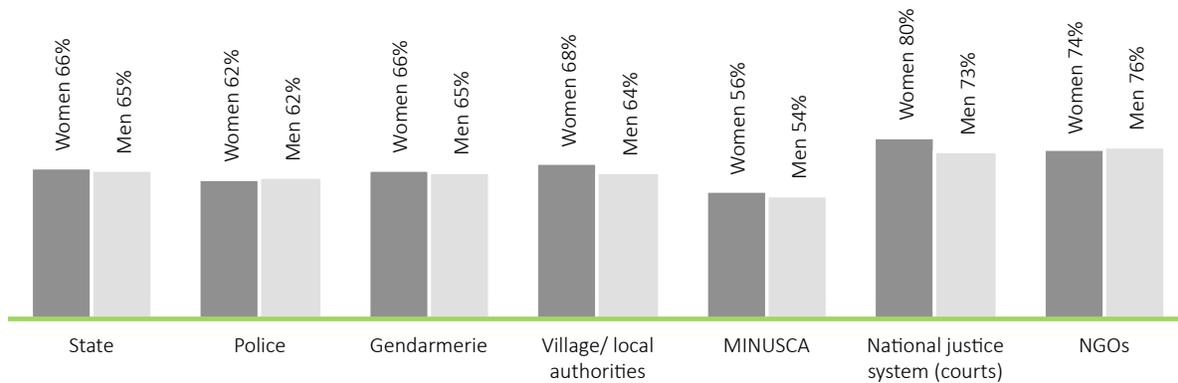
Figure 12: Acceptability to the return of victims of sexual violence (% yes)



To better understand the situation of victims of sexual violence, respondents were asked a series of questions about the efforts of different actors in this area. In general, nearly two-thirds of both women and men respondents are positive about state efforts (66% women vs. 65% men), police (62% women and men), gendarmes (66% women vs. 65% men) and local and village authorities (68% women vs. 64% men) to fight against sexual violence.

People are more frequently positive about the efforts of the national justice system (80% women vs. 73% men) and NGOs (74% women vs. 76% men). Conversely, people are less frequently positive about the role of MINUSCA in this area (56% women vs. 54% men).

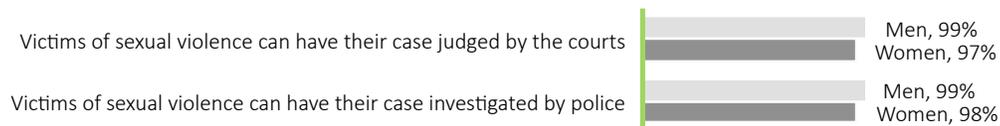
Figure 13: Efforts of different actors to fight against sexual violence
(% good and very good)



Women and men are more positive about the State's efforts to combat sexual violence (66% women vs. 65% men) than the State's efforts in any other area, such as to unite different ethnic groups (46% women vs. 63% men), establish peace (45% women vs. 54% men), establish security (45% women vs. 51% men), reduce poverty (40% women vs. 39% men), improve employment (35% women vs. 37% men) or fight corruption (36% women vs. 31% men).

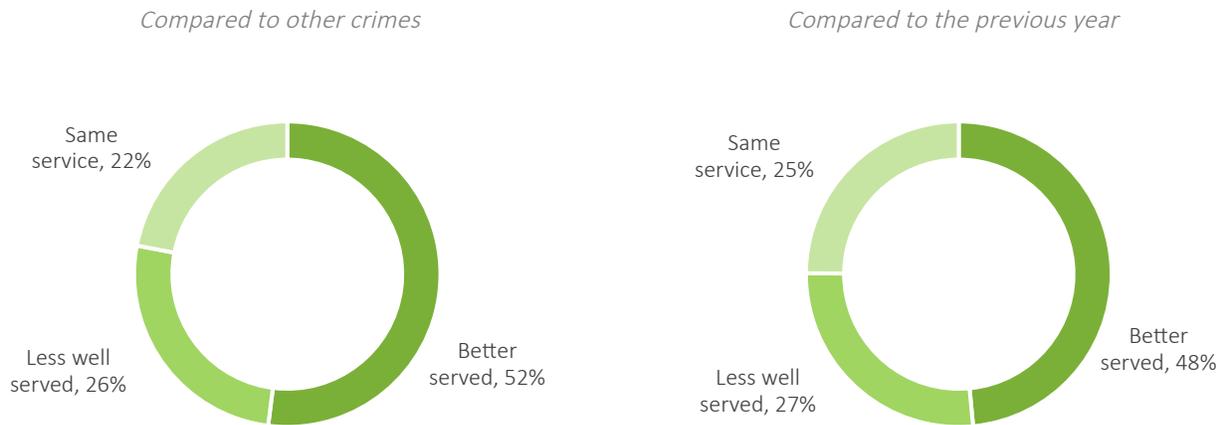
As mentioned above, respondents are frequently positive about the efforts of the national justice system in combating sexual violence. More generally, almost all respondents believe that victims of sexual violence can have their cases adjudicated by the courts and / or investigated by the police.

Figure 14: Responses to sexual violence (% of respondents)



This level of access to justice for cases of sexual violence may reflect a priority treatment of these cases. Overall, one in two people perceive that victims of sexual violence are better served than victims of other crimes (52%) and are better treated than the previous year (48%). The percentages for women and men are similar for the treatment of victims of sexual violence as compared to other crimes (53% women vs. 51% men) or compared to the previous year (47% women vs. 50% men). The question did not define the concept of services. It is therefore possible that for some respondents the notion of service is associated with the care of victims, but it is also possible that for other respondents, the notion of services was associated with accessibility or the presence of services, or with anything else.

Figure 15: Treatment of sexual violence victims
(% of respondents)

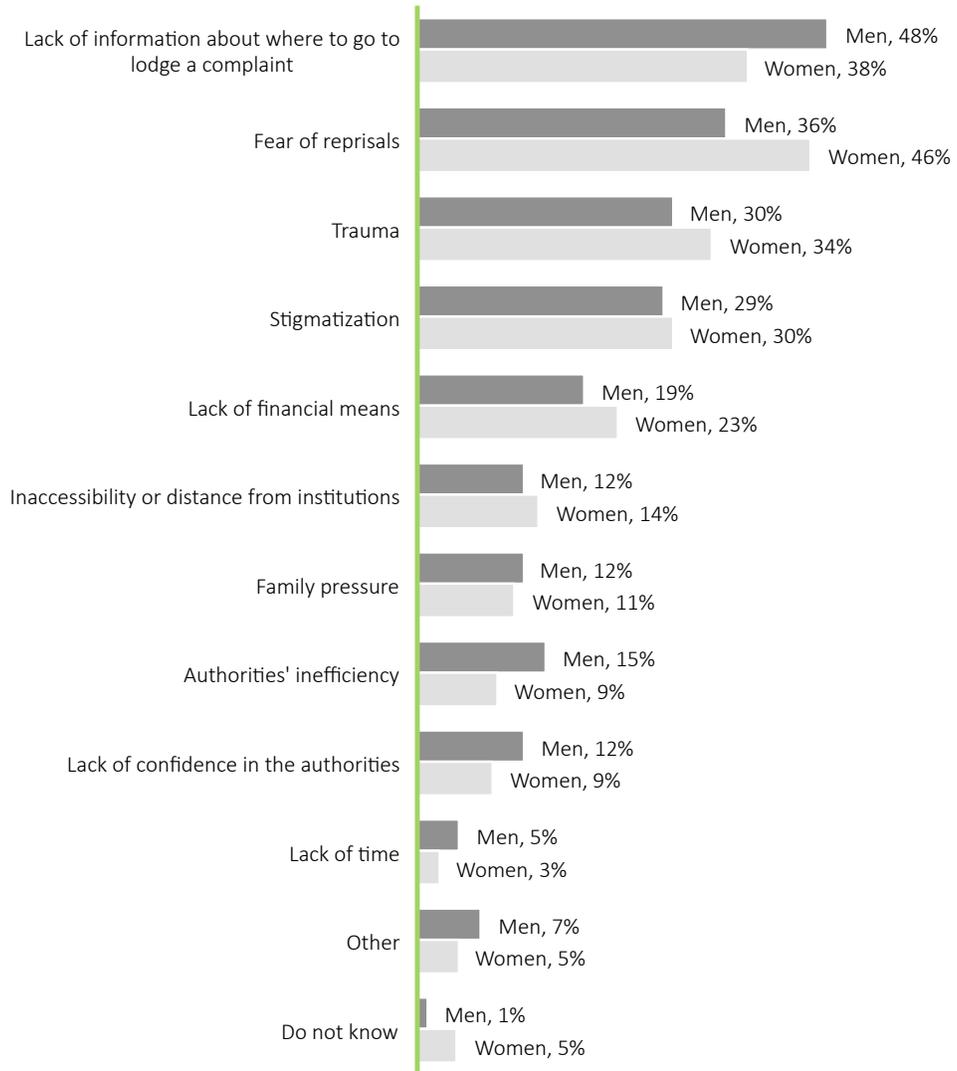


Despite the relatively positive perception of justice, more than half of victims of sexual violence (54%) say they have not lodged a complaint, which is nevertheless a significant reduction from the previous survey (82%). In addition, in most cases, few victims file complaints with security and justice actors. Of the women who have been victims of sexual violence, less than 5% report that they have lodged a complaint with the authorities (gendarmerie, court, police, or public prosecutor), and 32% of women mention that they have complained to neighborhood chiefs, 1% to the priest / Imam and 4% to a parent.

Several obstacles prevent victims from filing a complaint with the authorities (judges, police, etc.). Respondents indicate that the top five barriers are: 1) lack of information on where to go to file a complaint; 2) fear of reprisals; 3) trauma; 4) stigma; and 5) the lack of financial means. For women, the main obstacle is the fear of retaliation (46% women vs. 36% men), while for men, it is the lack of information on where to go to lodge a complaint (38% women vs. 48% men). For all other causes indicated, the percentages of women and men are similar.

At the prefecture level, the causes that prevent victims of sexual violence from lodging complaints are mainly the same as those mentioned by all respondents. However, 33% of Mambere-Kadei respondents also mentioned the inaccessibility or distance of institutions, 41% of Ouaka respondents indicated the lack of effectiveness of the authorities, while 22%, 35% and 41% respondents from Ouham Pende, Bamingui-Bangoran, and Vakaga respectively mentioned family pressure. Overall, these results provide avenues for action such as an information campaign on how to file a complaint, protection for the plaintiffs, or mental health services for the victims. An intervention to reduce the stigma against victims of sexual violence could be part of a global strategy on attitudes, beliefs and perceptions of gender roles.

Figure 16: Obstacles to lodge a complaint with the authorities
(% yes)



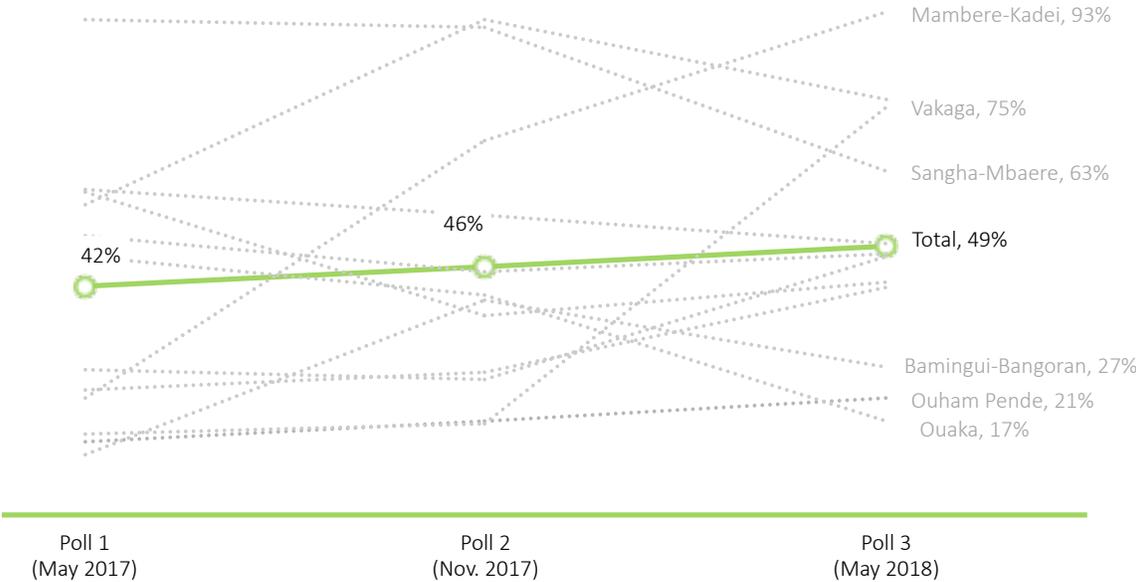
SECURITY: The general feeling of security has changed slightly, while the level of trust in security actors has improved over time.

The survey project includes key indicators collected for each survey measuring feeling of security and perception of justice in the population. These data allow for an analysis of changes over time.

Feeling of security

Restoring security following violence and conflict is an essential step in peacebuilding. Since the first survey, the general feeling of security has improved very slightly, from 42% in May 2017 to 49% in May 2018. There are marked differences in prefectures. In the third poll, in May 2018, at least two out of three respondents say they feel safe in the southwestern prefectures (Mambere-Kadei: 93%, Nana-Mambere: 77% and Sangha-Mbaere: 63%) and the Vakaga (75%), while about one in two mentions the same thing in the prefectures of Ombella M'Poko (50%), Lobaye (48%), Ouham (43%) and Kemo (42%) and in the city of Bangui (48%). Feelings of security are lowest in the prefectures of Bamingui-Bangoran (27%), Ouham Pende (21%) and Ouaka (17%) where the violence is prominent.

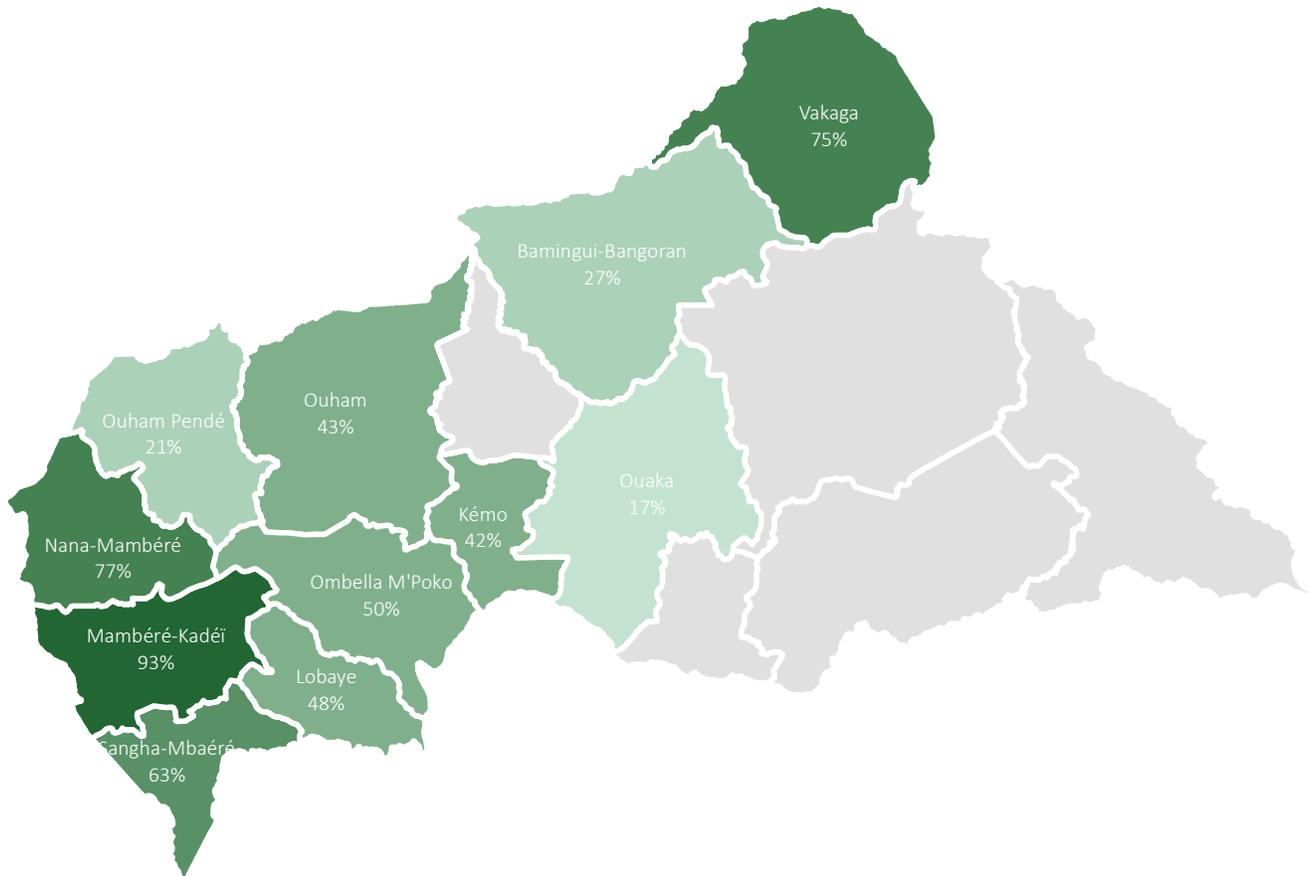
Figure 17: General feeling of security over time (% safe)



Since the first poll, the feeling of security has fluctuated in the prefectures. In Mambere-Kadei, the percentage of respondents reporting feeling safe increased steadily from 22% in May 2017 to 93% in May 2018. After remaining relatively stable from May to November 2017, the percentage of respondents saying they feel secure rose between the second and third surveys in the Vakaga (+ 58%), the Lobaye (+23), and the Kemo (+16), but decreased in the Sangha Mbaere (-27) and the Ouaka (-24). In Bamingui-Bangoran and Nana-Mambere, the

percentage of respondents feeling safe increased between the first and second surveys (Bamingui-Bangoran: + 29%, Nana-Mambere: + 34%) but decreased between the second and last survey (Bamingui-Bangoran: -13%, Nana-Mambere: -14%), resulting in a gain of 16% for Bamingui-Bangoran and 20% for Nana-Mambere since May 2017. The feeling of security has remained stable in the Ombella M'Poko, Ouham, Ouham Pende and the city of Bangui.

*Figure 18: General feeling of security per prefecture (Poll 3)
(% safe)*



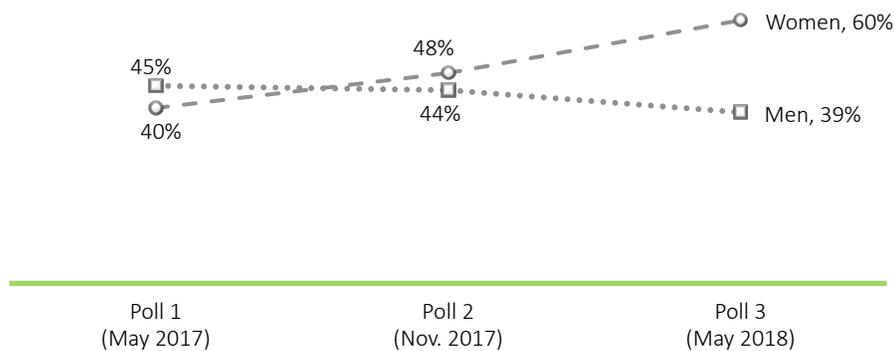
The change in the feeling of security and the differences between prefectures could be explained by the perception of the respondents on the nature of insecurity. Since the first survey, the main causes of insecurity have changed. While in May 2017, the three main causes of insecurity were armed groups (32%), the fear of theft (15%) and the absence of police and gendarmes (12%), in May 2018, the main causes of insecurity are armed groups (16%), poverty and lack of development (16%) and rumors (16%).

The presence of armed groups, or Peuhls, remains the main cause of insecurity in the central and eastern prefectures (Ouham Pende (26%), Ouham (44%), Kemo (42%), Ouaka (70%), Bamingui-Bangoran (57%) and Vakaga (30%)), but poverty and rumors are predominant in the western prefectures. Poverty is the main cause of insecurity in Ombella M'Poko (21%), Lobaye (37%), Nana-Mambere (31%), Sangha-Mbaere (25%) and the city of Bangui (16%), while rumors are most frequently mentioned by Mambere-Kadei respondents (44%). In these

same prefectures it is less than 5% of the respondents who mention that armed groups are a cause of insecurity indicating that the prefectures of the west and the south seem more preoccupied by their basic needs than by the presence of armed groups.

There are differences in the general feeling of security between men and women. In May 2018, more women, compared to men, say they feel safe. From May 2017 to May 2018, the percentage of women reporting feeling safe increased by 20% (May 2017: 40% vs. May 2018: 60%), while in the same period the percentage of men expressing the same sentiment decreased (May 2017: 45% vs. May 2018: 39%). Women feel particularly safe in in two regions, the Plateaux and Equateur⁷ located in the southwest of the country.

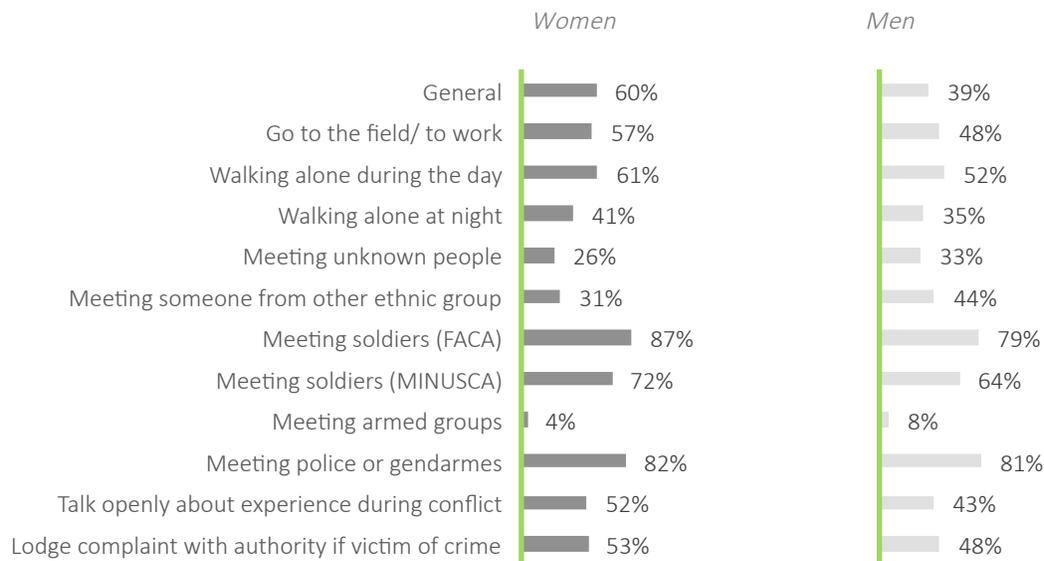
Figure 19: General feeling of security per gender (% safe)



The general feeling of security of men and women is compared in 12 situations. In May 2018, compared to men, women are more likely to feel safe going to work/ field (+ 9%), walking alone during the day (+ 9%) or at night (+ 6%), meeting soldiers (FACA and MINUSCA: +8), and talking about their experience during the conflicts (+9). On the other hand, women, less than men, report feeling safe when they meet foreigners (-7%) or people belonging to other ethnic groups (-13%). In these situations, it is less than one in three women who say they feel safe (foreigners: 26%; other ethnic groups: 31%) indicating that unfamiliar situations remain a problem. For men, to the exception of meeting security actors (police, gendarmes, FACA, MINUSCA), less than one in two respondents mentioned feeling safe in almost all situations, indicating that for the survey participants, security remains a problem.

⁷ CAR is divided in seven areas (regions): 1) Plateaux (Ombella M’Poko, Lobaye); 2) Equateur (Mambere Kadei, Nana Mambere, Sangha Mbaere); 3) Yade (Ouhma Pende, Ouham); 4) Kagas (Ouaka, Kemo, Nana Gribizi); 5) Fertit (Bamingui-Bangoran, Vakaga, Haute Kotto); 6) Haut Oubangui (Basse Kotto, Mboumou, Haut Mbomou); et 7) Bas Oubangui (Bangui). In the survey, data from Fertit and Haut Oubangui are partial.

Figure 20: General feeling of security in different situations per gender (Poll 3)
(% safe)

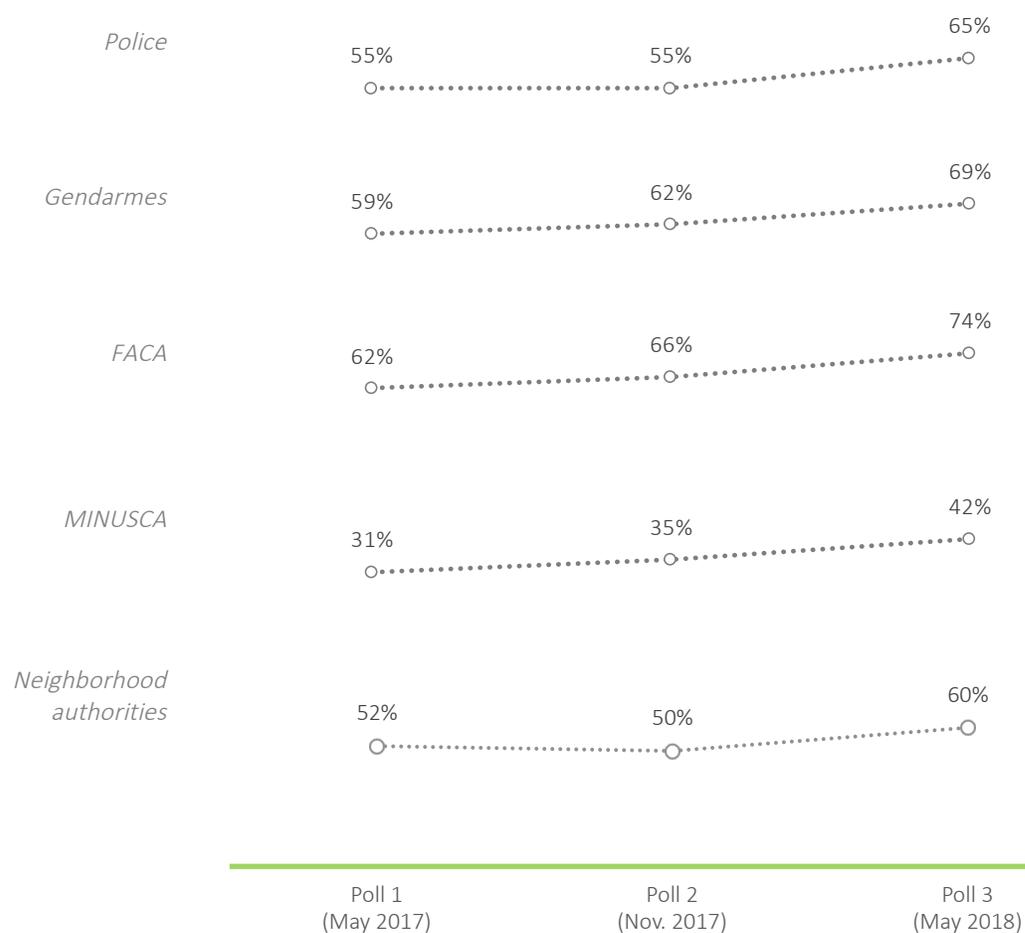


Level of trust in security actors

In May 2018, the presence of the security actors is limited in villages and neighborhoods. Respondents mentioned that it is the village/neighborhood chiefs (31%), the population itself (18%) or God (13%) who mainly provide security in their neighborhood or village. Only 6% of respondents mention the FACA or MINUSCA, and 2% and 7% say that the police and the gendarmerie respectively are the main actors who provide security in their neighborhood or village. Two out of five say that the gendarmerie (40%) and the MINUSCA (39%) are there to provide security in their neighborhood or village, but less than one in four say the same thing about the police (24%) and the FACA (19%). The weak presence of the police and the FACA could be explained by the police's mandate that confines that security actor to urban areas and the limited number of FACA available for the whole country.

Despite this lack of presence, the level of trust among all security actors has improved between the first and third surveys. From May 2017 to May 2018, more participants say they trust the police (+ 10%), the gendarmerie (+ 10%), the FACA (+ 12%), and the MINUSCA (+ 9%). The level of trust has also increased for neighborhood authorities that are often approached to resolve conflicts (+ 8%). Despite this increase in the level of trust, there is still a substantial percentage of the population (26% for the FACA to 59% for the MINUSCA) saying they are moderately, somewhat or not at all confident towards the various security actors. In all surveys, respondents are more confident in the FACA and less confident in the MINUSCA. Neighborhood / village authorities are about the same level as the police.

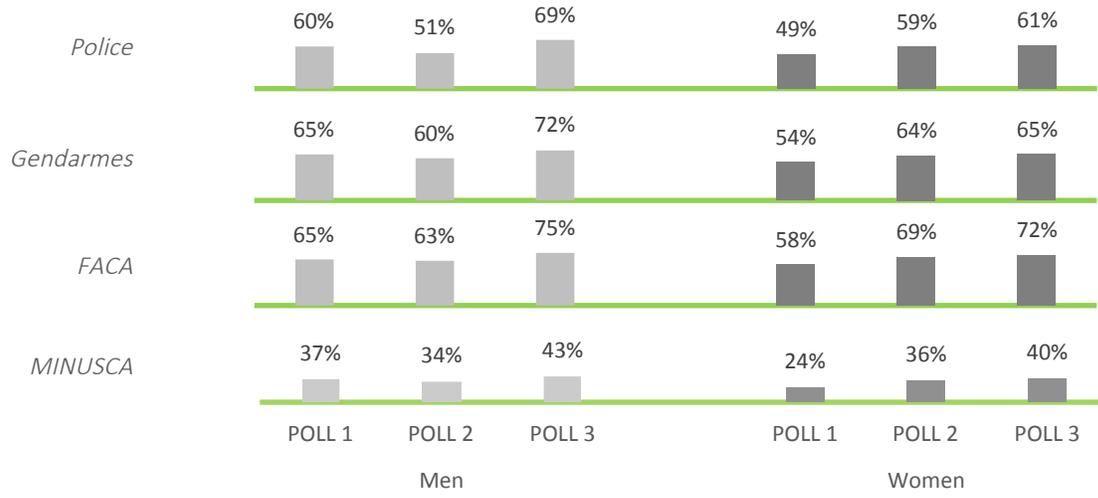
Figure 21: Level of trust in providing security over time
(% trust)



In May 2018, the level of trust of women and men is similar towards the FACA (women: 72% vs. men: 75%) and the MINUSCA (women: 40% vs. men: 43%). Compared to men, women are slightly less confident in the police (women: 61% vs. men: 69%), gendarmes (women: 65% vs. men: 72%) and neighborhood authorities (women: 54% vs. men: 67%).

Between the first and this last survey, the difference in percentage of people being confident varies by security actors, and is similar for women and men, with the exception of MINUSCA. All respondents, for all three surveys, mention that MINUSCA is the force in which they trust the least. But while there is a 16% increase in the percentage of women who say they are confident in MINUSCA between May 2017 and 2018, this increase is only 6% for men. The increase for women could be explained by the assistance received by MINUSCA in the last year. In May 2017, 14% of women and 8% of men say they were helped by MINUSCA. In May 2018, these percentages increase to 29% (an increase of 15%) for women but only to 11% (increase of 3%) for men.

Figure 22: Level of trust in security actors per gender (% trust)

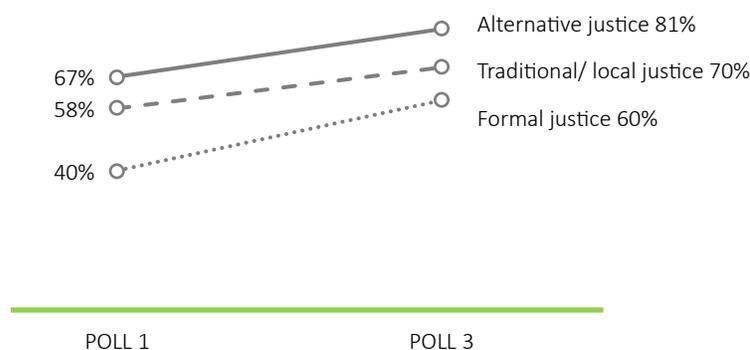


JUSTICE: Trust in formal and informal justice systems is growing.

Trust in justice

In May / June 2018, the percentage of people who say they are confident in justice has improved. Compared to the first survey, respondents more frequently mention that they are confident in the formal justice system (40% vs. 60%), local justice (58% vs. 70%), and alternative justice (for example, mediation mechanisms by religious leaders or associations - 67% vs. 81%). As with previous surveys, respondents say they are more confident in local and alternative justice than in formal justice.

Figure 23: Trust in justice (% trust)

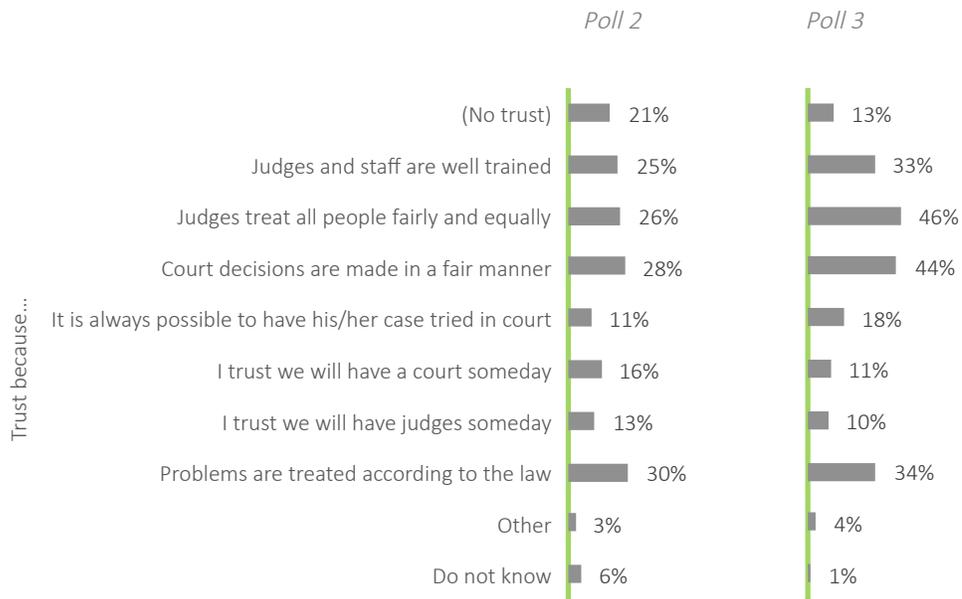


In May 2017, 47% of respondents say they trust judges. In May 2018, 64% of respondents mentioned the same thing. In the third survey, compared to the second survey,⁸ when asked why they trust the formal justice system, respondents mentioned more frequently that judges and staff are well trained (25% vs. 33%), judges treat all people fairly and equally (26% vs. 46%), and court decisions are made fairly and equitably (28% vs. 44%), and mentioned less that they do not trust the national justice system (21% vs. 13%).

In addition, during the same period, when asked about their perception of the formal justice system in CAR, the percentage of respondents saying that the actors of the justice system are corrupt decreases from 43% to 37%, while those mentioning that the justice works as it should be increase from 18% to 36%.

⁸ The question about sources of trust was added at the second survey.

Figure 24: Sources of trust related to the formal justice system (% agree - multiple responses)



Geographically, between the first and this last survey, an increase in trust is observed for all types of justice, and in the majority of prefectures. There are exceptions. No changes are observed in Bamingui-Bangoran (formal and alternative justice), Ombella M'Poko (formal and local justice), Nana Mambere (formal justice), Kemo (local justice) and Ouaka (alternative justice), while the level of trust has decreased in the Nana Mambere for local and alternative justice.

The increase in the level of trust in the justice, at least the formal justice system, could be explained by people's exposure to justice proceedings. In November and December 2017, the criminal session in Bouar was widely broadcast and possibly heard, since the radio is the main medium of information. In January 2018, the criminal session was transmitted in full on the radio, including the trial and conviction of "General Andjillo", an anti-Balaka warlord. As observed in the second survey, radio is one of the most common mediums of information, and more than half of the respondents mentioned listening to the radio every day or 2-6 days a week. Several participants in the third poll potentially listened to the criminal sessions and the General Andjillo trial giving them an impression that justice was "done".

Figure 25: Trust in formal justice (Poll 3 - % trust)

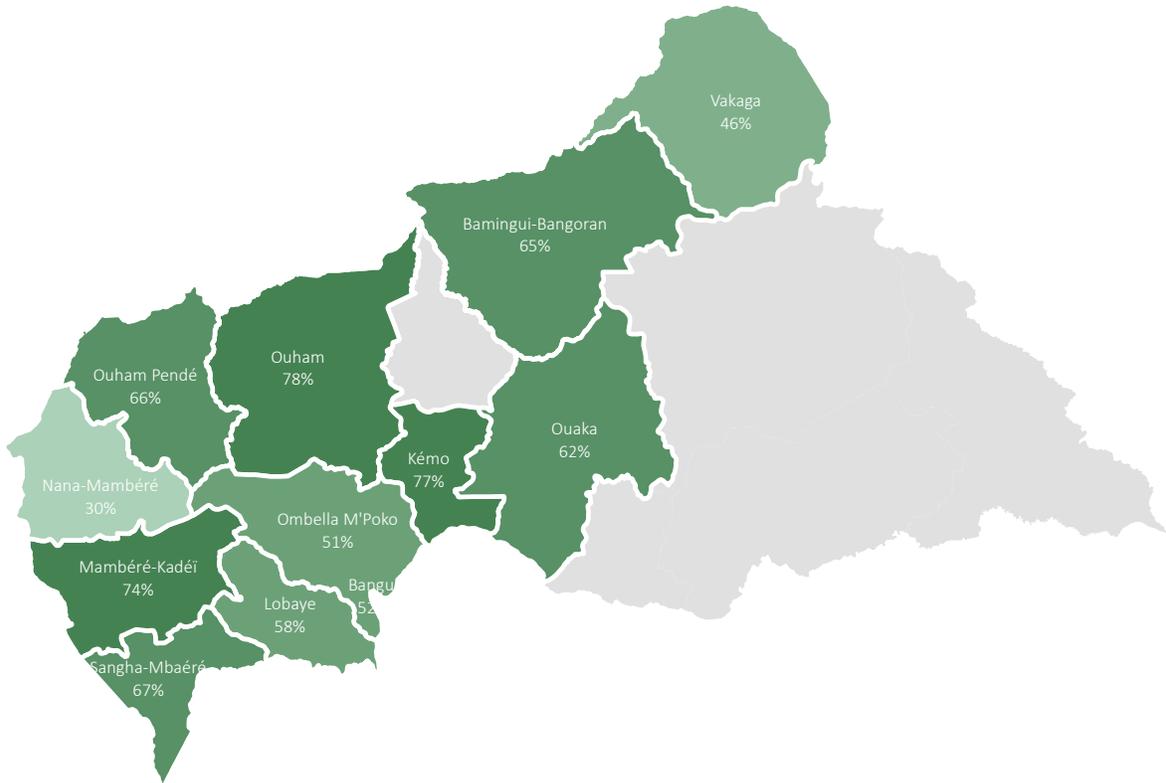
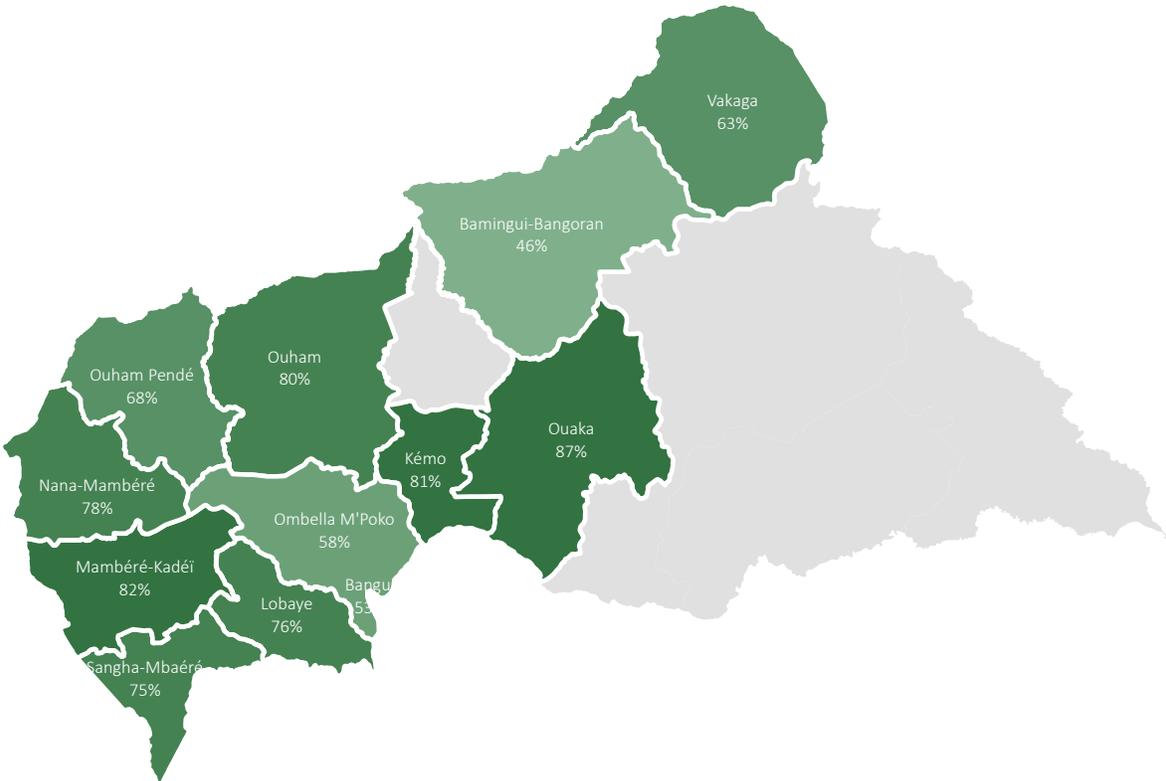


Figure 26: Trust in traditional/local justice (Poll 3 - % trust)



Trust in justice per gender

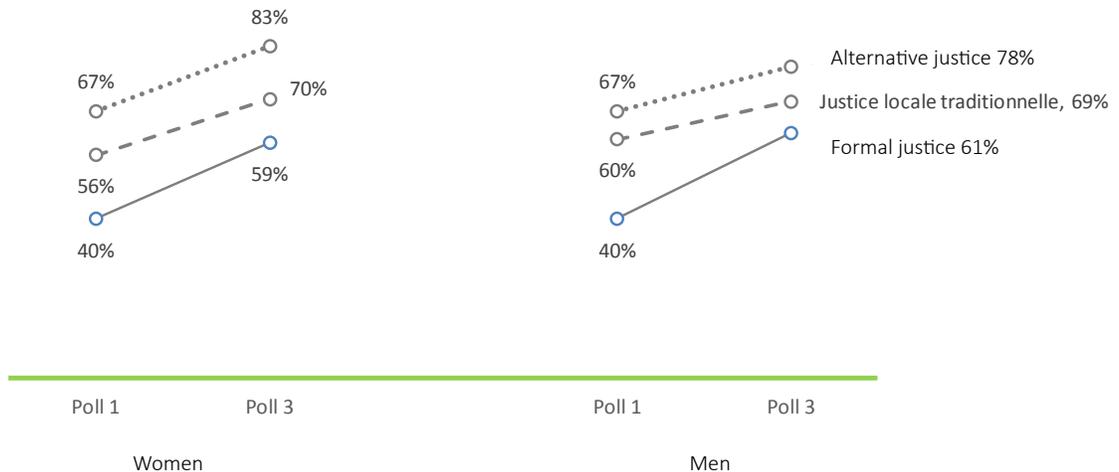
In May 2018, the level of trust in the different types of justice is similar for women and men with three out of five people saying they trust the formal justice system (women: 59% vs. men: 61%), more than two out of three saying they are confident in local justice (women: 70% vs. men: 69%) and four out of five mentioning the same about alternative justice (women: 83% vs. men: 78%). Both women and men mention having more confidence in local and alternative justice than in formal justice.

Figure 27: Trust in different types of justice per gender (Poll 3 - % trust)



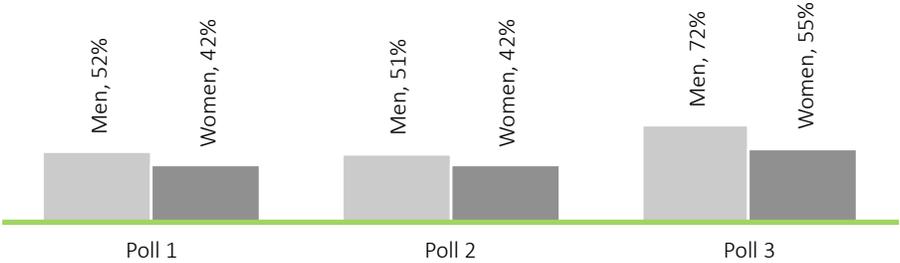
In the third poll, compared to the first survey, more women and more men say they trust all types of justice. For men, the gap in trust between the first and third poll is the largest related to the formal justice system (40% VS. 61%), whereas for women the difference between the first and third surveys is similar for different types of justice.

Figure 28: Trust in different types of justice per gender over time (% trust)



The percentage of women and men reporting being confident with judges has increased since the first survey. However, for all surveys, the percentage of women reporting trusting judges remains below that of men. In the first survey, 42% of women say they trust judges compared to 52% of men, while in the most recent survey in May 2018, 55% of women report having confidence in judges compared to 72% of men. This may explain in part the low percentage of women who complain to the courts, particularly in cases of sexual violence (women: 1% vs. men: 13%).

Figure 29: Trust in judges per gender (% trust)



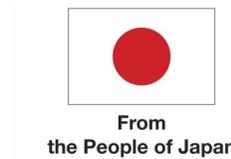
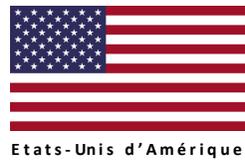
The Peace, Justice and security polls project is an initiative of the United Nations Development Program (UNDP) in collaboration with the Harvard Humanitarian Initiative (HHI) and the MINUSCA Civil Affairs.



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