APPENDIX A - FOCUS GROUP PARTICIPANT DEMOGRAPHICS

SOUTHERN SUDAN FOCUS GROUPS - NOVEMBER 2005
Participant Demographics

Date	Group Size	Gender	Location	Ethnicity[30]	Religion	Age Group	Education
11/17/05	10	Male[32]	Juba	Mixed[33]	Christian	Younger	In Secondary[34]
11/17/05	5[35]	Male	Juba	Mixed[36]	Christian	Older	Intermediate-Sec[37]
11/18/05	7	Female	Juba	Mixed[38]	Christian	Mixed[39]	None-Primary
11/16/05	12	Female	Nyilwak	Shilluk	Chris+Trad[40]	Older	None
11/17/05	10	Male	Nyilwak	Shilluk	Chris+Trad	Middle	None-Primary
11/18/05	13[41]	Male	Nyilwak	Shilluk	Trad+Chris[42]	Older	None
11/17/05	11	Male	Rumbek	Dinka Agar	Christian	Younger	Primary-Secondary
11/17/05	9[43]	Male	Rumbek	Dinka Agar	[missing][44]	Older	[missing]

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[30] Names of ethnic groups and/or tribes are listed as recorded by the Sudanese moderators, but the spellings may be incorrect or alternate spellings may exist.

[31] Younger refers to participants up to age 25; middle refers to participants age 26-40; older refers to participants more than 40 years old.

[32] While groups are normally segregated by gender, this group contained one female who was an attendee of the same school as the Men.

[33] Participants were Bari, Kakwa, Dinka, Kuku, Zande, Acholi and Moru.

[34] Participants were currently enrolled in secondary school.

[35] Participants were chiefs and sub-chiefs and, as an opinion leader group, the number was accepted as smaller than a typical focus group.

[36] Participants were Pojulu, Kakwa, Yongwara and Kakwa.

[37] Intermediate refers to participants' highest of level of education as at some stage post-primary education but pre-secondary education (junior high equivalent in the U.S.). Sec is an abbreviation representing participants' highest level of education as at some level of secondary school.

[38] Five participants were Bari; one was Lokoya and one was Moru.

[39] Two participants were age 20 and others were 17, 29, 30, 40 and 54.

[40] Participants were a mix of Christians and adherents of traditional beliefs.

[41] Participants were chiefs, sub-chiefs and community leaders from across the area and included the paramount chief.

[42] Participants were predominantly adherents of traditional beliefs with only two participants self-identifying as solely Christian.

[43] Participants were elders and area leaders.

[44] Although all information was recorded at the time of the group, specifics about religion, education and exact ages were subsequently lost.

Participant Demographics -- Continued

Date	Group Size	Gender	Location	Ethnicity	Religion	Age Group	Education
11/23/05	15	Male	Rumbek	Dinka Gok	Christian	Younger	Primary-Secondary
11/30/05	9	Female	Rumbek	Dinka Agar	Christian	Middle[45]	Primary-Secondary[46]
11/20/05	11	Female	Kauda	Mixed[47]	Chris+Mus[48]	Middle[49]	None-Early Primary[50]
11/21/05	11	Male	Kauda	Mixed[51]	Chirs+Mus	Younger[52]	Primary-Secondary
11/21/05	12	Male	Alek	Dinka Rek	Christian	Middle[53]	Primary-Secondary
11/22/05	10	Female	Alek	Dinka Rek	Christian	Older[54]	None-Primary[55]
11/23/05	14	Female	Motot	Nuer Luo	Christian	Younger	Primary
11/23/05	12	Male	Motot	Nuer Luo	Christian	Younger	Primary
11/25/05	9	Male	Ganyiel	Nuer Nyong	Christian	Middle	Primary
11/25/05	11	Female	Ganyiel	Nuer Nyong[56]	Christian	Younger	None-Primary

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[45] One participant was slightly older at age 42.

[46] One participant had no education.

[47] Participants were Toru, Moro, Tira and Sobori.

[48] Participants were a mix of Christians and Muslims and were people who lived among each other without religious strife. In the Nuba Mountains area, it is not uncommon for members of the same tribe to have different beliefs (i.e., either Christian or Muslim).

[49] Three participants were from the Younger category; their ages were 20, 21 and 22.

[50] Pri is an abbreviation representing participants' highest level of education as at some stage of primary school. Two participants had higher levels of education (university and Sudan Certificate) but did not dominate the group.

[51] Participants were Otoro, Sobori, Koulib, Lira, Moro, Werni and Tira.

[52] Two participants were over age 25; one was 38 and one 42.

[53] Four out of the 12 participants were younger with ages of 20, 24 and 25 (2).

[54] One participant was slightly younger at age 37.

[55] Two participants had some secondary school education.

[56] Four participants were Nuer Dok married to Nuer Nyong.

Participant Demographics -- Continued

Date	Group Size	Gender	Location	Ethnicity	Religion	Age Group	Education
11/24/05	12	Female	Maridi	Mixed[57]	Christian	[missing]	Primary-Secondary
11/23/05	12	Male	Maridi	Mixed[58]	Christian	Younger	Secondary
11/29/05	12	Female	Kurmuk	Mixed[59]	Muslim	Middle[60]	None-Primary
11/29/05	11	Male	Kurmuk	Mixed[61]	Muslim	Older[62]	Primary
11/26/05	7	Female	Mapel	Luo (Jur Chol)	Christian	Younger	None-Primary
11/26/05	10	Male	Mapel	Luo (Jur Chol)	Christian	Middle	Late Pri-Sec[63]
12/02/25	6	Female	Yei	Kakwa	Christian	Middle[64]	Primary-Secondary
12/02/05	6	Male	Yei	Kakwa	Christian	Middle[65]	Primary-Secondary
12/02/05	14	Female	Nimule	Mixed[66]	Christian	Mixed[67]	Primary-Secondary
11/30/05	9	Male	Nimule	Mixed[68]	Christian	Middle	Secondary
11/26/05	12	Female	Wau	Mixed[69]	Christian	Mixed[70]	None-Early Pri[71]
11/25/05	9	Male	Wau	Mixed[72]	Chris+1Mus	Older[73]	Sec-University
12/01/05	12	Male	Agok	Dinka Ngok	Christian	Middle[74]	[missing]
12/01/05	12	Female	Agok	Dinka Ngok	Christian	Younger	None-Primary
12/09/05	6	Female	Diaspora	Mixed[75]	Christian	Mixed[76]	Sec-University
12/09/05	8	Male	Diaspora	Mixed[77]	Christian	Middle	Sec-University

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[57] Participants were Baka, Mundu, Zande, Wadi, Mundri and Moru.

[58] Participants were Baka, Avokaya, Mundu and Zande.

[59] Participants were Funj, Uduk (1) and Borun (2).

[60] Three participants were older at ages 42, 45 and 47.

[61] Participants were Funj, Batta, Dawala, Fakiri and Ngassana.

[62] Four participants were under age 40; ages of these participants were 36, 37, 31 and 30.

[63] One participant had no education and one went only through Primary 1.

[64] One participant was younger at age 19.

[65] One participant was slightly older at age 42.

[66] Participants were Dinka, Madi, Acholi, Kuku, Gagobi, Kakwa, Nyangub and Boki.

[67] Participants ranged in age from 21 to 70.

[68] Participants were Acholi and Madi.

[69] Participants were Jur, Dinka, Baziah and Madi.

[70] Participants ranged in age from 20 to 60.

[71] One participant had attended secondary school.

[72] Participants were primarily Balanda but also included Chrash, Moro and Golo.

[73] Two participants were under age 40.

[74] One participant was over the age of 40.

[75] Participants were Madi, Bari, Nuer, Fajulu and Zande.

[76] Participants ranged in age from 18 to 47.

[77] Participants were Zande, Bari, Nuer and Dinka.

APPENDIX B - METHODOLOGY NOTES

Focus Group Research: Focus groups are open-ended group interviews directed by a moderator and following a pre-set guideline. The purpose of focus group research is to understand the attitudes, opinions and experiences of participants who are recruited for the exercise. Focus groups are particularly useful in gaining a deeper appreciation for the motivations, feelings and values behind participants' reactions. In addition, the group format enables respondents to participate in an exchange of ideas - thus revealing a more in-depth understanding of why opinions are held - that may not emerge in individual in-depth interviews or quantitative surveys.

Focus group discussions are comprised of a small number of participants, typically 8-10 per group. However, depending on the specific situation, groups may be slightly smaller or larger than the ideal. In the Southern Sudan context, a chiefs' group, for example, might work better with a smaller number because chiefs are generally well-informed and have strongly held opinions. A women's group in a more isolated area may benefit from being slightly larger because it is likely that one or more of the participants will refuse to speak at length even if pressed.

Focus groups are recruited to be homogeneous - so, for example, men's and women's groups are conducted separately - to enhance the comfort level of the participants and to clarify the views of a particular sub-group. The number of groups conducted varies widely based on the goals of the research, but the total number of participants is always relatively small and cannot be considered statistically representative of the larger population. It is important to always be aware that focus groups are a qualitative, not a quantitative, research tool.

Logistics: The logistical challenges of conducting research in Southern Sudan are immense. Covering a large area of Southern Sudan is only possible through the air, yet flights are highly dependent upon scheduling and seating availability of the United Nations air service and various charter companies. Pre-planning for the groups is difficult and requires labor-intensive coordination to organize transport and accommodation in each location.

Staffing: The conflict in Southern Sudan devastated the educational system, and so it is very difficult to find moderators and recruiters within the region who are fluent in the local language and have good English skills. To combat this problem, NDI recruited and trained Southern Sudanese in the Nairobi Diaspora to travel with the research team inside Southern Sudan and act as moderators for the groups. The exceptions to this were in Alek, Agok and Rumbek where SSCCSE staffers were used as moderators. Due to the lack of competent female moderators, a few of the women's groups were conducted by a male moderator.

Group Composition: The focus groups in this report were stratified by gender, ethnicity, age, religion and education. Single ethnicity groups were convened among four sections of Dinka, two sections of Nuer, Shilluk, Luo and Kakwa. In areas where several ethnic groups live in close proximity and interact with each other frequently, we conducted multi-ethnic group discussions. These included groups in Juba, Maridi and Nimule in Equatoria, Wau in Bahr el Ghazal, Kauda in the Nuba Mountains, Kurmuk in Southern Blue Nile and the Diaspora groups in Nairobi. (See Appendix A for a further information on participant demographics.)

> **Age:** Based on past research experience in Sudan, the age categories used are broadly defined as "younger," "middle" or "older." Younger refers to participants up to age 25, middle refers to participants age 26-40 and older refers to participants over age 40. Given the difficulty of gathering participants in largely rural areas and since people in some areas inside Southern Sudan do not know their ages, the categories are used as a general guideline rather than strictly enforced criteria. Appendix A details the general age category of each group conducted as well as notes when a participant fell outside the targeted age range.

> **Religion:** The majority of groups conducted were among those who identify themselves as Christians and those who say they adhere to traditional beliefs or some combination of the two, which is not uncommon in Southern Sudan. Although small pockets of non-Arab Muslims exist inside Southern Sudan, they are generally in hard to reach areas. As a result, the only purely Muslim groups we were able to conduct were in Kurmuk in Southern Blue Nile. Mixed Christian and Muslim groups were conducted in Kauda and Wau, as these are areas were Southerners of both religions live together without incident.

Education: Participants sampled in the groups had widely varying degrees of education, ranging from none through university. As much as possible, the groups were stratified to include participants with relatively similar education backgrounds. We did not attempt to stratify by education when we were recruiting chiefs groups, since their position was the more important criterion.

Group Locations: The focus groups outlined in this report were conducted in locations inside Southern Sudan, the transitional areas and in Nairobi. Thirty-two group discussions were spread across 14 locations in Bahr el Ghazal, Equatoria, Upper Nile, and the three transitional areas. Two groups were held with Diaspora in Nairobi, the fifteenth location. (See Appendix A for a list of focus group locations.) No groups were conducted in refugee camps outside of Sudan, and although IDPs may have participated in some groups as individuals, no groups were conducted in areas known as IDP camps.

Facilities: In more rural areas, there are few structures appropriate for focus group research. As a result, groups were sometimes conducted in open-air settings, although this reduces the privacy of the group.

Remote Areas: Due to the lack of available local transportation, this research is limited to areas with airstrips. As a result, more remote peoples were not reached.

Outside Influence: Local authorities are informed of the research activities before they start. However, every effort is made to ensure there is no undue influence exerted on the participants in the groups. In the vast majority of instances, the participants are recruited randomly by trained staff who are not from the local area. During this research, there were only two times when this was not possible. In Maridi and in Kurmuk, SRRC staff insisted on aiding in recruitment of participants. However, in both cases, this assistance seemed aimed at identifying participants who would be 'good' contributors to the discussion rather than participants who would express any particular viewpoint. Findings from groups in both these locations were compared with findings of groups in other similar areas where SRRC involvement was not an issue, and there was virtually no difference in the responses of the participants.

APPENDIX C - MODERATOR'S GUIDELINE

Southern Sudan Focus Groups[78]
November 2005

I. Introduction

Hello, my name is_____, and I work for the Southern Sudan Center for Census, Statistics and Evaluation, a Sudanese organization that is trying to learn more about what citizens of Southern Sudan think about the important issues in our country. I am the facilitator for today's discussion.

- There are no right or wrong answers.
- Everyone's opinion is equally important. We want everyone to speak.
- If you disagree with someone, that is okay.
- This discussion is only between those of us here.
- I have this recorder to help me when I write the report. Your name will not be used in the report. The report will only say a [woman/man] from [location] said this or that.
- The person here is taking notes to help with the report.
- Please speak loudly so the recorder can pick up your voice.

Thank you. Now let us begin.

II. Country Direction

1.   How are things going in Sudan these days? Are they going in the right direction or wrong direction?

III. Death of John Garang

1.   What are your feelings about the unexpected death of Dr. John Garang?

2.   Do you think Dr. Garang's death was an accident or caused by a deliberate act?

     2a. [IF PARTICIPANTS RESPOND 'DELIBERATE ACT', ASK] Who is responsible for Dr. Garang's death?

3.   Do you think the SPLM leaders did a good job OR not right after Dr. Garang's death? [FOLLOW-UP SPECIFICALLY ON HOW WELL SPLM LEADERS DID IN COMMUNICATING TO CITIZENS AFTER GARANG'S DEATH.]

4.   What do you think Southern Sudan has lost as a result of John Garang's death?

5.   What do you think about the riots and violence that occurred in Khartoum and towns like Juba and Wau after Dr. Garang's death?

IV. Confidence in the Peace

1.   Do you think peace will last/stay?

2.   Do you believe President Bashir will honor the Comprehensive Peace Agreement (CPA) now that Dr. Garang is no longer alive?

3.   Do you think the current leaders of the SPLM will be able to keep peace without John Garang?

4.   Do you think the peace agreement is being implemented fairly OR not? Why?

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[78] Slightly different guidelines were used for the Three Areas.

V. Government of National Unity/Government of Southern Sudan

1.   What do you know about the Government of National Unity (GONU)?   [FOLLOW-UP SPECIFICALLY ON ANY KNOWLEDGE OF SPLM APPOINTMENTS TO THE GONU.]

2.   [IF THERE IS SOME KNOWLEDGE OF THE GONU] Do you think the Government of National Unity is a good thing OR a bad thing? Why?

OR

2.   [IF THERE IS NO KNOWLEDGE OF THE GONU] If I told you that SPLM leaders have now joined with the Khartoum government to form a Government of National Unity where SPLM leaders are serving in high-level roles in Khartoum, would you say that was a good thing OR a bad thing? Why?

3.   What do you know about the Government of Southern Sudan? [FOLLOW-UP SPECIFICALLY ON ANY KNOWLEDGE OF SPLM APPOINTMENTS TO THE GOSS.]

        3a. [IF THERE IS SOME KNOWLEDGE OF THE GOSS] Do you think the Government of Southern Sudan will do good things for the South OR will the Government of Southern Sudan not make a difference for the South?

4.   What do you know about discussions concerning the border between the North and the South? [IF SOME KNOWLEDGE] What are your views about how the border should be defined?

        4a. [ASK IN ABYEI ONLY] What are your views of the findings of the Abyei Border Commission?

VI. Salva Kiir

1.   What is your opinion of Salva Kiir?

2.   Do you think he is a good successor to John Garang?

3.   Will Salva Kiir be a good President of Southern Sudan OR not?

4.   What do you see as Salva Kiir's strengths as a leader?

5.   What do you see as Salva Kiir's weaknesses as a leader?

6.   What will be different with Salva Kiir as the leader of Southern Sudan versus if John Garang had continued to be the leader of the South?

7.   Did you know that Salva Kiir was sworn in as First Vice President of Sudan and that in this role he will be spending some of his time in Khartoum?

        7a. [IF YES] What do you think of that?

        7b. [IF YES, ASK FURTHER] Do you think Salva Kiir will do a good job as First Vice President of Sudan in Khartoum OR not?

VII. Other SPLM Members

1.   When Salva Kiir was appointed President of Southern Sudan, Riek Machar was appointed Vice President of South Sudan. Do you think this is a good thing OR not a good thing?

2.   If Salva Kiir had to step aside as President, would you support moving Riek Machar up from Vice President to President of Southern Sudan OR not? Why?

3.   What is your opinion of John Garang's widow, Rebecca Garang?

4.   What is your opinion of Lam Akol?

VIII. Development/Pace of Development

1. What are the top three problems facing this area?

2.   Of the following list, please tell me which three should the new Government of Southern Sudan (GOSS) **address first.** Please give me your selections in order of importance (1, 2, 3). [DETERMINE WHICH IS THE TOP (#1) PRIORITY FOR PARTIICPANTS; REPEAT LIST AS MANY TIMES AS NECESSARY]

- Roads
- Education
- Health
- Hunger/Food Security
- Clean Water
- Helping IDPs return to the South/IDP Resettlement
- Demobilizing Soldiers
- [anything not on the list]

3.   Has the situation in this community gotten better OR worse OR has it stayed since the signing of the Comprehensive Peace Agreement (CPA)? Why?

4.   How soon from now do you think you will see any progress in development in your area (roads, schools, etc.)?

5.   Do you think progress in development will be slower OR faster without John Garang as your leader OR will there be no difference?

6.   Do you think that the new Government of Southern Sudan will be fair in deciding where development will happen in the South?

IX. Communication

1.   Do you feel like you know a lot, some OR a little about the Comprehensive Peace Agreement (CPA)?

        1a. [IF 'SOME' OR 'A LITTLE' TO PREVIOUS QUESTION] Do you feel
        you know enough about the peace agreement or would you like to know more?

2.   What do you think about the job SPLM leaders are doing in communicating with you or your leaders?

X. Favoritism

1.   Do you think leaders of the SPLM favor one tribe or group over another?

        1a. [IF YES] Who are the more favored groups and who are the less favored groups?

        1b. [IF YES] Do you think favoritism within the SPLM has improved since John Garang's death OR has worsened?

XI. Unity

1.   In six years, Southerners will be allowed to vote on whether they want to stay united with the North OR create a separate state. If the election were held today, how would you vote?

2.   [IF CONCENSUS IS FOR SEPARATION] If Salva Kiir and the SPLM leadership told you that staying united with the North would be best for the country, how would you vote?

3.   [IF CONCENSUS IS FOR SEPARATION] If you were told that progress toward development will go faster if the South remains united with the North, how would you vote?

4.   [IF CONCENSUS IS FOR SEPARATION] If you were told that voting for separation would re-ignite the war with the North, how would you vote?

XII. Tribal Conflict

1.   Do you think that conflict between tribes, sections and clans has increased OR decreased OR stayed the same since the signing of the peace agreement?

        1a. [IF INCREASED OR DECREASED] What is the reason for this?

XIII. Groups

1.   Please tell me your opinion of the following groups. Do you have positive or negative feelings toward these groups and why?

- Soldiers
- Militias
- Judges
- Police
- IDPs/Refugees
- The Diaspora [Sudanese living outside of Sudan]

XIV. Demobilization of Soldiers

1.   Do you feel more safe or less safe when soldiers of the SPLA nearby?

2.   Now that the peace agreement is being implemented, what should be the role of the SPLA and its soldiers and how should that change, if at all, from when there was conflict?

3.   What do you think about soldiers who will be leaving the SPLA and returning to your community?

4.   Do you think it is a good idea OR not IF former soldiers become police officers in the new Government of Southern Sudan?

XV. IDPs

1.   Has the number of IDPs (displaced people not from this area) already in this area increased, decreased OR stayed the same since the peace agreement was signed?

2.   What do you feel about the many IDPs and refugees <u>from this area who will be returning here</u> very soon?

3.   Will the return of IDPs and refugees to this area go smoothly OR will it create problems?

        3a. [IF ANSWER IS 'CREATE PROBLEMS'] What type of problems will be caused by the return of IDPs and refugees to your area?

4.   Do you think there will be any conflict among the local people when IDPs and refugees return to the community?

        4a. Will there, for example, be any conflict over land the IDPs may occupy?

XVI. Police and Crime

1.   What type of crime do you have in this area?

2.   What types of crimes tend to lead to conflict between people of this area?

3.   In this area, has there been an increase, a decrease OR has there been no change in the number of weapons in civilian hands since the signing of the peace agreement?

4.   Are there different kinds of police in this area?

        4a. [IF YES] What different kinds are here and what has been your experience with each?

XVII. Elections

1.   If the election for President for Southern Sudan were held today, who would you vote for?

        ● Salva Kiir
        ● Riek Machar
        ● Lam Akol
        ● Rebecca Garang [John Garang's widow]
        ● A Person I Support Not on the List [ASK FOR NAME]

2.   Do you hear anything about an election that was held in this area to select members of the National Assembly in Khartoum and the Southern Sudan Assembly?

        2a. [IF SOME KNOWLEDGE] What did you think of that process?

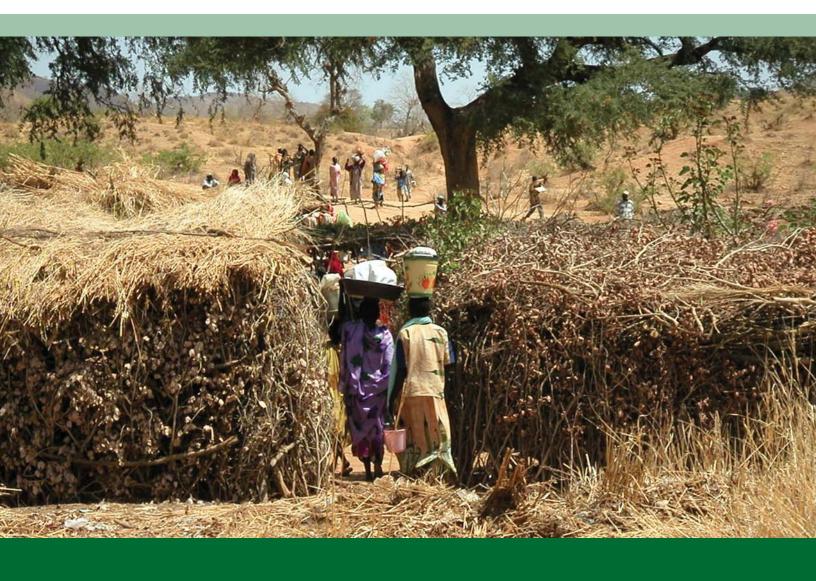## XVIII. South Sudan Constitution

1.   Have you heard about the South Sudan Constitution?

        1a. [IF SOME KNOWLEDGE OF THE CONSTITUTION] What have you heard about it?

        1b. [IF SOME KNOWLEDGE OF THE CONSTITUTION] Do you feel you have enough information about the South Sudan Constitution OR do you feel you need more?

XIX. Transitional Area Questions

1.   Do you think UN peacekeepers are necessary for this area? Do you have any concerns about peacekeepers coming to this area?

2.   [FOR NUBA & SBN]

3.   [FOR ABYEI]

APPENDIX D - ABOUT THE AUTHOR

Traci D. Cook works as an independent consultant to several organizations, including the National Democratic Institute. An experienced opinion researcher who has done similar work elsewhere in Africa and the Caribbean, she previously served as the senior director for strategic and corporate communications at the Women's National Basketball Association and as vice president of marketing communications at Shepardson Stern + Kaminsky in New York, where she supervised and analyzed focus group research for Fortune 500 companies. As country program director for NDI in Malawi between 1993 and 1996, she also designed and conducted a series of focus groups on democracy and governance. Complementing her work in the field of international development and in the private sector is her experience as the political director for the Mississippi Democratic Party, legislative work on Capitol Hill, and research work for various U.S. House and Senate races. Ms. Cook previously completed a 2004 focus group study of political attitudes in Southern Sudan, a 2005 focus group study on the Southern Sudan Constitution and a 2005 study of Northern Sudanese attitudes toward the Sudan's Comprehensive Peace Agreement.

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