

Identity & Belonging among the First & Second Generation of South Sudanese in London

by Elizabeth Ajith

Accredited Community Empowerment Course:

Development and Presentation of Research Skills

2011-2012



Acknowledgements

Many individuals and organisations assisted in this research, I am grateful to those who made this research possible. It would not have been possible without the support of the Africa Educational Trust and the Evelyn Oldfield Unit. I am grateful to Sarah Menzies who facilitated this research with her knowledge and expertise.

I am heartily thankful to my mentor, James Ingram, for taking out time from his busy schedule to assist me, his encouragement, guidance and support from the initial to the final level gave me a clear understanding of the research.

I would like to thank the 2nd generation youths for trusting, sharing their life stories and time with me at the risk of moral judgment.

I am very thankful to the numerous 1st generation participants who took part in this research, of which the majority had a solid core of knowledge and experience. I have not disclosed their real names for ethical reasons.

I am grateful to many of my colleagues at the South Sudan Women's Skill Development for their encouragement and support.

Lastly, I offer my regards and blessings to all of those who supported me in any of the phases of the research and finalizing the report.

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Executive Summary

This community based research has been developed by the Africa Educational Trust and the Evelyn Oldfield Unit, to run a Community Empowerment Training Course for representatives from London refugee and migrant communities to conduct research on the needs of their communities.

This research involved members of the South Sudanese community in London, in order to investigate how the first and second generations from South Sudan experience and deal with the issues of identity and belonging in diaspora.

Other researches draw attention to the fact that the condition of refugee-ness and the question of identity and belonging has become a global issue.

To add further dimensions to this study varying qualitative methods have been used for the data collection, two focus group meetings were held, a questionnaire survey was disseminated and one case study outlined to examine the perceptions of the research topics among the two generations.

The research focus is on these main areas: identity, belonging, culture, language and South Sudan Independence.

About the researcher

The research was conducted by Elizabeth Ajith, coordinator of the South Sudan Women's Skills Development, a local community organisation based in Camden since 1996.

The issue of identity was highlighted in a project carried out in 2008 by the Community Partnership Project, which assessed the issues of disagreement between the two generations.

The sense of identity and belonging is impacted by various factors, including one's own experiences, relationships, cultures, traditions, beliefs, faith and our environment. The journey of forming identity and belonging can often be a struggle especially among the generation born in the diaspora.

The issue of identity and belonging has encompassed humans for many generations, and will remain a key turning point for many to come. It has increased due to the global phenomenon that witnessed an influx of refugees/immigrants. A failure to form a sense of belonging, often leads to isolation and depression.

Country Background

This report is about South Sudanese refugees in the UK who fled the civil war in the Sudan. Sudan was the largest country in Africa before being partitioned into Sudan and South Sudan in 2011. A politically unstable country, Sudan experienced many political and military upheavals and is currently under a military dictatorship headed by General Omar Al-Bashir. The north-south conflict was one of the longest running civil wars in Africa occurring between the Muslim north and the Christian, animist south.¹

The war between the north and south broke out in 1955; it continued after Sudan achieved its independence from Anglo-Egyptian condominium in 1956. Fighting continued until 1972, when the Southern Sudan Liberation Movement (SSLM) signed a peace agreement with the ruling Nimeiry government based in the northern capital of Khartoum. In 1983, Gaffer Mohamed Nimeiry announced that Sudan's civil laws had been revised to bring them into conventional with Islamic *Sharia* Law. Southerners felt that the regime was trying to oppress them. The declaration of the so-called 'September Laws' was accompanied with serious violations of the 1972 peace agreement.

In 1983 civil war broke out again. In 1997 the Government of Sudan agreed to a referendum on self-determination for the south. The referendum gave the southern people the option of either unity or independence. On 9th January 2005 a treaty, known as the Comprehensive Peace Agreement (CPA), was signed between the Sudan People's Liberation Movement/Army (SPLM/A) and the ruling National Congress Party (NCP). On January 9th-15th 2011 a referendum took place for the Southerners to determine their future. 98.83% voted in favour of independence. On July 9th 2011, South Sudan was declared an independent state, becoming the world's 193rd state and the 54th African state.

¹ McLean, Penny (March 2005) A guide to Sudanese cultural and norms, Published by the Refugee Council on behalf of the Resettlement Inter-Agency Partnership (RIAP)

South Sudan has a population of around 8 million with over 60 indigenous languages.² Arabic is the *lingua franca* and was taught in schools; following the independence of the South, the English Language was adopted as the official language.

² Home Office ,UK Boarder Agency, Country of Origin Information Report, April 2010

Chapter 1:

(i) Central aim

The aim of this research is to investigate how the first generation of refugees from the area now recognized as South Sudan and the second generation, who were born in the “diaspora”, perceives their identity and sense of belonging in a changing social environment.

Below are the questions explored in this research.

- How do refugees/immigrants from South Sudan and their children characterise their sense of belonging and identity in the UK?
- Do the first and second generations differ in their perception of identity formation and the construction of a sense of belonging?
- How important is it for them to have a South Sudanese identity in the diaspora?
- How do the 1st generation experience their transition of leaving and settling in new country and how do they adapt to the new environment?

(ii) The purpose of this research

The purpose of this study is to examine the sense of belonging of the Southern Sudanese in the diaspora in relation to “home”. How they form their identity during the settlement process in the UK?

The significance of the study is that there is not much research on south Sudanese and almost non-existent. Further concerns are the differences in cultures between the 1st and 2nd generation, the former hold a strong cultural tradition, while the later struggle to balance their traditional culture and adopting the new culture. This creates intergenerational and intercultural conflicts, which the 1st generation see as a threat of the home culture.

Unlike the 1st generation, the 2nd generation encounter difficulties in adjusting themselves. They try to pick every tiny without appropriate calculation.

In South Sudan, people are identified as belong to a particular tribe by the language they speak. Language is therefore considered one of the means of identification. For the parents it is very important for their children to speak their language in order to preserve their identity. The 2nd generation in the diaspora prefer to speak English language to ease the process of socialisation, making friends, embracing the “new culture” and replacing and losing the language of their parents.

To deal with this, the following have been identified;

- Refugee families have particular needs and may require services to support family resilience.
- Reprogramming ways of adjusting to the new living in the absence of the original social and community support structures.

(iii) Literature review

An investigation into this topic reveals a paucity of information. Many South Sudanese lived in the hope that their return “*home*” would always be imminent and as a result there are many realities that are underexplored. The overall impression gained from reviewing the literature is that studies on South Sudanese are limited, thus I have drawn this research on the available materials of other ethnic communities and groups within UK, in addition to studies of South Sudanese from other countries.

The disparate immigrant population in the UK in the late 80s soon coalesced into recognizable community which subsequently formed several organisations from political to voluntary. The first was the Sudan Relief and Rehabilitation Association (SRRA) the SPLM UK & Ireland chapter and later came the establishment of the Sudan Women Association (SWA) which now, following independence of South Sudan and a change in strategic priorities and membership has changed its name to the South Sudan Women’s Skills Development (SSWSD).

“Between Two Worlds: Feelings of Belonging While in Exile and the Question of Return”³ address the question of belonging, home and return among Afghan refugees with regard to intergenerational issues. Parents and children largely hold different views about the role played by the second and third generations with reference to the identity and belonging.⁴

This is a fact that the 2nd generation born and grow up in an environment different from their parents.

Nicola Sampson⁵ identified the politics of belonging as a key issue in the globalised twenty-first century. Belonging, as already suggested, is deeply subjective, and is an

³Marije Braakman and Angela Schlenkhoff, (2007) ‘Between Two Worlds: Feelings of Belonging While in Exile and the Question of Return’ Manuscript

⁴ Ibid

⁵ Nicola Samson (2007) in “Speaking of home: Bangladeshi women in London’s East End reflect on belonging”

aspect of self that is often not considered until it is disrupted by change or loss, such emotions have arguably affected migrants of the second and probably third -generation throughout history.

This research have similar or parallels with the South Sudanese community, as it indicates that people develop a series of social identities based on their interactions with various social situations and institutions. Kellner argues that, “Identity today becomes a freely chosen game rather than inherited”⁶ and that due to global immigration either due to refugees or economic migration.

⁶ Identity and cultural change was researched among Iranian youth in Australia, by Hossein Adibi 2003

(iv) Methodology

This research was conducted in February 2012; the primary data was collected using two focus groups. The focus group for the 1st generation was entirely composed of eight women between the ages of 30 -65 years old. The other focus group for the 2nd generation of youth was mainly 7 female and one male, all between the ages of 18 -24 years old. Both focus groups were conducted using semi-structured interviews⁷, were recorded, and transcribed to get rich data from the participants' own words and through direct interaction between the researcher and participants.

Secondly, a questionnaire was distributed to the South Sudanese Community to get responses in a standardized and more objective way. Not everyone who filled in the questionnaire participated in the focus group discussions.

Lastly, a case study conducted took an in-depth look at one individual from the 2nd generation. The young person selected initially displayed a particular interest to be part of the focus group but unfortunately she couldn't attend the session.

⁷ Please see Appendix 1 for the detailed of questions asked during the focus group and the questionnaire

(v) Ethical considerations

At the focus group meetings the interviewees were told that their real names would not be mentioned in research reports. Research findings are reported in a manner which prevents identification of any participant or person mentioned in the interviews.

When the interviews were transcribed the names of the interviewees and other persons mentioned in the interviews were changed into pseudonyms. The same procedure was used for the names of organisations/institutions and place names that could be used to identify participants.

In the interest of privacy, all those that facilitated the focus studies, survey and case study interviews signed confidentiality statements.

Chapter 2: Research findings

Identity

In general the **1st generation** believe identity is developed by nature within a person knowing who they are. Thus when people migrate from one nation or culture to another they carry their knowledge with them. On the process of settling down in the new culture, their cultural identity is likely to change and they also attempt to settle down by either assimilation or bi-cultureless. Or as Dubois called it “double consciousness” – (Paul Gilroy’s 1993 book “The Black Atlantic”)

Some research indicates identity is re-structured when a person moves from one culture to another.⁸ Hall (1996) argues that “identities are constructed within, not outside.”⁹

The **2nd generation** thinks that identity is about knowing who you are and where you came from.

“Regardless of where you brought up but knowing your traditions, norms and values, identity operates at different levels; at individual level which is personal identity and collective levels which is social identity, as long as our parents can guide us at the end of the day we can make our own.”

“Some of the 2nd generation identify themselves as British South Sudanese

⁸ The Art of Identity: memory, myth and a feeling of home, Dumpor, Amna; Dumpor, Emir; Mahmutovic, Adnan; Meskovic, Alen; Tojcic, Igor; Altenberg, Kari, 2005

⁹ “We are not here, we are not there”: Young Refugees’ and Asylum Seekers’-Negotiations of Identity and Belonging 2011-Durham University BA Geography Z0901206

Belonging & Attachment

The 1st generation feel they have developed a sense of 'in-betweenness', between place of origin and place of residence, they have children here and still have families back home and that it is so difficult living between two worlds.

"Even though South Sudan has been infamous by its wars, poverty and famines for us it is the most spectacular place on Earth."

The 2nd generation believe that they have attachment first to the UK and then South Sudan, to choose both are easier but to choose one is difficult.

"I believed where my heart is, where I belong, and I think I am all over the place. And to be honest I strongly feel I belong to Camden Town."

"We know our parents struggled and the country was war torn and to some extent we know where we from but it is a matter of acceptance, which means the place you feel accepted is where you belong".

Culture

The 1st generation think culture is important to adhere to, as it is influenced by many factors such as food habits, traditions, religious beliefs, language, customs, and social behaviour of a particular community/society.

"I think culture is a system of building identity thus people are classified according to their different cultures and is a factor that differs from group to group or tribe to tribe."

"I believe Identifying with a particular culture helps people feeling of belonging and gives them a sense of security."

The 2nd generation contemplate culture as about customs, practices, languages and values that describe social groups. Cultural identity is important for people to relate to each other. A strong cultural identity can contribute to people's overall wellbeing.

"I like music whether from the north or south, because there nothing I ever listen to, that so distinctive to me, I just think there is nothing like it in the whole world, you feel the sense of sorrows and joys even if you don't understand the language".

"I like their dancing, and I love the way they live even though they are in Britain they "South Sudanese do things differently and I feel proud because they are different and are unique!"

"I like their dancing, and I love the way they live even though they are in Britain they still do it, and I can't cook the way they cook or dress, Sudanese culture especially the food. As a small child you remember things done in a Sudanese way."

Language, socialisation & behaviour - cultural characteristics of South Sudanese men, women and young people

"We think language is part of our identity."

The 1st generation responses:

But when we came to this country some mothers don't speak English that is one of the main reasons some mothers speak English with their children as a way of

"[I socialise] at work, which is non-Sudanese environment, but at the weekend we spent nice time together as a community."

Thinking about the expected cultural characteristics of South Sudanese men, women and young people these participants replied,

"We think women should be humble, welcoming and responsible. Men to take responsibility of their family but now in the diaspora they need to adapt the way they lived and to get involved in helping women in some roles because there are demands that they need to fulfil."

"But there are some men will find the process of adaptation very difficult because they know in South Sudan their roles are to go to work and provide the necessity for their family."

"I think there are two types of South Sudanese women the traditional and the new generations and the focus and concept of life are completely different, therefore the way I would like my children to conform is now been classified as an old fashion, that means there will be no unified characteristic of South Sudanese women."

The 2nd generation replied; language could be part of identity and is related to culture also Language can be acquired naturally or taught formally and could be link to the ancestors.

"Because these children were born and grow up in the diaspora, therefore what they know is the British system"

"I do remembered when I was young I used to attend mother tongue classes but it stop for a reason I can't remembered"

"When my parent speaks their language I feel very interesting and then I keep saying to myself I wish I knew it."

"We feel it is not too late but it is difficult to learn it now also sometimes if you try to speak you feel ashamed, embarrassed that you might say it in a wrong way and then you will be understood".

Regarding socializing and behaviour they said,

"In a South Sudanese community we present our-self like what they would expect from us. But outside the South Sudanese community environment we behave the way we want.

"sometimes we behave like western kids because we feel there is a gap and you need to fill the gap somewhere, and if the gap is wide we feel empty and sense of lost, that why we create ways of fitting in."

Some of the issues that came up spontaneously during the discussion were:

How do you feel when you go to Sudan and speak with an English accent?

"Alienated, isolated I will feel like when the first generation came here they have to learn English"

"Diaspora kids are segregated whether they came from America, Australia, Canada or East Africa because of the accent and the way we dressed and that makes it difficult to mix with the indigenous kids who were raised in the south."

Do you wear traditional clothing?

"Never... I have a traditional dress but I wore it at home and not for going out"

Do you feel you parents passed their culture and language to you?

“Yes....no”

“My parents raised me in this country but they did not teach me everything about my culture they just passed the foundation and some basis things but not the overall picture.”

“I don’t feel lost at all because my parents should teach me when I was young why do I go and seek the language, culture or tradition now?”

Do you know why you are here in the UK?

“We know the reasons why we were born here but not in depth, if we knew it, we will be able to interpret it more and act accordingly, as our parents keep telling us you are here for good education but they don’t tell stories and there are some things they don’t want to talk about it.

“I think our parents are traumatised about what happened to their country and a lot of things they don’t want to talk about it, lot of things are a taboo to the community and a lot of stuff don’t get addressed and that is the gaps are.”

Have come across people asking you where are you from?

“If you say South Sudan they will say Sudan! And then you will still say South Sudan then they will say where that is? That mean some people have no clue

“That is where the issues of identity and belonging come to effect, although we are born here but still we are asked where are we from? Now I believe we are part of the generation who were born to suffer.”

Marrying outside the community/culture

“Nothing wrong about it, I can marry who I want to? Always there is expectation from our family to marry within the community.”

What about arranged marriage?

“Oh no! I don’t personally like it, whether is a wealthy or good looking person the most important is the person’s personality!!!!”

“I think arranged marry still exists in the south because you do come across a man asking you what is your name? Suddenly they will ask what your dad name and your mum and then the expression of, ‘Oh I know them!’”

How do you feel living in diaspora?

“I don’t bothered, I don’t mind, I don’t have a feeling about it.”

To be honest it bothered me, it hurt me sometimes I think why my parents brought us here it is painful because all the times they talked about South Sudan and that make you feel in love with the country, but I contradict myself if I raised in Sudan I would have not been the person who I am? I would have been closed minded not knowing the things I have known.”

Where does your future lie?

“We hear good things about South Sudan/Africa but inside there are a fear of rejection, rejection as being from diaspora, sometimes I feel like a foreigner and that made me confused and scared.”

“The first generation came here for a reason but for us to make a move back is a question mark, we need the basic necessity of information that will make us survive there because those who went there have their own reason as we have not seen any kind of development because the grass root people are still suffering.”

Case study

Adeng; aged 21 and born in London, she believes that identity is what makes who you are and that it is important for diaspora to preserve their cultural identity and that makes you an individual and it will be easy if you want to trace your ancestor's.

Belonging;

“In my heart I am a South Sudanese but I belong to UK, because I never been to South Sudan and if I go there I will feel like cut and paste.”

“I think culture is about belief and values as my mum used to tell us that is not in our culture or tradition.”

About the independence *“...is great to the southerners to have a taste of freedom.”*

“The worse thing I have done and I regretted it not learning my mother tongue language. To me language is important as culture.”

“Speaking with proper British accent in the south that will make me feel like a lost girl.”

I never been to the south I don't know much about my extended family.”

Chapter 3:

Discussion of Findings

The research findings indicate that Southern Sudanese youth living in London are not carbon copies of their parents. Their life experience is different and their attitudes, values and behaviours are not the same. They are the products of a different generation and a different personal history. Whilst the Southern Sudanese youth have many similarities with youth in the society, in their attitudes and aspirations, many resemblances exist between them.

Furthermore, Southern Sudanese youth have many valuable assets, which deserve the recognition of the UK government. They have the potential to become valuable cultural ambassadors in building and sustaining the bridge between two countries and most importantly between two cultures.

Some of the research participants from the 1st & 2nd generations were optimistic that after independence, the move (or “Return”) to the south may be possible, but now they are pessimistic as many issues keep arising every day like the tribal conflicts, shut down of the oil pipe lines and lack of infrastructure which makes the development so difficult.

Chapter 4

(i) Conclusions

This research was about comparing the two generations of South Sudanese community in London and the findings highlight the differences between the two generations.

Memories of home and the past among individuals from the 1st generation are parallel or similar to other communities. However particular cultural groups help individual to have a sense of self and safety. This does not necessitate hostility to people of other cultural or groups. When people of one group have friends in another that will make them to feel they are valued and part of the wider community.

In the literature review, it was highlighted by [insert name of author + publication date] that parents and children largely hold different views about the role played by the second and third generations with reference to the identity and belonging. In my research I have found out that the 1st generation acknowledged despite being in exile still hold to their identity. But cultural identity can change in Diaspora or can be restructured while the 2nd generation thinks identities operates at different levels but at the end of the day it entirely up to them.

In regards to belonging, the two generations believe they belong to two countries but the 2nd generation emphasised that they feel they belong to UK rather than to South Sudan.

Having an identity in Diaspora the 1st generation thinks it is good to have a bounded and culturally distinct/ homogeneous social identity but the 2nd generation think it does not bother them as long as they know who they are as individuals.

(ii) Recommendations

Further research is needed as well as for the SSWSD to seek more funding for projects that encourages the two generations to be more open with one another.

The 2nd generation should be encouraged to take part in politics, gaining information to improve service delivery, empowering themselves to have a voice; and have a chance to develop their skills, that will lead them to play a big role in the development of South Sudan by encouraging volunteering. Also create projects that explore the heritage of south Sudanese immigrants in the UK, in addition to activities that encourage intergenerational interaction such as Inter-generational IT, mobile phone use and internet access.

Training to benefit the community could include: helping parents to understand the UK system, intergenerational understanding, communication, school curriculum, SATS, GCSE, A levels, child protection, mother tongue languages, heritage programmes, social events to increase self-esteem and cultural celebrations

The South Sudan Women's Skills Development is the only place that the whole community has the opportunity to meet. The Lack of the future funding will serve to diminish the impact or totally undermine this resource and make this community vulnerable.

Better understanding of these issues can ultimately assist those working with refugees in other situations, especially in issues related to intergenerational conflicts.

The comparison between the two generations highlight that the children born in diaspora are different from their parents in terms of behaviour, life experiences, also they feel torn between their desire to fit in with their peers and their desire to meet their parents' expectations. This always creates conflicts between the two generations.

(iii) The strengths and limitations of research

I have to acknowledge that I had difficulties finding previous research about South Sudanese diaspora and identity politics. To overcome this problem I focused on other aspects of studies carried out by other communities.

Other certain limitations of this study need to be acknowledged; due to time constraints, there are a number of issues that have been left without adequate analysis. This includes insufficient of male participation, as the organisation's membership is solely women.

Secondary data on identity, belonging and culture amongst either the Sudanese or South Sudanese in diaspora is non-existent. This made triangulation between primary data and secondary data focusing on other communities difficult, especially in relation to identity, belonging and culture. This activity is crucial, and as more research is conducted, the endeavour will become more rigorous and effective.

Despite the limitations encountered, this study was successful in exploring the relationship between the two generations and their expectation and concerns.

Qualitative data collection was useful in exploring this relationship, while secondary literature review was useful in identifying the gaps in the literature.

Undertaking this as my first major research report, I have learned the key points to keep in mind when devising strategies for developing a community research. The most important lesson I have taken from this process is the necessity to start with testing ideas in everyday life, then integrating them, and building on them, in the light of my actual experiences.

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Appendices

QUESTIONS FOR THE 1ST GENERATION'S FOCUS GROUP

1. What are the expected cultural characteristics of a South Sudanese woman, man, young person?
2. Do you think language is a part of your identity? If yes, how?
3. Do you think you have an attachment with the UK, South Sudan or both?
4. Do you spend most of your leisure time with South Sudanese, English, or other Ethnic groups?
5. What are the challenges of raising children in a culture/society that is different from yours?
6. If you identify with a group, what are the common experiences you share?

QUESTIONS FOR THE 2ND GENERATION'S FOCUS GROUP

1. In what language/s do your parents communicate with you?
 2. What does identity mean to you? (Is it about having a connection to your parent's ancestors' country?)
3. What do you know about South Sudanese culture?
 4. What are the expected cultural characteristics of a South Sudanese woman, man, and young person?
5. Do you think language is part of your identity? If yes, how?
6. Do you feel that your parents / older generation passed on their language / Culture to you? If so how do you feel this has impacted you?
7. Do you think you have an attachment with the UK, South Sudan or both?
8. What are your views of marrying outside of the culture? Would you?

Research Questionnaire

1. Please tick your gender: Female Male
2. Please tick which age group you belong to:
18-25 26-35 36-45 46-56 57+
3. Where were you born?
4. In which country/countries did you grow up?
5. Can you list the parts of your identity that are most important to you? Order the following from 1-6 (1=most important to and 6=least important)
 - Nationality (e.g. South Sudanese/ British etc)
 - Ethnicity (Dinka/Nuer/Bari/Azande/Moro/etc)
 - Culture (e.g. Cuisine, language, family dynamics, etc)
 - Gender
 - Social network
 - Religion (do you go to church at all)
 - Other (please describe)
6. How is it important to you to have a cultural/ethnic identity in the diaspora?
7. Do you believe that cultural/ethnic identity is inherited? Yes No
If Yes, from whom/where?
8. Does your name have something to do with your identity? Please explain
9. How do you feel about South Sudan's independence? Tick one only.
It is important to me
I don't care about it
I don't know
10. Please also write down what you think about independence.
11. Have you considered moving to South Sudan since independence?
Yes No
Please explain your answer.
12. Where do you feel you belong? Why?

13. The place where you feel you belong - does it have a special story or cultural heritage? Please explain your answer.

Thank you for filling in this questionnaire

Questionnaire analysis

1. Gender: 1 Male and 18 females
2. Ages: 18-25 (10) 36-45 =5 46-56 = 3 57+ 1
3. Born in Sudan = 2 south Sudan = 10 outside Sudan=7
4. grow up in south Sudan = 8 outside Sudan 11
5. Parts of your identity most important 16 said Nationality, culture, religion, gender, social networks and ethnicity, Other Talent & abilities

6. Cultural identity in the diaspora?

Some indicated that it's important for relating, socialising with others, to preserve culture, to distinguish who I am and what makes me different and understanding of their roots.

7. Cultural, Ethnic, Identity is it inherited?

Some think it is from parents, social, where been brought up, community, environment

8. Does your name have something to do with your identity?

Some said, yes, shows my identity, to distinguish my-self from other ethnic or tribes,

No – have a different name still be me as a person

9. How do you feel about South Sudan's independence?

17 said it is important, 1 don't care and 1 don't know

10. What do you think about independence?

Some respond was good, own country, Freedom and ability to be somebody in the world; solution to the war an end to suffering, the country is new with lots of challenges

Need good government, democracy, correct, abilities/people in power

11. Have you considered moving back to the South since independence?

Yes, would like to go and help develop the new nation, to contribute in the development of the country taking the skills gained from the UK to the South Sudan, because South Sudan needs me, to make some changes if possible, better myself and help my people

No – no infrastructure, no health care, no proper schooling, I have no intention in moving to South Sudan at the moment, no security

Maybe if there was stability may consider in the future

12. Where do you feel you belong?

South Sudan because I was born there, is where I belong, South Sudan and the UK but UK is where I grew up, I personally feel that I am a global citizen, I believe I belong to the UK, I know nothing about South Sudan, Born in the UK I belong to Camden Town – London

As a diaspora I don't really feel I belong to one place, but I feel I belong to the UK diaspora

South Sudan

13. The place where you feel you belong – does it have a special story or cultural heritage?

Where my ancestors buried I grew up with good memories of childhood and have lots of cultural stories to tell about South Sudan,

Not really because I know nothing about South Sudan I know it as a war torn but nothing else, Not at all I came here very young only know western cultures South Sudan because we fought the longest war in the Africa Where I belong is a mixture of cultures from East/West Africa and Europe, it is a blend of my experiences and abilities, Where I belong is where I feel fit in easily, by being away from south Sudan for so long as well as grow up in England makes the issue of belonging to south Sudan so difficult.

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