**REDEGN Merowe**

**Semi-structured interview questions, 01 March 2014**

**A – Events / Description**

Please describe your involvement before, during, after the construction of the dam.

Ask about their perspective on particular events (e.g. the massacre, the month of flooding)

Quick filling of reservoir – no awareness / warning?

Archaeological excavations – why were they pushed away?

When / How did the Local Option become a strategy (i.e. was it after Hamdab?)

**B – Justice (representation, outcome, process)**

*Representation*

*Procedural*

1999 Census – why did the gov’t collect

To what extent were you involved/consulted?

To what exent was your community / your leaders / involved/consulted? Were some people favoured over others?

Did Executive Action Committee have influence?

*Distributive/outcome*

Your reaction to initial and later offers of compensation?

*Social / Cultural Justice*

What do you make of Abdullah’s statement about ‘leaving like rats’?

Your thoughts on those who a) moved to Khartoum, b) resettled at the shore, c) accepted relocation?

Who has the dam affected the most? Was that fair ? [getting them to talk of others]

Who has the dam benefitted the most?

What would you advise people of Kajbar and Dal?

What do you make of the DIU farm?

In your opinion, what would be a fair outcome?

*upstream/downstream and further afield*: what effects were felt downstream? what effects were felt upstream?

*+ questions building on the questionnaire findings*:

**C – External actors and Norms**

Please describe to what extent people and organisations inside and outside the village have influenced the process. Both anti- and pro-dam proponents. At national and international level. How did this work (e.g. through local or media activism campaigns, media pieces (e.g. opinions, etc) .

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| --- | --- | --- | --- |
|  | **Important actors** | **How** | **Platform / space** |
| *Beyond village* |  |  |  |
|  |  |  |  |
| *Khartoum* |  |  |  |
|  |  |  |  |
| *International* |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |

*Norms*

Are there norms / traditions violated (e.g. how is the non-honouring of the presidential dceree seen) [i.e is there some faith in the state? state-citizen relationship]

Recognition/thanks for the great sacrifice they’ve made – how far would that go towards justice?

What standards / best practice were used (i.e. in Monenco, Lahmeyar, EAWAG or other studies)

What standards etc were ascribed to (if any) (i.e. were any links with international standards, law, UN processes ‘leaned’ on?)

How / can we be of use