

**EFFECT OF CIVIL CONFLICTS ON THE DEVELOPMENT OF THE CHURCH: A  
case of the Episcopal Diocese of Yei, (ANGLICAN COMMUNION)**

**EMMANUEL CHARLES LOKOSANG**

**RM19M14/010**

**A DISSERTATION SUBMITTED TO BISHOP TUCKER SCHOOL OF THEOLOGY  
AND DIVINITY OF UGANDA CHRISTIAN UNIVERSITY IN PARTIAL  
FULFILLMENT OF THE REQUIREMENT FOR THE AWARD OF A DEGREE OF  
MASTER OF THEOLOGY AND DEVELOPMENT OF UGANDA CHRISTIAN  
UNIVERSITY**

**October, 2023**



**UGANDA CHRISTIAN  
UNIVERSITY**

*A Centre of Excellence in the Heart of Africa*

**DECLARATION**

I, **Lokosang Emmanuel Charles** hereby declare that this dissertation on; the Effect of civil conflict on the development of the Church is my work presented to Bishop Tucker School of Theology and Divinity (BTSTD)

Signed:  .....

Date: 25/9/2023 .....

**Lokosang Emmanuel Charles**    **RM19M14/010**

**APPROVAL**

This dissertation on the Effect of civil conflicts on the development of the church: A case of the Episcopal of Diocese of Yei, has been written by **Lokosang Emmanuel Charles (RM19M14/010)** under my supervision.

Signed: ..........

Date: 25/9/2023.....

**REV. PROF. DR. DAVID OMONA (PHD)**

**UNIVERSITY SUPERVISOR**

## ACKNOWLEDGMENT

I would like to begin by acknowledging the Almighty and sovereign God for his protection, provision, and divine wisdom He bestowed to fully complete my academic voyage.

I appreciate all lecturers under whose instructions enable me to reach this far in lectures during the period of my study.

My credit goes to my interactive and loving classmates' companionship in discussions, and presentations of the papers which made my studies enjoyable.

My wholehearted gratitude goes to the Revd. Dr. Omona Andrew David my university supervisor who was knowledgeable and passionate about his work ensures this credible academic information is documented.

I appreciate Mr. Stephen Lyon and the board of trustees of St. Augustine Foundation for providing grants supporting this course to its completion.

Also, I recognized my lovely wife Vicky Siama for responsibly caring and morally supporting me and the family

May the peace and grace of God the father of our Lord Jesus Christ and the fellowship of the Holy Spirit be with you and rest upon you now and forever.

## **DEDICATION**

This study is dedicated to the Sovereign LORD the creator of the universe who is the author of life in whom the knowledge originated and, in whose grace, and love I am saved through Christ Jesus and become an instrument of life transformation in his kingdom.

To my wife Vicky Lokosang and Children who persevered loneliness during my absence for studies and were displaced into the bushes of South Sudan, walked barefoot, experienced hunger, night coldness, washed by rain under trees, homelessness yet remained in love and support.

To the leadership of the Episcopal Diocese of Yei for moral support and acceptance to remain as working staff as well as students.

To St. Augustine Foundation UK for providing a full scholarship for this study to make sure I have completed my course.

## **LIST OF TABLES**

**Table 1.** Demographic Characteristics of the Respondents

**Table 2.** Showing demographic on the independent variables of the study (Causes of Civil Conflicts in South Soudan)

**Table 3.** Shows the frequency and percentage responses on the effect of civil conflicts on the development of the Episcopal Diocese of Yei

**Table 4.** Shows responses on how the Episcopal Diocese of Yei maintains her development amidst civil conflicts in South Sudan

## LIST OF FIGURES

**Figure 1.** Shows Respondents' frequency and percentage distribution

**Figure 2.** A graph showing frequency and percentage of the respondents and variation intensity of the causes

**Figure 3:** shows the extent of each strategy the church devices in keeping her development awake amidst civil conflicts in South Sudan.

## **LIST OF ACRONYM**

**BTSTD** – Bishop Tucker School of Theology and Divinity

**UK** – United Kingdom

**RSS** - Republic of South Sudan

**CMS** – Church Mission Society

**SCC** – Sudan Council of Churches

**ECSS** – Episcopal Church of South Sudan

**DRC** – Democratic Republic of Congo

**DRC** – Dutch Reformed Church

**RCC** – Roman Catholic Church

**RCM** - Roman Catholic Missions

**NGOs** – Non-Governmental Organizations

## **DEFINITION OF THE KEYWORDS**

**Effect:** herein refers to the consequence of the civil conflict

**Civil conflicts:** refers to the disagreement, tension, and rebellion that arise in civil societies that sometimes break into violence or war.

**Development:** refers to the expansion, progress, and growth of the church

**Church** refers to the Episcopal Diocese of Yei. Whereas referring to the body of Christ and the communion of believers.

## TABLE OF CONTENTS

<b>DECLARATION .....</b>	<b>i</b>
<b>APPROVAL .....</b>	<b>ii</b>
<b>ACKNOWLEDGMENT .....</b>	<b>iii</b>
<b>DEDICATION .....</b>	<b>iv</b>
<b>LIST OF TABLES .....</b>	<b>v</b>
Table 1. Demographic Characteristics of the Respondents .....	v
Table 2. Showing demographic on the independent variables of the study (Causes of Civil Conflicts in South Soudan).....	v
Table 3. Shows the frequency and percentage responses on the effect of civil conflicts on the development of the Episcopal Diocese of Yei .....	v
Table 4. Shows responses on how the Episcopal Diocese of Yei maintains her development amidst civil conflicts in South Sudan .....	v
<b>LIST OF FIGURES .....</b>	<b>vi</b>
Figure 1. Shows Respondents' frequency and percentage distribution .....	vi
Figure 2. A graph showing frequency and percentage of the respondents and variation intensity of the causes.....	vi
Figure 3: shows the extent of each strategy the church devices in keeping her development awake amidst civil conflicts in South Sudan.....	vi
<b>LIST OF ACRONYM .....</b>	<b>vii</b>
<b>ABSTRACT .....</b>	<b>xiv</b>
<b>CHAPTER ONE .....</b>	<b>1</b>
<b>INTRODUCTION .....</b>	<b>1</b>
1.1.1 Introduction.....	1
1.1.2 Background of the study .....	1
1.1.2.1 Global effect of Civil conflicts on the development of the church .....	1
1.1.2.2 Sub-Saharan Africa .....	3
1.1.2.3 Sudan and South Sudan.....	6
1.1.3 Statement of the Problem.....	8
1.1.4 Aims of the research .....	8

1.1.5 Objectives of the Study .....	9
1.1.6 Research Question .....	9
1.1.7 Scope of the Study .....	9
1.1.8 Significance of the Study .....	11
1.1.9 Limitations .....	11
1.1.10 Conceptual Framework .....	12
<b>1.2.0 LITERATURE REVIEW .....</b>	<b>12</b>
1.2.1 Issues/causes of civil conflicts .....	12
1.2.2 Effects of civil conflicts on the development of the church .....	15
1.2.3 Strategies devised by the Church to Maintain her Development Amidst Conflicts .....	20
<b>1.2.4 RESEARCH METHODOLOGY .....</b>	<b>22</b>
1.2.5 Data Collection Methods .....	27
1.2.6 Validity and Reliability of the research instruments .....	27
1.2.7 Strategy for data processing and analysis.....	28
1.2.8 Methodological constraints .....	28
1.2.9 Study Time.....	28
1.3.0 Quality Control .....	28
<b>CHAPTER TWO .....</b>	<b>29</b>
<b>CAUSES OF CIVIL CONFLICTS IN SOUTH SUDAN .....</b>	<b>29</b>
2.1 Introduction .....	29
2.2 The Causes of Civil Conflicts in South Sudan .....	29
2.2.1 Social Deprivation .....	31
2.2.2 Political Discrimination .....	33
2.2.3 Economic Deprivation .....	34
2.2.4 Psychological Deprivation .....	35
2.2.5 Possessions deprivation.....	36
<b>CHAPTER THREE .....</b>	<b>38</b>

<b>EFFECT OF CIVIL CONFLICTS ON THE DEVELOPMENT OF THE CHURCH IN THE EPISCOPAL DIOCESE OF YEI .....</b>	<b>38</b>
3.1 Introduction .....	38
3.2 Effects of the conflict on the development of the Episcopal Church of Yei.....	38
3.2.2 Economic downfall .....	40
3.2.3 Spiritual Decline .....	42
3.2.4 Destruction of social infrastructures.....	43
<b>CHAPTER FOUR .....</b>	<b>44</b>
<b>CHURCH’S STRATEGIES TO KEEP HER DEVELOPMENT AWAKE AMIDST CIVIL CONFLICTS IN SOUTH SUDAN .....</b>	<b>44</b>
4.1 Introduction .....	44
4.2 Church’s Strategies to keep her development amidst civil conflicts in South Sudan .....	44
4.2.1 Evangelism .....	46
4.2.2 Discipleship .....	47
4.2.3 Cultural orientation and truthfulness .....	48
4.2.4 Psycho-social support .....	49
4.2.5 Partnership .....	50
<b>CHAPTER FIVE .....</b>	<b>52</b>
<b>REMEDY TO THE PROBLEM.....</b>	<b>52</b>
5.1 The Authority of the scripture.....	52
5.2 Advocacy .....	52
5.3 Economic Orientation .....	52
5.4 Establishment of Quality social development infrastructures.....	52
<b>CHAPTER SIX.....</b>	<b>53</b>
<b>THEOLOGICAL REFLECTIONS.....</b>	<b>53</b>
6.1.0 Introduction.....	53
6.1.1 Divine origin of Conflicts .....	54
<b>6.1.2 CAUSES OF CONFLICTS IN CIVIL SOCIETY .....</b>	<b>55</b>
6.1.3 Social deprivation .....	56

6.1.4	Political discrimination .....	57
6.1.5	Economic deprivation .....	59
6.1.6	Psychological deprivation .....	60
6.1.7	Possession Deprivation .....	61
<b>6.2</b>	<b>EFFECT OF CIVIL CONFLICT ON THE DEVELOPMENT OF THE CHURCH .....</b>	<b>62</b>
6.2.1	Social development of the Church. ....	62
6.2.2	Disunity.....	63
6.2.3	Economic development of the Church .....	64
6.2.4	Spiritual decline .....	65
6.2.5	Destruction of social infrastructure .....	66
<b>6.3</b>	<b>STRATEGIES DEvised BY THE CHURCH TO MAINTAIN HER DEVELOPMENT AMIDST CIVIL CONFLICTS.....</b>	<b>67</b>
6.3.1	Evangelism.....	67
6.3.2	Discipleship .....	68
6.3.3	Cultural orientation and truthfulness .....	68
6.3.4	Psychosocial Support .....	70
6.3.5	Partnership .....	71
	<b>CHAPTER SEVEN.....</b>	<b>72</b>
	<b>SUMMARY, CONCLUSION, RECOMMENDATIONS AREAS FOR FURTHER RESEARCH..</b>	<b>72</b>
7.1.0	Introduction.....	72
7.1.1	Summary .....	72
7.1.2	Conclusion .....	73
7.1.3	Recommendation .....	75
7.1.4	Area of further research .....	75
	<b>APPENDIX I.....</b>	<b>76</b>
	<b>References .....</b>	<b>76</b>
	<b>Appendices II. Key Informants.....</b>	<b>78</b>
	<b>APPENDICES III, LETTER OF AUTHORITY.....</b>	<b>79</b>

**APPENDIX 1V QUESTIONNAIRE ..... 80**

## ABSTRACT

The stand of this thesis is to examine the effect of civil conflicts on the development of the church: A case of the Episcopal Diocese of Yei. The study was directed by three main objectives: 1- it investigates the causes of civil conflicts in South Sudan, 2 - it assessed how civil conflicts affect the development of the church, 3- it examined strategies devised by the Church to maintain its development amidst civil Conflicts in South Sudan. And then it explores theological reflection on the matter. The Church in South Sudan (SS) lives amidst civil conflicts and wars for several decades which affected its life and development. South Sudan is a multiethnic and multi-religious country experienced civil conflicts and wars. Therefore, this thesis helps the church and the community to prevent the emergence of civil conflicts after identifying the causes of the conflicts in the society and how it affects the development of the church and the community for the church to maintain its development awake amidst conflicting civil societies. It makes clear a theological concept of origin of conflicts, the effect of the conflicts on the civil population including the church, and how the church remains progressive. However, this study realized a gap that need further study. The effect of political influence on the social development of the Church as the body of Christ. Effect of ethnic influence on the spiritual growth of the Church as the body of Christ. The gap has its root on the conflict of interest. Which has impact on the Social, economic, and spiritual being of the Church.

Most of researches focus on the conflicts within the church and how it affects her development and growth, the role of the Church in conflict resolution and peace building. But few research is done on how the external factors influence the affairs of the Church and affects her state of development and growth, emerge problems to the Church . in this regard, the study established it foundation from this phenomenon based on the theories of conflict emergence and its effects on the society.

# CHAPTER ONE

## INTRODUCTION

### 1.1.1 Introduction

This Chapter comprises three sections: *1- Background of the study*: statement of the problem, the purpose of the study, Objectives of the study, study Questions or hypothesis, the scope of the study, Justification of study, conceptual framework, and the limitation of the study. *2- Literature review*: literature on the causes of civil conflicts in the country, the effect of civil conflicts on the development of the Church, and the strategies devised by the church in maintaining its development amidst civil conflicts, *3- Research Methodology*: describes research design which brought forth Type of research this study used, methodological approach, Study area, information sources, study population and sampling techniques, variables and indicator, measurement levels, the procedure for data collection, data collection instruments, quality control, strategy for data processing and analysis, and methodological constraints.

### 1.1.2 Background of the study

#### 1.1.2.1 Global effect of Civil conflicts on the development of the church

The church by its definition is an institution of the people who are divinely established by God's grace and love to exist representing God and carry His mission among his people. It is characterized by God's love, mercy, and grace portraying godly standard. The Church is living amidst people, affiliated to ethnic groups and culture, living in the same geographical location, sharing the same resources and economics, part and partial of national politics but under the guidance and influence of the Holy Spirit. Therefore, any conflict that may arise within the society or the nation has an effect on affairs and development of the church. History has recorded conflicting events that triggered into violence in the world and in Africa that had negative effects on the social, economic, and spiritual development of the church. Civil conflicts weaken the Church when it is embraced by the Christians. It leads to the division of the church because the same Christians may happen to be affiliated to the political parties, ethnic groups involved in the conflicts and violence. Therefore, some scholars wrote about how the church involve or engage to civil conflicts and wars that affected the church drastically as can be seen below.

The Church by its nature is the body of Christ who harmoniously exist. But the question is why do the church sometime split or live-in disagreements. This may bring out thought to internal and external factors. For the case of this study, I may focus on the literature that explore the external influences that cause unpleasing existence of the church.

The racial Conflict between the black and the white in America affect the social, economic and spiritual development of the church. John W. Binsfield (2003) pointed out that “for both union and confederate soldiers, religion was the greatest sustainers of morale in the civil war, and faith was a refuge in a great time of need. Guarding and guiding the spiritual well-being of the fighters, army chaplain were a voice of hope and reason in an otherwise chaotic military existence.<sup>1</sup> At times in the civil conflicting zone or situation, scriptures are mis-interpreted to please the conflicting parties in order to have feelings of self-righteousness and claim for just war to embrace killing and destruction as means of claiming their rights. This has led many Christian nations end up in civil wars among themselves and merciless killing of each other. Noll, Mark A. (2006) in his thesis emphasized that “though the black and white American Christians agreed that the Bible was authoritative, their interpretations of slavery in scripture led to a full-blown theological crisis<sup>2</sup>.”

Sney, Mitchell (1993) in his book the gospel of disunion documented that, “by establishing a biblical sanction for slavery, developing slaveholding ethic for Christian masters, and demonstrating the viability of separation from the north through the denominational schisms of the 1830s and 1840s in America, religion reinforced central elements in the southern political culture and contributed to a moral consensus that made secession possible.<sup>3</sup>” It is quite scaring to have such phenomena in Churches because the nations in the world are undergoing civil conflicts that impose unpleasing circumstances in the lives of God’s people and the unity of the Church as expressed by Jesus in his Priestly prayer that “I have given them glory that you gave me, that they may be one as we are one. I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me<sup>4</sup>” (Jn. 17:22,23 NIV). God’s will for his people on earth is peace and unity through unconditional love. But world influence imposes division in the church

---

<sup>1</sup> John W. Binsfield (2003)

<sup>2</sup> Noll, Mark A. (2006)

<sup>3</sup> Sney, Mitchell (1993)

<sup>4</sup> NIV Study Bible

The protestant Churches experienced stressful moment during the first World War which inspired the clergy to express partiality and used pulpit for passing ungodly messages. Jan B. & Lieve G. (2016 Pg. 1,2) Documented the world war crisis. “The so-called ‘Stab-in-back’ legend was the message from the pulpit, the sermon on the stab in the back delivered to the emperor and the soldiers at the front.<sup>5</sup>” Being amidst conflicting society, some church ministers are tempted to use pulpits to pass message that shoot interest of the conflicting society because they have something in common with them. More especially in the circumstance of political rivaling where power, money and popularity is at peak.

Irons, C. F (2015) wrote that, in American Civil war (1861-1865), Christians in churches experienced within their congregation a tension, at least in any sectional conflict the members split. That was when there was racial conflict and war of liberation between black and white Americans and also the secession of black members from Biracial communities. Many whites who were not connected with the particular church interpreted the civil war in religious terms. Those whose loved ones died in the field wondered why God permitted such suffering. The whites got union victory a disturbing challenge to their faith that God favored both slavery and confederacy. The black found that God heard their prayers<sup>6</sup>. African American Christians struggled against bias and economic hardship to raise funds for their church buildings, permanent schools, and national denominational organizations.

### **1.1.2.2 Sub-Saharan Africa**

Africa is a multiethnic, multiracial, multi-religious and multicultural continent. Africans experienced conflicts and violence since pre-colonial era until now. African Christianity/Church exist amidst these conflicting societies as such, those conflicts had effect on the development of African Churches because they are part and partial of these societies. foreign invaders and Africans contributed much in the conflicts that had affected the development of the church in the past and present.

In Sub-Saharan Africa, Africans been part of the world, had also suffered the effect of global conflict during world wars. Almost all African countries were the colonies of the European nations and Africa was divided to the colonial masters the European nations which made the violence in the first and second world war to victimized Africa and African Christianity to the extreme because some of Africans were involved in the armies of the

---

<sup>5</sup> Jan B. & Lieve G. (2016 Pg. 1,2)

<sup>6</sup> Irons, C. F (2015)

world war and were the affiliates of those colonial masters more especially in Christian's faith-based foundation. M. K. Lang (2017) articulated that, "the first world war resulted in serious complexities that had to be surrounded by the missions. In all German territories in Africa that were turned into fields as well as in allied possessions, missionaries suffered at the hands of Allied forces."<sup>7</sup> During that global conflict and war, Christianity was already taking root and shape in Africa and in the minds of African Christians<sup>8</sup> Pirouet (1978). The strength that categorized the most progressive mission agencies in German territories was halted by this catastrophic world confrontation. Allied forces led by Britain and France, advanced and occupied some West African, German East Africa, and German Southwest Africa. Pierard (1993) noted that, "on all various confrontations Catholic and protestant German missions experienced regrettable treatment at the hands of the Allies. There was arrest, imprisonment and forceful deportation of missionaries deployed by German missions. These confrontation paralyzed education, health, agriculture and spiritual programs invested by missionaries for the establishment and development of Christianity and the church in Africa."<sup>9</sup>

In South Africa, the Church played central role in providing theological justifications for the introduction and maintenance of apartheid, often referred to as a special case of colonialism. Bjern Meller (2006) reported that, in South Africa, Dutch Reformed (DRC, Calvinist persuasion) supported the regime from very beginning until the late 1980s when it is finally coming around to admit the incompatibility of Christianity and apartheid<sup>10</sup>. The church in its original mandate and purity based on the love which is unconditional that brings unity and development but such phenomenon has diverted the forecast of the church. This trend downplayed the focus of the church from social, economic and spiritual development programs such as education, health, and building spiritual maturity of the church.

More so in the great genocide in Rwanda that had dehumanized God's people in 1994, Christian Churches were deeply engaged in the genocide of ethnic Tutsi in Rwanda. Churches were a major site for massacres, and many Christians participated in the slaughter, including church personnel and lay leaders. Church involvement in the genocide of ethnic discrimination was because of the ethnic affiliation among church officials. Just as political

---

<sup>7</sup> M. K. Lang (2017)

<sup>8</sup> Pirouet (1978)

<sup>9</sup> Pierard (1993)

<sup>10</sup> Meller (2006)

officials chose genocide as means of reasserting their authority in the face of challenges from a democracy movement and civil war, struggle over power within Rwanda's Christian Churches led some Church leaders to accept the genocide as a means of eliminating challenges to their authority within the Churches<sup>11</sup>. (Church Politics and the Genocide in Rwanda. Journal of region in Africa 2001). This had embedded the issues of conflicts discussed above i.e., poverty, breakage of social bond, enmity, discriminations, mistrust which are antidevelopment elements in the church.

The Church in Uganda went through the impact of civil conflicts that betrayed the image of the church. Paddy M., Angus C., Caroline H., (2017. V.1). David Zac Niringiye articulated the rivalry among Roman Catholic Churches (RCC) and Protestants in Uganda which was escalated by 'the Ugandan Churches and Political Centre'. This phenomenon started with the arrival of Protestant and Roman Catholic Missionaries (RCM) in Buganda in 1880s, with conflict between Muslims and Christian factions and the Kabaka which emerged into the civil conflicts that trigger into war through early 1890s before the foundation of the British Protectorate in 1894. They continued subsequently as the treaties with other leaders expended the boundaries of the protectorate. Religious divisions became the most important mechanism for allocating resources within the political system and the membership of a religious groups served as the means of securing one's share. The valued goods were directed through this structure. It means the members of religious factions were also the members of political factions. Social development services were channeled along denominational line<sup>12</sup>. Therefore, instead of the churches contesting for the realization of the kingdom of God and the gospel, they contest against each other for nation state power. This was what make the church vulnerable to be influenced by the political elites, using denominational identity as part of their apparatus for strengthening coordination (The Ugandan Churches and Political Centre 2017. Pg. 256).

Civil conflicts affect the morality of Christian. J. Heinrich Arnold (Aug. 2 2018) at a Panel discussion hosted by Committee for responsible foreign policy presented a topic 'the impact of war on religious Freedom in the past conflicts.' He further emphasis that, "faith instructs the moral conscience of people. When believers stand up to what is wrong, if that wrong is being perpetrated by a state, particularly a state at war, persecution is

---

<sup>11</sup> Church Politics and the Genocide in Rwanda. Journal of region in Africa 2001

<sup>12</sup> The Ugandan Churches and Political Centre 2017. Pg. 256).

unavoidable". The state of human mind and heart had particularly amidst conflicts and war, has historically led to the limitations of freedom to animate out our faith in Christian community<sup>13</sup>. In other words, conflict and war cause hatred, envy and violent behavior, the settling of hidden accounts, the abandonment of ethical standard and deep divisions and confrontations between the families and societies. The trust of the Church in God and who He is, gives moral insight to the Christian community amidst conflicting society but where suffering continue and there seem to be no divine intervention, Christians' minds and hearts questioned the supremacy and sovereignty of God. This sometimes-pave way of temptation that made Christians to take their own responsibility for security than leaning on God for safety and security. Or sometimes political answer may fill up Christian thoughts and embrace them for implementation which affects social, economic, and spiritual development of the Church.

### **1.1.2.3 Sudan and South Sudan**

The Churches in Sudan and South Sudan were planted and exists amidst international and national conflicting religious; political, ethnic; racial, and economic groups which had been a challenge to its development. Since the establishment of Church Mission Society (CMS) and Roman Catholic mission stations in Sudan and Southern Sudan, there were political and religious conflicts between southerners and the Islamic government in Khartoum. The Sudanese were struggling for identity and liberty, and religious freedom for African-Christian while the majority of the southerners were Christians and this greatly affected the socio-economic and spiritual development of the Church. Development activities were always disrupted by the regime. From 1962 shortly after the independence of Sudan from the Anglo-Egyptian Condominium government, the Church suffered persecutions such as burning down of Churches, killing of Christians during worship, Priests being arrested and detained, and Church schools were converted into Islamic and public schools to vanish Christian faith and values from the life of Southern Sudanese, closing and destruction of theological seminaries in the South, missionary work was restricted and then followed by the expulsion of missionaries from the Sudan. The church was not free to implement its developmental activities and it was difficult to maintain established developmental projects because they were always suspected to have supported the rebellion of the Christian South. Missionaries were accused to have supported the policy of separation of Southern Sudan

---

<sup>13</sup> J. Heinrich Arnold (Aug. 2 2018)

which was against the unity of the country and introduced a new civilization and culture different from what is prevailing in other parts of the country. The Islamic regime expressed that Islam and Northern Sudanese Arabized culture were the true Sudanese religion and culture. Christianity was perceived to be an intrusion and a violation of this authentic Sudanese heritage.<sup>14</sup>

In 1965 before the 1972 Sudan's Addis Ababa agreement, Sudanese Churches in the North and South formulate what was called the Sudan Council of Churches (SCC) to stand strongly for a common public issue affecting the church. Sudan Council of Churches was trusted by both the civil population and international Christian partners because of their actions that led to the Addis Ababa Agreement, they were tasked important role in the rehabilitation of Southern Sudan and running humanitarian programs. Another program for the Sudan Council of Churches was to reconstruct the destroyed major church buildings of all denominations in the South. The formation of this ecumenical Church Council was a strategy to maintain Church development amidst civil conflicts in Sudan when Southern Sudan was a major field of conflict/war which geared it into independence on the 9<sup>th</sup> July 2011.

In the same scenario, During the war of liberation of the South from 1983 to 2005, the Church had gone through suffering but remained strong and progressive amidst persecution. Chapter fourteen of the book 'Day of Devastation, Day of Contentment, the history of the Sudanese Church across 2000 years, discussed the topic "Death has come to reveal faith." During that period the church had devised strategies to maintain its development. I want to point out that the Church in South Sudan gained its momentum of growth during the devastating periods of civil conflicts. The church worked hard in Evangelization, education, establishing Theological Seminaries for the training of Church workers, and providing humanitarian aid to the population in the remote area of Southern Sudan and exile. It embarked on reconciliation and peacebuilding among the communities and engaged the main conflicting parties in the country toward a comprehensive peace agreement with the help of the international community. To back this point, I would refer to the same book 'Day of Devastation, Day of Contentment.' Chapter 15 discussed "Struggle to be heard." The Church was not silent, as being the voice of truth and the voice of the oppressed, they pricked the ears of the nations of the world to listen to South Sudan's unrecognized problem.

---

<sup>14</sup>Day of Devastation and day of Contentment 1<sup>st</sup> ed. p. 388

From 2005 to 2011, though South Sudanese expects development and engaged in rehabilitation and development activities, ethnic conflicts were ongoing in the country which gained intensity in the political spark in the national leadership in December 2013 which got its strength on ethnic interest and differences. The church found itself immerse in an unexpected conflicting situation which has a great effect on its development and growth. This is because the members of the conflicting ethnic groups are the same members of the Church, and the political elites who are active participants in the conflicts are the same members of the Church. Some Church leaders are tempted to be partisan than remain non-partisan. Now South Sudan's civil conflicts are not with the external elites like in the previous but it is indigenous conflicts. This is affecting indigenous institutions including the indigenous churches.

Therefore, the effect of Civil conflicts on the development of the Church in South Sudan and how the Church maintains its development amidst these conflicts is the basis of this thesis.

### **1.1.3 Statement of the Problem**

The Episcopal Church of South Sudan (ECSS) exists amidst civil conflicts and wars for several decades which affect its socio-economic and spiritual development. Amidst South Sudan's Civil conflicts, the church is badly devastated, infrastructures are vandalized, social and psychosocial being of the church is affected which emerged hatred and division, sources of income are disrupted, and Christians are displaced. Therefore, this study is assessing the under-development of the church as the resultant of the Civil conflicts. This determined by investigating the causes of civil conflicts in South Sudan, how these conflicts affect the development of the Church, and the strategies devised by the church to maintain its development, and theological reflection on the matter.

### **1.1.4 Aims of the research**

This study examined the effect of civil conflicts on the development of the Church and devised strategies for keeping the Church afloat in the wake of conflicts and giving a theological understanding of the problem under study.

### **1.1.5 Objectives of the Study**

The objectives of the study are the issues of civil conflicts in South Sudan,

1. Assesses how civil conflicts in South Sudan have affected the development of the church.
2. The effect of civil conflicts on the development of the church
3. Examines the strategies, the Church has devised to keep her development amidst the civil conflicts in South Sudan.

### **1.1.6 Research Question**

1. What are the causes of Civil conflicts in South Sudan?
2. How do civil conflicts affect: Social, economic, and spiritual development of the church in South Sudan?
3. What strategies does the church device to maintain its development awake amidst civil conflicts?

### **1.1.7 Scope of the Study**

#### **1.1.7.1 Geographical Scope**

The research covered the Episcopal Diocese of Yei, which includes the area of Morobo and Panyana which were the archdeaconries of the Diocese of Yei before they were curved to be Dioceses in 2017 and 2019. The Diocese of Yei is one of the Dioceses in the province of the Episcopal Church of South Sudan in the Anglican communion. The Episcopal Province of South Sudan has eight (8) internal Provinces namely: Western Equatoria Internal Province, Central Equatoria internal Province, Eastern Equatoria Internal Province, Eastern Bahr El Ghazal Internal Province, Jongolei Internal Province, Upper Nile internal province, Northern Bahr El Ghazal Internal Province, Amadi Internal Province. In the Ecclesiastical jurisdictions of these internal provinces, the diocese of Yei is located in the Central Equatoria's internal province. In geographical location before 2013, the Diocese of Yei is located in Central Equatoria State (CES), South of South Sudan. It borders Uganda in the South, (Madi and West Nile Diocese Anglican Province of the Church of Uganda), the Democratic Republic of Congo (DRC) in the South-West, the Diocese of Maridi in the

Western Equatoria State in the West, The Diocese of Olo and Lui in the North-West, the diocese of Lainya in the North, the diocese of kajo-Keji in the East. After the Creation of the diocese of Mundu, Morobo, and Panyana, then the diocese of Yei Border them in the Eastern and Southern parts.

#### **1.1.7.2 Content Scope**

The study examined the effect of civil conflicts on the development of the Church and devised strategies for maintaining the development of the Church amidst civil conflicts. to achieve this the researcher reviewed the available literature for the study which documented the causes of civil conflicts, how these conflicts affected the development of the church, the strategies devised by the church to maintain its development, and the theological insight of the problem under study. Data was collected, analyzed, and discussed, recommendations is made and drawn into the conclusion and the finding of the study is presented to the concerned authorities.

#### **1.1.7.3 Time Scope**

The study was limited to a period from 2011 – to 2021. This is a period when the diocese of Yei gained momentum in its development. Thereafter, the civil conflicts in South Sudan sparked into violence that affect the development of the Church.

Church development is fundamental for the transformation of Christian communities. The development programs of the Diocese of Yei have socio-economic and spiritual development programs including education, health, evangelism, and discipleship. The Diocese of Yei is reaching the population in South Sudan and the region through social development programs. It established a teacher training College to train teachers from all over South Sudan, constructed full primary schools in all archdeaconries, it has secondary schools. It has vocational training colleges to build the capacity of the youths to be productive and agents of production in the region. The Diocese has a major health center and supports health care units in the rural areas by providing some medical services. It is reaching the disabled people in the communities counseling and building their capacity by training and supporting them to establish economic activities, it runs microfinance schemes supporting the vulnerable to improve livelihood with the help of the partners. The diocese has a Theological College training Christian men and women for the quality ministry of the church.

The diocese is striving at establishing more secondary schools, and a university. The greater Equatoria region of South Sudan has one public university and four private universities and the quality of learning is challenging. All these initiatives aim at the socio-economic and spiritual transformation of the communities. The civil conflicts in South Sudan have drastically affected the development strategies of the Diocese of Yei. The study herein investigates how civil conflicts affect these development programs so that the Diocese will devise new strategies based on the current context to maintain the progress of its developmental programs.

### **1.1.8 Significance of the Study**

The study is of great significance to the Diocese of Yei, and the Episcopal Church of South Sudan, its findings revealed factors that are affecting the development of the Church and necessary strategies for the sustainability of the developmental programs amidst current civil conflicts. More so, it helps the entire Episcopal Church to re-adjust the strategies for developmental programs in the current context.

### **1.1.9 Limitations**

This research did not extend to the entire Episcopal Church of South Sudan or any other church apart from the Episcopal Church of South Sudan. Because there are variants of development strategies based on the situation of various regions as far as civil conflicts is concerned.

The respondents of the study were the two (2) Diocesan bishops of these dioceses, 21 senior Priests, 12 members of Diocesan Councils, 24 members of the Mothers Union, 24 youth leaders, 14 Christian civil leaders, and 18 Christian Politicians who are active and committed members of these Dioceses. These respondents are the leaders and Christians of the Diocese of Yei not later than 2011. The study covered a period from the year 2011 to 2021. Sampled respondents are not younger than 20 years old, mentally upright, and confident of themselves and the information they gave. The sampling was purposive because of the nature of the problem under study.

### **1.1.10 Conceptual Framework**

As the study assess the effect of the civil conflicts on the development of the church, focusing on underdevelopment of the Church, the framework investigate the independent variables which is the cause of civil conflicts, Issues raised by the conflicts. And measure the effect of the civil conflict on the development of the Church, and examine strategies devised by the Church to keep its development awake amidst civil conflicts. And the solution to the problems affecting the development of the church in the conflicting civil societies.

### **1.2.0 LITERATURE REVIEW**

This section comprised of literature available on the causes of the civil conflict, the effect of civil conflicts on the development of the church, and the strategies devised by the church to keep its development afloat in a wake of civil conflicts

#### **1.2.1 Issues/causes of civil conflicts**

Conflicts are generally defined as relational disputes between two or more parties. Conflict is a “clash of opposed principles<sup>15</sup>.” Civil conflict can be tension, discrepancies between individuals, and groups. The conflict has basic sources such as task, relationship, and value. These sources in the life of the communities escalate conflicts which lead to conflicts of human beings within him/herself, conflicts between humans, conflicts between humans and society, conflicts between humans and nature, and conflicts between humans and supernatural beings. Therefore, this section of literature focuses on the causes of civil conflicts. The causes of civil conflicts can be social, political, psycho-cultural, religious (beliefs), economic, or structural.

In social conflicts, Intergroup conflicts arise when a group or the representative of a group is attributed to social deprivation; the effect of one’s group, or organization dropping below an expected standard to another group’s actions or inaction<sup>16</sup>. Mutually, self-centeredness and societal deprivation can be compared to the results achieved by both parties, to some ambition level or model average, or the potential outcomes from another interdependent relationship. Kelly & Thibaut, Ali, and Collier & Hoeffler, in the universal grievance concept, documented that, “societies consist of various segments so some of them may have grievances and such grievances can lead to the occurrence of violence in quest of resolving

---

<sup>15</sup> Oxford Dictionary

<sup>16</sup> Pruitt (1998).

them<sup>17</sup>. And there are three types of grievances that escalate violent conflicts: hatred between groups, political exclusion, and mere vengeance.”

In response to economic and political discrimination which impacted certain sections or ethnic groups in the societies, Kaufman, Kalyvas, Sabonis, Horowitz; and Okwudibia, in the ethnic defection concept emphasized that the ethnic groups involved in the conflicts stand firm on their identities and reject other identities and ethnic mobilization for conflicts escalation and violence get the strength in this phenomenon<sup>18</sup>.

Psychologist and Culturalist formulated a concept called ‘Psycho-cultural conflict theory’ which stated that, “conflict emerge because some groups in the societies suffer a form of discrimination or deprivation of their psychological needs such as self-actualization like promotion in their places of work due to their identity or culture.”. Culture is a customary belief, social forms, and material traits of a racial, religious, or social group. Or the set of shared attitudes, values, goals, and practices that characterize a society. However, the existence of cultural differences is common in the current societies, and evaluation of one’s culture and denial of opportunity to some individuals or groups in the society due to ethnic, religious, and political affiliation cause conflicts<sup>19</sup>.

The outcome of the societal conflict derived from physical possessions such as money or land and intangible possessions such as status, love, and respect. Consequently, the deficiency may relate to the access to and distribution of scarce resources but also who is treated. When people are denied the right to which they think they are entitling to, they feel unjustly treated.<sup>20</sup> More so, the deprivation may attach to attitudes, beliefs, and preferences that are overlooked or disregarded, and disputed.

Another factor that causes conflicts in the society identified by Schelling includes poor coordination situations that reflect an interdependent association. Schelling emphasized that conflict arises in civil society when parties attribute their failure to coordinate. This is because they lack the motivation to deprive the other valuable outcomes, and pursue self-interest substitutes the other outcomes<sup>21</sup>.

---

<sup>17</sup> (Kelly & Thibaut, 1978, Ali, 2009, and Collier & Hoeffler, 2004)

<sup>18</sup> Kaufman 1996; Kalyvas 2002; Sabonis 2001; Horowitz 1985; Okwudibia 2007

<sup>19</sup> Merriam Webster (1828)

<sup>20</sup> Miller (2001)

<sup>21</sup> Schelling (1960/1980)

The interdependence emergence of the conflict in society is based on three aspects: Greed, Fear, and Fairness. The attitude and behavior of the groups and individuals in the society who share a common goal but are based on these three factors escalate conflicts in the society. Coombs distinguished between two major motives that cause insubordination. The first is greed. One may not cooperate with others because he/she chooses to accumulate more personal gain or incur lesser personal losses than a cooperative choice. Greed motives capture various human goals and aspirations in society. It can also manifest itself in the search for power and status in the interest of becoming superior to individuals or groups<sup>22</sup>.

The second motive is derived from the viewpoint of Leyens. He documented that there is a failure to cooperate in fear. This is to do with protection from exploitation by the partners in the society or the company<sup>23</sup>. Fear often emerged from the expectation because of the behaviors of the partners in society. This belief influenced the anticipation and initial choice toward the partners being competitive in sharing common goals. Such phenomena always emerge into conflicts in society.

Tyler and Blader included fairness to greed and fear. They noted that “cooperation may be motivated by fairness consideration and noncooperation may be the result of a violation of fairness<sup>24</sup>.” Baumeister and Leary stated that “the choice for fairness has been projected to be a primary human desire grounded in the essential need acceptable by others in the society.”<sup>25</sup> Unfairness arises from negative emotional response toward unjust action which causes disagreement and tensions in society.

Simon H. O. Alozieuwa pointed out in his conspiracy and vengeance concept of conflict that, the “Hidden agenda to dominate each other in communities” and “the quest to pay back. Take a revenge made conflicts possible. Lack of forgiveness for ancient wrongs” causes conflicts in the society<sup>26</sup>. In the African Traditional Societies in the past centuries or even now in some societies, communities could invade their neighboring communities and raid cattle, abduct children, and kill each other. Those abducted children could grow and become citizens of their communities; some could hold political positions as leaders. When they trace their

---

<sup>22</sup> Coombs (1973)

<sup>23</sup> Leyens (1995)

<sup>24</sup> Tyler and Blader, (2006)

<sup>25</sup> Baumeister & Leary (1995)

<sup>26</sup> Simon H. O. Alozieuwa

background and origin and discover the atrocities that were done to their ancestor by their community of residents, they always have hidden agenda for revenge.

Gender activists and feminists in their concept stipulated that “Difference/advantages ascribed to male and female as a result of cultural orientations or socializations” cause conflicts in societies and families. In the viewpoint of gender especially in the African context, an attempt to maintain power and privilege to outcompete women in all affairs of social, economic, and structural rights sometimes raises domestic violence and discrimination. Alfred Charles, in his ‘Superiority complex theory of conflict,’ states that, “Quest to prove superior power/who controls the societies or Organization” causes conflicts in the societies<sup>27</sup>.

Conflict is part of human life and is a continuous phenomenon. Most conflicts arise because of the main economic viability<sup>28</sup>. Human demands and supply are grounded on the economics of the society in the country. God provides resources for the livelihood of the people. But the attitudes, interests, and behaviors of the individuals and groups in the society determine the usage of these resources. Scholars have formulated the Economic theory of Conflict which is articulated by Alfred Charles and Goodnews Osah. These theories spell Economics as contributing factor to the civil conflict in society.

### **1.2.2 Effects of civil conflicts on the development of the church**

The church by its definition is an institution of people who are divinely established by God’s grace and love, exist to represent God, and carry His mission among his people. It is characterized by God’s love, mercy, and grace portraying godly standards. The Church is living amidst people, affiliated with ethnic groups and cultures, living in the same geographical location, sharing the same resources and economics, part and partial of national politics. Therefore, any conflict that arises within the society or the nation affects the existence and development of the church. History has recorded conflicting situations that triggered violence in the world and in Africa that had negative effects on the social, economic, and spiritual development of the church. Civil conflicts weaken the Church when it is embraced by the Christians. It leads to the division of the church because the same Christians may happen to be affiliates of the political parties, ethnic groups involved in the

---

<sup>27</sup> Alfred Charles (2018)

<sup>28</sup> Alfred Charles & Goodnews Osah (2018)

conflicts, and violence. Therefore, some scholars wrote about how the church involved or engaged in civil conflicts and wars that affected the church drastically as can be seen below.

The Church by its nature is the body of Christ who harmoniously exists. But the question is why does the church sometimes split or live-in disagreements. This may bring out thoughts about internal and external factors affecting the principles of the Church. For the case of this study, I may focus on the literature that explores the external influences that cause the unpleasing existence of the church and has effects on its existence and development.

The racial conflict between the black and the white in America affected the social, economic, and spiritual development of the church. John W. Binsfield (2003) pointed out that “for both union and confederate soldiers, religion was the greatest sustainers of morale in the civil war, and faith was a refuge in a great time of need. Guarding and guiding the spiritual well-being of the fighters, army chaplains were a voice of hope and reason in an otherwise chaotic military existence.<sup>29</sup> At times in the civil conflicting zone or situation, scriptures are misinterpreted to please the conflicting parties to have feelings of self-righteousness and claim for just war to embrace killing and destruction as means of claiming their rights. This has led many Christian nations to end up in civil wars among themselves and merciless killing of each other. Noll, Mark A. (2006) in his thesis emphasized that “though the black and white American Christians agreed that the Bible was authoritative, their interpretations of slavery in scripture led to a full-blown theological crisis<sup>30</sup>.”

Sney, Mitchell (1993) in his book the gospel of disunion documented that, “by establishing a biblical sanction for slavery, developing slaveholding ethic for Christian masters, and demonstrating the viability of separation from the north through the denominational schisms of the 1830s and 1840s in America, religion reinforced central elements in the southern political culture and contributed to a moral consensus that made secession possible.<sup>31</sup>” It is quite scary to have such phenomena in Churches because the nations in the world are undergoing civil conflicts that impose unpleasing circumstances on the lives of God’s people and the unity of the Church as expressed by Jesus in his Priestly prayer that “I have given them the glory that you gave me, that they may be one as we are

---

<sup>29</sup> John W. Binsfield (2003)

<sup>30</sup> Noll, Mark A. (2006)

<sup>31</sup> Sney, Mitchell (1993)

one. I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me<sup>32</sup>” (Jn. 17:22,23 NIV). God’s will for his people on earth is peace and unity through unconditional love. But worldly standards influence the church and impose division in the church which retarded the development of the church as expected by the Creator.

The protestant Churches experienced stressful moments during the first World War which inspired the clergy to express partiality and used the pulpit for passing ungodly messages. Jan B. & Lieve G. (2016 Pg. 1,2) Documented the world war crisis. “The so-called ‘Stab-in-back’ legend was the message from the pulpit, the sermon on the stab in the back delivered to the emperor and the soldiers at the front.<sup>33</sup>” Being amidst conflicting society, some church ministers are tempted to use pulpits to pass messages that shoot the interest of the conflicting society because they have something in common with them. Especially in the circumstance of political rivaling where power, money, and popularity are at their peak.

Irons, C. F (2015) wrote that, in the American Civil war (1861-1865), Christians in churches experienced within their congregation a tension, at least in any sectional conflict the members split. That was when there was racial conflict and a war of liberation between black and white Americans and also the secession of black members from Biracial communities. Many whites who were not connected with the particular church interpreted the civil war in religious terms. Those whose loved ones died in the field wondered why God permitted such suffering. The whites got union victory a disturbing challenge to their faith that God favored both slavery and confederacy. The black found that God heard their prayers<sup>34</sup>. African American Christians struggled against bias and economic hardship to raise funds for their church buildings, permanent schools, and national denominational organizations.

Africa is a multiethnic, multiracial, multi-religious, and multicultural continent. Africans experienced conflicts and violence in the pre-colonial era until now. African Christianity/Church exist amidst these conflicting societies as such, those conflicts affected the development of African Churches because they are part and partial of these societies.

---

<sup>32</sup> NIV Study Bible

<sup>33</sup> Jan B. & Lieve G. (2016 Pg. 1,2)

<sup>34</sup> Irons, C. F (2015)

foreign invaders and Africans contributed much to the conflicts that had affected the development of the church in the past and present.

In Sub-Saharan Africa, Africans have been part of the world and had also suffered the effect of global conflict during world wars. Almost all African countries were colonies of the European nations and Africa was divided between the colonial masters and the European nations which made the violence in the first and second world Wars victimized Africa and African Christianity to the extreme because some Africans were involved in the armies of the world war and were the affiliates of those colonial masters more especially in Christian's faith-based foundation. M. K. Lang (2017) articulated that, "the first world war resulted in serious complexities that had to be surrounded by the missions. In all German territories in Africa that were turned into fields as well as in allied possessions, missionaries suffered at the hands of Allied forces.<sup>35</sup>" During that global conflict and war, Christianity was already taking root and shape in Africa and in the minds of African Christians<sup>36</sup> Pirouet (1978). The strength that categorized the most progressive mission agencies in German territories was halted by this catastrophic world confrontation. Allied forces led by Britain and France, advanced and occupied some of West Africa, German East Africa, and German Southwest Africa. Pierard (1993) noted that "on all various confrontations Catholic and protestant German missions experienced regrettable treatment at the hands of the Allies. There was an arrest, imprisonment, and forceful deportation of missionaries deployed by German missions. These confrontations paralyzed education, health, agriculture, and spiritual programs invested by missionaries for the establishment and development of Christianity and the church in Africa.<sup>37</sup>

In South Africa, the Church played a central role in providing theological justifications for the introduction and maintenance of apartheid, often referred to as a special case of colonialism. Bjern Meller (2006) reported that, in South Africa, Dutch Reformed (DRC, Calvinist persuasion) supported the regime from the very beginning until the late 1980s when it is finally coming around to admitting the incompatibility of Christianity and apartheid<sup>38</sup>. The church in its original mandate and purity based on love which is unconditional that brings unity and development but such a phenomenon has diverted the

---

<sup>35</sup> M. K. Lang (2017)

<sup>36</sup> Pirouet (1978)

<sup>37</sup> Pierard (1993)

<sup>38</sup> Meller (2006)

forecast of the church. This trend downplayed the focus of the church on social, economic, and spiritual development programs of the church such as education, health, and building spiritual maturity in the church.

More so in the great genocide in Rwanda that had dehumanized God's people in 1994, Christian Churches were deeply engaged in the genocide of ethnic Tutsi in Rwanda. Churches were a major site for massacres, and many Christians participated in the slaughter, including church personnel and lay leaders. Church involvement in the genocide of ethnic discrimination was because of the ethnic affiliation among church officials. Just as political officials chose genocide as means of reasserting their authority in the face of challenges from a democracy movement and civil war, the struggle over power within Rwanda's Christian Churches led some Church leaders to accept the genocide as a means of eliminating challenges to their authority within the Churches<sup>39</sup>. This had embedded the effect of conflicts i.e., poverty, breakage of the social bond, enmity, discrimination, and mistrust which are anti-development elements in the church.

The Church in Uganda went through the impact of civil conflicts that betrayed the image of the church. Paddy M., Angus C., Caroline H., (2017. V.1). David Zac Niringiye articulated the rivalry among Roman Catholic Churches (RCC) and Protestants in Uganda which was escalated by 'the Ugandan Churches and Political Centre'. This phenomenon started with the arrival of Protestant and Roman Catholic Missionaries (RCM) in Buganda in the 1880s, with the conflict between Muslims and Christian factions and the Kabaka which emerged into the civil conflicts that trigger war through the early 1890s before the foundation of the British Protectorate in 1894. They continued subsequently as the treaties with others lead to expanding the boundaries of the protectorate. Religious divisions became the most important mechanism for allocating resources within the political system and the membership of a religious group served as the means of securing one's share. The valued goods were directed through this structure. It means the members of religious factions were also the members of political factions. Social development services were channeled along the denominational line<sup>40</sup>. Therefore, instead of the churches contesting for the realization of the kingdom of God and the gospel, they contest against each other for nation-state power. This

---

<sup>39</sup> Church Politics and the Genocide in Rwanda. *Journal of religion in Africa* 2001

<sup>40</sup> *The Ugandan Churches and Political Centre* 2017. Pg. 256).

was what make the church vulnerable to being influenced by the political elites, using denominational identity as part of their apparatus for strengthening coordination.

Civil conflicts affect the morality of Christian. J. Heinrich Arnold (Aug. 2, 2018) at a Panel discussion hosted by Committee for responsible foreign policy presented the topic ‘the impact of war on religious freedom in the past conflicts.’ He further emphasizes that “faith instructs the moral conscience of people. When believers stand up to what is wrong if that wrong is being perpetrated by a state, particularly a state at war, persecution is unavoidable”. The state of the human mind and heart particularly amidst conflicts and war has historically led to the limitations of freedom to animate out our faith in the Christian community<sup>41</sup>. In other words, conflict and war cause hatred, envy, and violent behavior, the settling of hidden accounts, the abandonment of ethical standards, and deep divisions and confrontations between families and societies. The trust of the Church in God and who He gives moral insight to the Christian community amidst conflicting society but where suffering continues and there seems to be no divine intervention, Christians’ minds and hearts questioned the supremacy and sovereignty of God. This sometimes-pave way of temptation made Christians take their responsibility for security than leaning on God for safety and security. Or sometimes political answers may fill up Christian thoughts and embrace them for implementation which affects the social, economic, and spiritual development of the Church.

### **1.2.3 Strategies devised by the Church to Maintain her Development Amidst Conflicts**

The church has been resilient amidst conflicting civil societies since its inception in the first century and has mechanisms to let socio-economic and spiritual development remain progressive. History recorded these developments. since the apostolic era, reformation, and present the church exists amidst ethnic, racial, political, and economic rivalry but it maintains its development. Jan Inge Jenssen (2015) in his article ‘Inspirational Source for Church development’ discusses mechanisms that the church used to maintain its development as can be seen herein. He echoed that the authority of the Bible is the bases of maintaining church development amidst conflicting civil societies. he quoted McGavran, 1955 who emphasize that “the necessity of truly believing in what one is doing has been underlined since its inception.<sup>42</sup>” The faith of the church in the council of God and his sovereignty and the authority bestowed on the church and the assurance of its existence to

---

<sup>41</sup> J. Heinrich Arnold (Aug. 2 2018)

<sup>42</sup> McGavran, (1955)

resist the dominions of the devil has given ground for its progress amidst conflicting civil societies. The Authority of the Bible shaped the behavior of the church. Where there is a conflict between the behavioral sciences and the Bible, the Bible deductively must prevail<sup>43</sup> (f.ex. Wagner, 1981).

When we emphasize church growth and development, God's intention is for his kingdom to expand, grow, and develop. It is more so commanded by Jesus in the great commission, "Go and make disciples of all nations . . . I will be with you to the end of ages". God's reinforcement on the development of his kingdom established by Christ Jesus on earth is guaranteed though the world is conflicting. Gibbs (1992, p.26) said that "Christ demonstrated this fact by using an example of the mustard seed<sup>44</sup>" (Matt. 13:31, Mark 4:30, Lk. 13:18). Jesus also made it clear when he reinstated Peter. He said, "you are a rock and the powers of darkness cannot prevail over it." This means that, though the devil causes disagreements and conflicts in the world or the communities, the church always remains in its state of growth and development.

Evangelism, Spiritual gifts, and discipleship are mechanisms for church development amidst conflicts. These mechanisms work well through social networks. The importance of personal evangelism is observed when a new person becomes a Christian. Through his effort, family and friends often become Christians and enter the church. Each church member's evangelization is essential for the growth and development of the local Church<sup>45</sup> (McGavran, 1988).

McGavran (1955) emphasized cultural openness as central to church growth. He reiterated that "the church must adapt to its cultural context to win new people. The movement stimulated the church to demonstrate the ability to develop a form that is attractive to the group it aims to reach. People sometimes wanted to become Christians by not adventure through social or class barriers<sup>46</sup>.

Courlay, M., M. Swamy, and M. Daehnards (2019) reported that, in many fragile contexts, the church contributes to emergency response or becomes a channel to deliver what the NGOs Provide. It delivers emergency relief using physical protection and humanitarian

---

<sup>43</sup> f.ex. Wagner, (1981)

<sup>44</sup> Gibbs (1992, p.26)

<sup>45</sup> McGavran, (1988)

<sup>46</sup> McGavran (1955)

aid, as well as offering shelter, food, water, sanitation, and administering medical aid through denominational hospitals and clinics, the church also builds a strong bond with local communities to ensure trust and mutual understanding in the implementation of its programs. It also collaborates with Non-Governmental Organizations (NGOs) that offer capacity building, provision of materials, spiritual and psychological support, and community development. In some denominations, committees are formed in each parish to deliver aid and assistance to the community. For example, in Syria, a church dug wells in the church courtyard to extract drinking water and distribute it around the city, medical provision, run schools, and livelihoods programs, developing agriculture. There are many examples of the churches' creative initiatives for peacebuilding in South Sudan. In Youth Ministry, the church places focus on drama and songs to make teaching accessible. Youth committees provide an aspect of leadership training and contribute towards a sense of project ownership and empowerment among youth<sup>47</sup>. In South Sudan Churches has strong radio stations that could use in promoting holistic messages and ministry in both broadcasting and more targeted narrowcasting.

The Church amidst conflicting societies embrace Jesus' examples by attending to the communities he reached and regaining their hope in times of suffering. In the context of this study, suffering is caused by civil societies as far as conflicts are concerned. Stan Chu Ilo (2013) emphasizes Charity. He pointed out that "charity is the constant need in a world of change and is the very seed needed to transform the world into a garden of peace, and justice, where God is found. He believed that the power of Charity is a redemptive grace needed in the current time. The kindness of many people in Europe, America, and Africa, has positively impacted the lives of suffering communities in the world, especially in conflicting situations."<sup>48</sup>

#### **1.2.4 RESEARCH METHODOLOGY**

This section brought forth the procedure that is used in this research. It clarifies the depth of research design, type of research carried out, research approach, Research Philosophy, Hypothesis, ethical consideration, Sample and Sampling), Data collection techniques, and data analysis procedure.

---

<sup>47</sup> Tearfund Report (2016), How the church contributes in conflict affected fragile states.

<sup>48</sup> Stan Chu Ilo, (2013) The Church and Development in Africa: Aid and development from the Perspective of Catholic Social ethic.

#### **1.2.4.1 Research Design**

This study used analytical research. Analytical research is suitable for this study because it extends the descriptive approach to suggest or explain why or how something is happening, and an important feature of this type of research is in locating and identifying the different factors (or variables) involved. It applied a mixed research approach because it investigates the effect of civil conflict on the development of the Church, and assesses issues of civil conflicts. These factors checked human attitude, behavior, and understanding and it observed how the church's development as a religious community is affected. The approach has an element of triangulation which allows greater validity in a study by seeking collaboration between quantitative and qualitative data.

#### **1.2.4.2 Targeted Population**

The population of this study includes the Bishops, Priests, members of Diocesan Councils, members of the mother's Union, Youth leaders, Christian civil leaders, Christian politicians, and ordinary Christians in the diocese of Yei from 2011 to 2020.

#### **1.2.4.3 Sampling Method**

The sampling for this study is purposive because the detailed information about the effects of civil conflicts on the development of the Church in the Episcopal Church of South Sudan in the designated study area to be known, how these conflicts affect the development of the church, and the strategies devised by the Church to maintain its development. Patton (2002, p. 240) explains that "the reason for using purposeful sample is to capture major variations rather than notifying a common core".

#### **1.2.4.4 Sample Size**

The Sample size for this research is 150 and the respondents were Bishops, priests, members of diocesan councils, members of the mother's union, Youth leaders, Christian civil leaders, and Christian politicians. The demographic characteristics of the respondents are shown in the table below.

**Table 1. Demographic Characteristics of the Respondents**

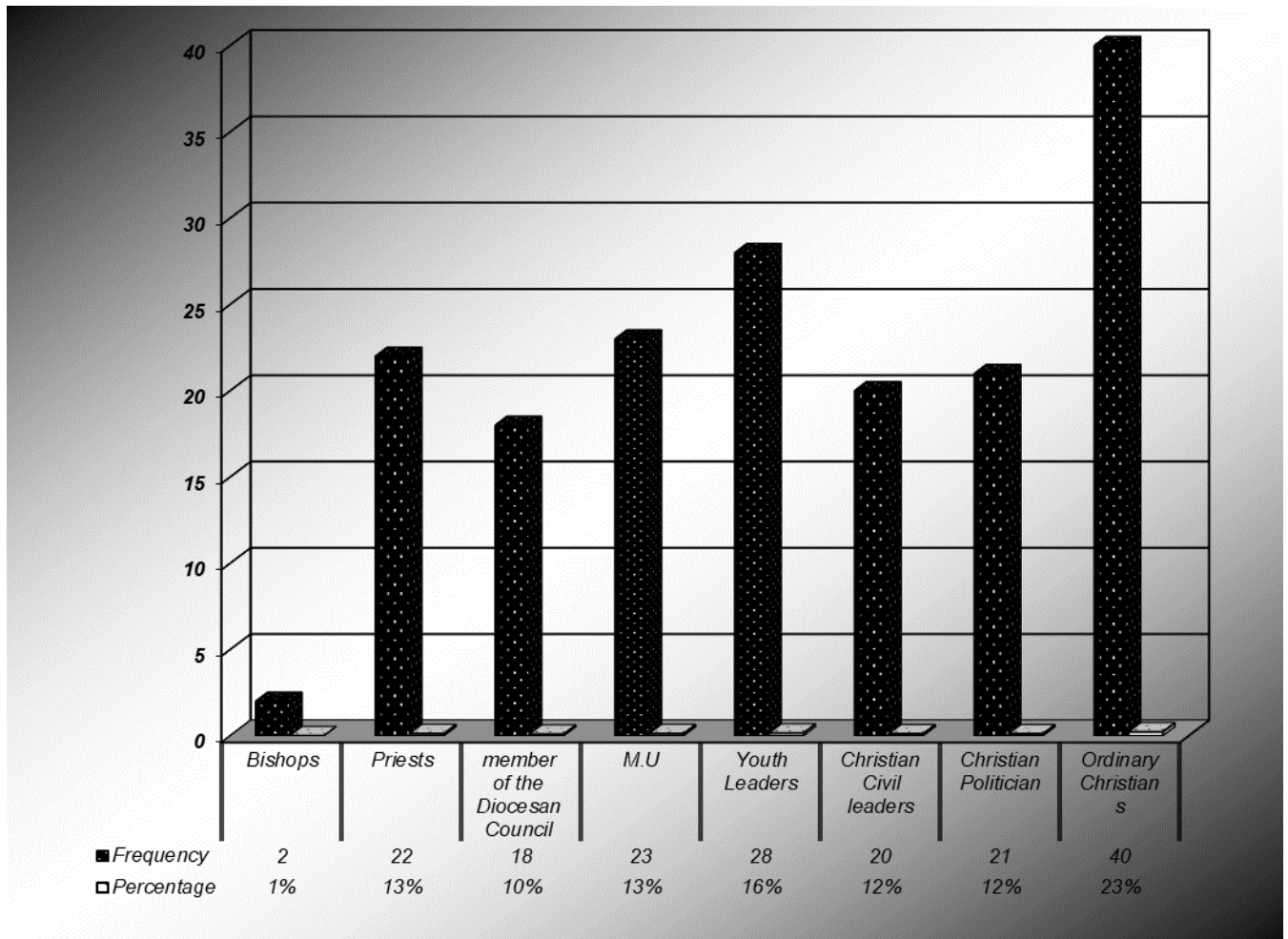
<b>Application of Questionnaire (150 Questionnaires distributed )</b>						
<b>Category of Respondents</b>	<b>Responded</b>	<b>Male</b>	<b>Female</b>	<b>Not resp</b>	<b>Male</b>	<b>Female</b>
Bishops	2	2	0	1	1	0
Priests	19	15	4	2	2	0
Members of Diocesan Councils	10	6	4	2	1	1
Members of Mothers' Union	20	0	20	4	0	4
Youth Leaders	22	14	8	2	2	0
Christian Civil leaders	14	11	3	1	0	1
Christian Politicians	16	10	6	2	2	0
Ordinary Christian	31	18	13	2	2	0
No. of Respondents	134	76	58	16	10	6
<b>Focus Group discussion (40 respondents)</b>						
<b>Group 1</b>						
Priests	3	2	1			
Lay readers	5	3	2			
Mothers Union Leaders	3		3			
Parish Council members	8	5	3			
No. of Respondents	20	11	9			
<b>Group 2</b>						
Christian Civil leaders	6	4	2			
Christian Politicians	5	3	2			
Ordinary Christian	9	6	3			
No. of Respondents	20	9	7			
<b>Age Frequency</b>						
	20 - 30	31 - 40	41 - 50	51 - 60	61 - 75	
No. of Respondents	34	48	59	25	8	174
<b>Level of Education</b>						
	University/	Colleges	Sec Edu	Pri. Edu		
No. of Respondents	11	25	78	60		174
<b>Period of resident</b>						
	1 - 3 Yrs	4 - 6 Yrs	7 - 9 Yrs			
No. of Respondents	24	35	115			174

*Source: field Data.*

The table above shows the demographic characteristics of the respondents. The number of respondents is 174 which is 100%. The number of questionnaires delivered to the expected respondents is 150 (44%) of the sample, 134 were filled and returned. 39% of the total sample. Questionnaires unreturned were 16 (5%) of the total sample. 40 participants in Focus the group discussion. 12% of the total sample. Therefore, the total sample is 190 (100%) and the respondents were 174, (92%) and the unreturned questionnaires were 16, (8%). In the age

group representation respondents of age 20 – 30 years old were 34 (19%), 31 – 40 yrs. old were 48 (28%), 41 – 50 yrs. old were 59 (34%), 51 – 60 yrs. old were 25 (14%), 61 – 75 yrs. old was 8 (5%). Based on the finding on the response of different age groups, it is significant because life experience in socio-cultural, socio-economic, political, and religious factors as far as civil conflicts are concerned has made a clear variation in reasoning by perspectives on issues that emerge in the society. The realities of data collected are embedded. Gender representation is also one of the significant factors during the collection of this data. Male was 100 (57%) and females were 74 (43%). Socio-cultural, economic, and political power and resource sharing as contributing factors of civil conflicts, economic development, and gender representation in responding have helped to get truthful data on specific issues and remedies. Consideration of the level of education of the respondents is paramount. Categorically, 11 respondents (5%) of this study are university graduates, 25 respondents (8%) were college graduates, 78 respondents (53%) attended secondary school, and 60 respondents (34%) attended primary school. This category answered the questionnaires themselves and has good in-depth reasoning on the information given. The study also determined the duration of living in the area under study. Respondents who live in the area under study are: from 1 – 3 years are 24 (14%), 4 – 6 were 35 (20%), 7 – 9 years 115 (66%). The duration of living of the respondents is significantly considered in this study because the contributing factors to the effect of conflict on an individual or institution's being is sometimes cumulative over some time. This experience is paramount in determining the truth of the matter.

**Figure 1 Showing Respondents' frequency and percentage distribution**



*Source: field data*

The above graph presents categories of the respondents in the study, frequency, and percentage distribution. The respondents from the sample are Bishops, Priests, members of the Diocesan Council, Members of the Mothers' Union, Youth leaders, Christian Civil leaders, Christian politicians, and Ordinary Christians. As the sampling for this study is purposive, these categories of respondents gave trusted data. The number of Bishops was 2 (1%) and 22 priests (13%), this clergy category is highly significant to this study because they are the managers of the church and implementers of church programs and policies. They gave information herein this study about the causes of civil conflicts and how it affects the development of the church, and the strategies the church device to keep its development awake amidst conflict based on their experiences and knowledge. The second category is members of the diocesan councils who were 18 (10%) of the respondents. These groups are policy-making bodies and they always discuss affairs and issues of the church and pass

resolutions at the diocesan level. Information avail by them is paramount. Members of the mothers' union were 23 (13%) representing women in the study. The basic unit of the church is the Christian family. Christian women have important views and experiences of what emerges from civil conflict and how it affects Christian families and the mechanism set by the church to keep its development Youth leaders were 28 (16%), youths are the most active and involved Christian group in any affair of the society and the most affected group. They gave tremendous information in this study. Christian Civil leaders were 20 (12%). Christian Civil leaders herein this study means the members of Diocese of Yei who are committed to the church affairs and progress and at the same time are leaders in the government. The respondent gave information based on their experiences and knowledge of identifying conflicts, the effect of the conflict on civil society, and how they keep the development of the church ongoing. They also have experience in the affairs of the Diocese and issues affecting the diocese due to the ongoing conflicts in South Sudan. They are committed to diocesan affairs. Christian Politicians were 21 (12%), this category herein means Christian men and women of the diocese of Yei who are directly involved in the politics of the country and yet are committed members of the diocese of Yei. They provide contextual information in the area of this study. Ordinary Christians were 40 (23%). These are the committed Christian of the diocese of Yei but not involved directly in the church affair.

### **1.2.5 Data Collection Methods**

This study used both Key informant interview questionnaires and focus group discussion questions for the collection of data. Due to the situation of COVID19 to adhere to SOPs. The interview for this study was administered using phone calls, sending interview forms through e-mail, and video calls. The Questionnaires contained both open and closed-ended questions that were self-administered by the researcher to collect data from the designated informants.

### **1.2.6 Validity and Reliability of the research instruments**

The instruments for data collection were constructed by the researcher and tested in terms of validity and reliability by a university advisor to ensure the dependability of the result of the study. After the approval they were taken for pilot study and errors obtained were corrected accordingly.

### **1.2.7 Strategy for data processing and analysis**

Data was organized, edited, and categorized according to their groups and then interpreted accordingly and the researcher summarized, organized them into themes, and thereafter compared. Data were generally analyzed using inductive analysis where the researcher made direct points from the field notes and use frequency tables and figures

### **1.2.8 Methodological constraints**

In time constraints the current restriction of the wave of COVID19 pandemic some of the expected outreach of a researcher was limited, finance constraints due to unexpected requirements imposed by preventive measures of COVID19. Insecurity in some geographical location of study limited the reach and costly because travels involves air-tickets, visa fee. These constraints prolong the time of completion of the study. But as mentioned above, Phone calls was used to reach the areas difficult to reach, data collection instrument were e-mailed to those informants connected to internet, and social media such as WhatsApp was administered. This also reduced the cost of movement of the researcher. Assistant researchers were hired in the areas of higher physical attention of the researcher and supervised by the researcher. The researcher reached the informants where possible.

### **1.2.9 Study Time**

The study carried herein covered a period of three (2) months or 90 days.

### **1.3.0 Quality Control**

The research proposal was endorsed by the university research department and was used to collect data. The authorities in the jurisdiction of the research endorsed the collection of the data in the area of reach.

Before collection of data the researcher informed the respondents about the research clearly explaining to them the purpose and usefulness of the study and seek permission from them to collect data. Photographs were taken with the consent of the persons in the scene and the responsible authority. The research instruments were tested before use for the validity of the information in line with the problem under study.

## CHAPTER TWO

### CAUSES OF CIVIL CONFLICTS IN SOUTH SUDAN

#### 2.1 Introduction

This Chapter presents the findings on the Causes of Civil conflicts in South Sudan. The researcher focused on the causes of civil conflicts in South Sudan. The responses are presented in the frequency table below and interpreted.

#### 2.2 The Causes of Civil Conflicts in South Sudan

To achieve the objective one (1) of the study, the researcher asked the church leaders (Bishops, Priests, youth leaders, Members of the Diocesan Councils, members of mothers' union, Christian civil leaders, Christian politicians, and the ordinary Christians of the Diocese) of Yei to give their views on the causes of civil conflicts in South Sudan

**Table 2. Showing demographic on the independent variables of the study (Causes of Civil Conflicts in South Soudan)**

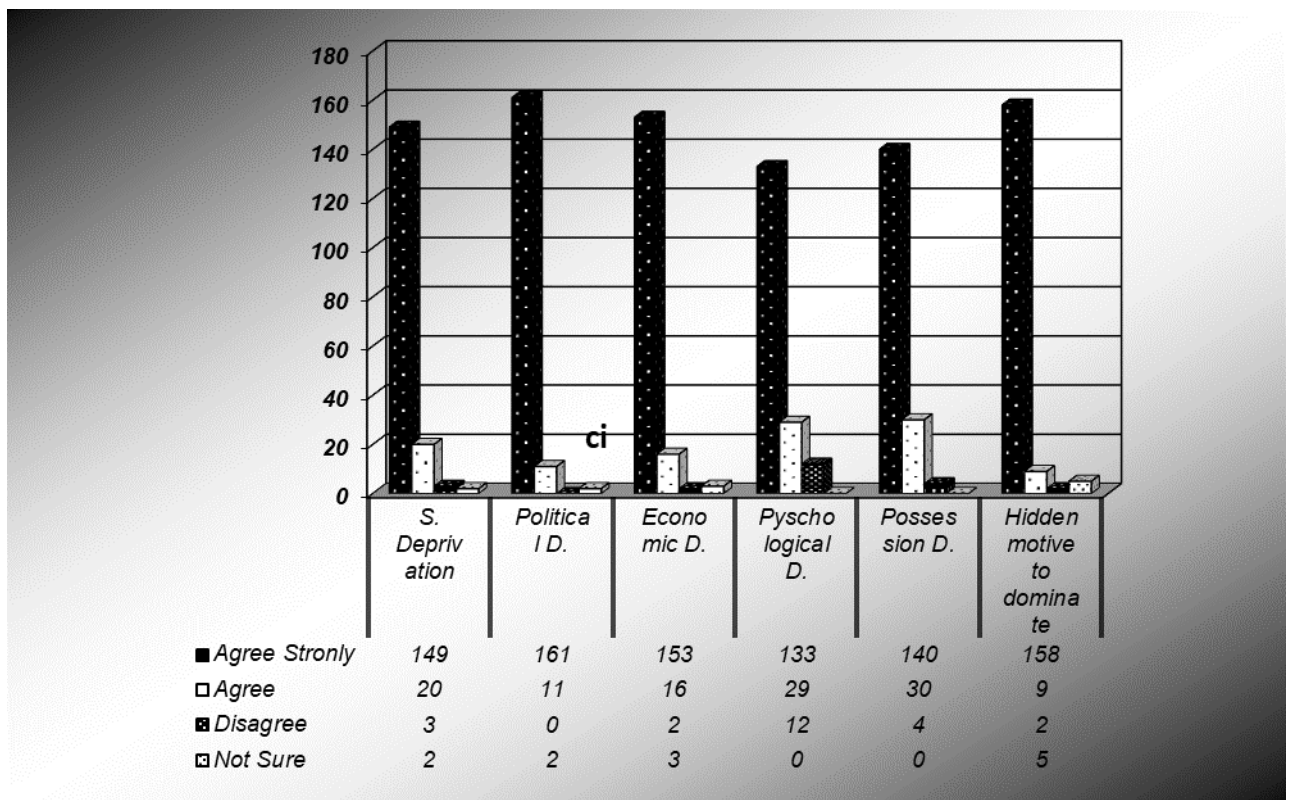
Causes of Civil Conflicts in South Sudan	A.S	%	A	%	D	%	N.S	%
Society Deprivation	149	86%	20	11%	3	2%	2	1%
Political Discrimination	161	93%	11	6%	0	0%	2	1%
Economic Deprivation	153	88%	16	9%	2	1%	3	2%
Psychological deprivation	133	76%	29	17%	12	7%	0	0%
Discrimination on Possessions	140	81%	30	17%	4	2%	0	0%

**Source: Primary data**

In this study, there were 174 respondents who were asked to give their views on what causes civil conflicts in South Sudan. The findings are: 149 respondents 86% agree strongly that social deprivation is one of the causes of civil conflicts in South Sudan. 20 respondents 11% agree, 3 respondents 2% disagree, and 2 respondents 1% were not sure of this cause. 161 respondents 93% agree strongly that Political discrimination is one of the causes of civil conflicts in South Sudan, 11 respondents 6% agree, 3 respondents 2% disagree, and 2 respondents 1% were not sure. On the economic discrimination, 153 respondents 88% agree strongly that economic discrimination is a cause of civil conflicts in South Sudan, 16 respondents 6% agree, 2 respondents 1% disagree, 3 respondents 2% were not sure. Given discrimination on Psychological needs, 133 respondents 76% agreed strongly that discrimination against psychological needs is a cause of civil conflicts in South Sudan, 29

respondents 17% agree, 12 respondents 7% disagreed. Discrimination on physical and intangible possession. 140 respondents (81%) agreed strongly that this factor is one of the causes of the emergence of civil conflicts, 30 respondents 17% agreed, 4 respondents 2% disagreed. In response to Greed, fear, and fairness; 125 respondents 72% agreed strongly, 41 respondents 23% agreed, 5 respondents 3% disagreed, and 3 respondents 2% were not sure that this factor is one of the causes of civil conflicts in South Sudan. Given Hidden motive to dominate, 158 respondents 91% agreed strongly, 9 respondents 5% agreed, 2 respondents 1%, 5 respondents 3% were not sure that hidden motive is one of the causes of civil conflicts in South Sudan.

**Figure 2. A graph showing frequency and percentage of the respondents and variation intensity of the causes**



*Source: primary data.*

In the table 2., the frequency and percentage of the Findings are presented. I can now interpret and discuss the causes of civil conflicts in South Sudan each one of them one after another.

### **2.2.1 Social Deprivation**

Out of 174 respondents, 149 (86%) agreed strongly and 20 (11%) agreed that social deprivation is one of the causes of civil conflicts in South Sudan. Society provides a sense of stability and socially deprived people fail to fit within the social structure. In the context of South Sudan regarding civil problems and the views of respondents here, social deprivation in this study means psycho-social deficiency in sense of social fabric because South Sudan is a multiethnic and multicultural nation that has gone through experiences of ethnic differences, political and religious oppression which emptied sense of human equal value in all aspects of life. This has made social integration among the communities of the people of South Sudan difficult which contributes to the escalation of conflicts among civil societies. Social deprivation is a “limited access to society’s resources due to poverty, discrimination, or other disadvantages” or lack of opportunity for social experiences.<sup>49</sup> When excessively exploring social aspects of community life, it may encompass cultural values. Social deprivation may also include cultural deprivation. Cultural deprivation is a “lack of opportunity to participate in the cultural offerings of the larger society due to factors such as economic deprivation, substandard living conditions, or discrimination. When stating larger society in this view, it means multiethnic, multicultural, multiracial and multi-religious society living in the same geographical location, sharing available resources under one rule of law and social values.

South Sudan being part of the world like other nations that have historical facts to become a nation, has cumulative experiences which resulted in social deprivation. In the pre-colonial and present period, Sudanese struggle to maintain their identity, sovereignty, and freedom. they experienced the discomfort of foreign invasions for slavery and exploitation of precious natural resources under the king of Egypt in the ancient period, religious impositions during the Islamic movement under Mahdiah, and political oppression during Anglo-Egyptian condominium (Collusion of British and Egyptian Government to rule Sudan). Political, economic, religious, and racial discrimination during the Islamic government after the independence of Sudan from the Condominium government. In the same way, South Sudanese struggle to liberate themselves of these discomforts. All of these contributed to the social deprivation of the societies of Sudanese and South Sudanese. These experiences have negatively shaped the attitudes of South Sudanese towards themselves, their resources, and

---

<sup>49</sup> APA Dictionary of psychology

their existence in the larger society. This reveals the fact that the current civil conflicts in South Sudan that have triggered undefined civil war have its root in these historical facts. Everybody is struggling to add value to his or her life, each ethnic group is struggling to find a defined identity in the socio-political structure and economics of the nation, and benefit from the national long struggle for identity, sovereignty, and freedom.

To break the cycle of social deprivation as a cause of conflicts in civil societies of South Sudan, policies have to be designed that may help in rehabilitating psychosocial tendency toward cultural boundaries which was created by cumulative imposition of foreign policies, local and national policies and should be human-centered to build social fabric and equity. Negative Stereotyping of ethnic groups to create hatred for other groups of people in the civil societies of South Sudan should be abolished. Christians cover 73.7 % of the total population of South Sudan.<sup>50</sup> The church in South Sudan should embark on strengthening Christian values such as love, Mercy, Compassion, forgiveness, reconciliation, and faithfulness. The value and rights of humanity have to be observed. Culture and traditions that are weakening and contributing to social deprivation should be transformed. There should be avenues for the civil population to access larger society and embrace a good culture of peaceful living for easy integration of civil societies in South Sudan. Myths that create mistrust and misunderstandings in the communities are to be discourage. I mentioned the word myths at this point because based on my own experience as South Sudanese who was born during the civil war and grew in time of civil war and is serving the Church as a priest and the minister of the gospel amidst conflicts, I experienced myth which happened to create negative thought about certain ethnic/tribal groups in the communities of South Sudanese. In 2003 during my placement for practicum, I chose to go to central Upper Nile region of South Sudan. When I was About to go, all people who heard that I was going were not happy. They were telling me that the ethnic group who are the inhabitants of that region are hostile and barbaric. What would happen to me the only one among them preaching against their gods and wrong doings. I told them it is good to die for the sake of the gospel of Salvation to them. Where my bones would be, they will testify the saving love of God to that communities. But then on our arrival, we were received with love, humility and honor. I was so humbled to see people who were negatively stereotyped in my mind could kneel before me and washed my feeds. So my mission was successful, people received the gospel and believe in Jesus and many were

---

<sup>50</sup> South Sudan Council of Churches & Government Bureau of Religious Affairs

saved. When I returned back to my home region, I told people that those people were not the ones who mistreat and kill. Therefore, the truth about other people has to be embraced by South Sudanese for communities' integration and peaceful coexistence to prevail.

### **2.2.2 Political Discrimination**

According to the finding from 174 respondents of this study, 161 respondents 93% agreed strongly that political discrimination is one of the causes of civil conflicts in South Sudan. 11 respondents 6% agreed and 2 respondents 1% were not sure whether political discrimination is one of the causes of civil conflicts in South Sudan or not. According to the findings of this study, political discrimination stands as one of the causes of civil conflicts in South Sudan. Political discrimination sometimes can be called political belief or activity discrimination. It is when someone discriminates against you by bullying you or treating you unfairly because of your political belief or activities. Politics in social concept are activities that relate to influencing the actions and policies of a government or getting and keeping power in a government or opinion that someone has about what should be done by government.<sup>51</sup> According to the respondents of the study, the political system of South Sudan is much influenced by groups or ethnic majority which diverted national focus from pursuing national agenda to ethnic agenda and individual interests and has weakened the rule of law and social justice. Hence, Human rights (rights of living, rights of ownership, freedom of expression) are not observed which provoked the civil society to disagree with the political system in the nation. Evidently, as soon as South Sudan got its independence from the Islamic government in Khartoum, civil societies and some political elites were conflicting with the main political system. Conflicting civil societies and political elites were discriminated against their actions and beliefs. Leaders are appointed into a position and uncertainly removed within short time, some are detained in house arrest, prisoned and assassinated.

South Sudan as a multi-political nation has to design a policy that protect political rights that is human centered to guide the execution of rule of law. Non-discrimination and equality are significant values to protect the rights of the citizens of South Sudan and they are paramount to the satisfaction of all people in the country. Exclusion, marginalization, and discrimination cannot be effectively addressed unless all people are provided with meaningful opportunities to exercise their rights to participate in political and public life and other related rights.

---

<sup>51</sup> Merriam-Webster Dictionary

Discriminatory restrictions on political and public participation rights serve to further marginalize and exclude different groups by depriving them of opportunities for challenging and resolving the difficulties they face.

### **2.2.3 Economic Deprivation**

In response of the respondents, out of 174 respondents, 153 respondents 88% agreed strongly, 16 respondents 9% agreed, that economic deprivation is one of the causes of civil conflicts in South Sudan. 2 respondents 1% disagreed and 3 respondents 2% were not sure whether economic deprivation is one of the causes of civil conflicts in South Sudan or not. According to the views of the respondents of the study, economic deprivation is one of the cause of civil conflicts in South Sudan. Economic means, concerned with the organization of the money, industry, and trade of a country, region, or society. Deprivation is lack or denial of something considered to be a necessity. Or a state of being kept from possessing, enjoying, or using something<sup>52</sup>. or a situation in which a person does not have things or conditions that are usually considered necessary for a pleasant life. Marx's (1887) stated in his theory of rebellion that, the greater the extent of economic exploitation, the more likely that working class experience discontent. The greater the discontent, the more likely that state policies will be violently challenged. In addition to this concept, Marx also relates in view of a cognitive component that workers must develop class consciousness and recognize their exploitation in order for rebellion to occur. He also stated in his theory that, crime is a response aimed at recapitalization; a reorganization of the distribution of resources in a more equitable manner (Hagen, 1994). This gives clear reason for connecting inequality to the political violence. Engels (1969) supplements this concept stating that lower class people are ill-treated in many spheres of their lives that they turn to believe that brutalization represents a solution to many of their problems.

The population in Southern Sudan, current Republic of South Sudan experience local, national and international economic deprivation in their life history. Economic policies designed by the Islamic government of the Sudan on local and international trade has deprived civil population in South Sudan of their economic viability. For example, export of local goods was restricted to license to the brokers in Khartoum which deprived the local farmers and traders to access reasonable price for their goods hence retardation of economic

---

<sup>52</sup> Merriam-Webster dictionary

development of the communities in the South. Since Southern Sudan's climatic condition and soil fertility is favorable for plantation and livestock farming, most of the agricultural produce and minerals for exports are from the South yet Southern population remained economically dependent and underdeveloped.

They were also deprived of becoming agents of production. Communities of the people of South Sudan are still peasant farmers though they have vast unused land for production because the mode of agriculture and trade was not improved to the current standard. Physical infrastructures such as roads, and airports to facilitate movement of goods and services are not improved or built. Financial policies and institutions are not regulated to the standard hence selling and buying of currencies on the streets of the towns of South Sudan by unauthorized persons are widespread. Misappropriation of public fund by individual elites in the government system for their self-interest deprived the country of its economic viability

Economic policies should be designed to regulate proper management of economy of the Country for the benefit of the communities.

#### **2.2.4 Psychological Deprivation**

According to the informants of this study, out of N=174, 133 respondents 76% agreed strongly, and 29 (17%) agreed that Psychological deprivation is one of the causes of civil conflicts in South Sudan. 12 respondents 7% disagreed. Psychological deprivation may also refer to socio-cultural deprivation. It is a lack of adequate opportunity for social and intellectual stimulation. APA Dictionary defines sociocultural deprivation as a verbal response occasioned by a preceding verbal stimulus illustrating chaining in the domain of verbal behavior<sup>53</sup>. The communities of South Sudanese have historical events such as intercommunal invasion to raid cattle, ending up in killings, and abduction of children that shaped their mindset negatively about themselves. There are negative stereotypes about each other that contributed to revenge that affects systems at local and national levels. The mindset of a human being regarding his/her surrounding is a cumulative experience that develops the attitude and behavior of individuals towards themselves in the society. The people of South Sudan like to narrate to their children traumatic historical events perpetrated by other societies or ethnic groups and introduce them as enemies which make the young generation to develop sense of insecure and embrace defensive mechanism which always

---

<sup>53</sup> APA Dictionary of Psychology

pave way for confrontations. Youths are mobilized to and sensitized how to confront enemies, defend their communities, and invade enemy's territory which has deprived the mindset of the communities of peaceful co-existence and building strong psycho-social tendencies. Some of the political, religious, and civil leaders were brought up in this way and This has been a contributing factor for civil conflicts in South Sudan.

The mind of people should be demobilized from the negative and destructive mindset that was caused by the conflicts and war in the country. Psycho-social rehabilitation programs should be established.

### **2.2.5 Possessions deprivation**

According to the finding of this study, out of N=174 respondents, 140 (81%) agreed strongly; 30, (17%) agreed, that deprivation of real estate is a contributing factor to civil conflicts in South Sudan. 4 (2%) disagree. Deprivation of possession is an act of mistreating or oppressing others due to their possessions, violating rights of ownership because of race, ethnicity, religion, gender, disability, family status, or national origin. The communities of South Sudan experience violation of rights of ownership of the real estate because there is massive rural-urban migration due to the demand for services like education, health, and security which are not accessible or not to the expectation of the communities in the rural area. this has led to high demand for land to resettle in urban areas. This is a contributing factor that brings land grabbing in the urban areas of South Sudan. Evidently, cases of land conflicts in courts of law of South Sudan are many. Communities whose land area is covered by towns are in high tension with urban dwellers, and institutions. Irregularity in dealing with real estate's issues are highly embraced by the systems, hence escalation of conflicts in the civil societies

more so, some South Sudanese are pastoral nomads who seek pasture and favorable climatic condition for their flock. According to a Food and Agriculture Administration (FAO) report, "South Sudan's livestock population is estimated at 12 million Cattle, 20 million sheep, and 25 million goats. Also according to the national Ministry of livestock and fishery industry, making it a world leader in terms of animal per capita" 28. August 2018. This indicates that the population of livestock in South Sudan is more than the population of human beings. These nomadic pastoral practices cause conflicts in civil societies due to the occupation of the land by the pastoral nomads. Consequently, Moru and Dinka ethnic violence in 2012-2013 in

western Equatoria State, continues ethnic violence in lake state, West and Northern Bar El Gazelle, Jongole, Eastern Equatoria, Central Equatoria, and Pibor. This contributes to the forceful migration of the population and a sense of insecurity.

Therefore, social deprivation, political discrimination, economic deprivation, psychological deprivation that cause the country to be in the state of conflict should be take care of by designing policies that regulate and protect the ownership and properties of the citizens, and institutions, socio-cultural life of the societies and the political will to enhance peace and stability towards prosperity. The rule of law must be observed uncompromisingly.

## CHAPTER THREE

### EFFECT OF CIVIL CONFLICTS ON THE DEVELOPMENT OF THE CHURCH IN THE EPISCOPAL DIOCESE OF YEI

#### 3.1 Introduction

This chapter presents the findings of the effect of civil conflicts on the development of the church, in the diocese of Yei. The research investigates how civil conflicts in South Sudan affect the development of the church. This objective is achieved by asking the Church leaders (Bishops, Priests, Youth leaders); Civil leaders, and politicians who are Christians of the Episcopal Church in the Diocese of Yei; Christians (Youth and mothers union members) as shown in Table 2 above. And the responses are presented in the frequency table and discussed as shown below

The researcher asked the respondents how the civil conflicts in South Sudan affected the development of the church. a) how it affects social development, b) economic development, c) spiritual growth/development.

#### 3.2 Effects of the conflict on the development of the Episcopal Church of Yei

**Table 3. Shows the frequency and percentage responses on the effect of civil conflicts on the development of the Episcopal Diocese of Yei**

Effect of civil Conflicts on the Dev't of the Church	A.S	%	A	%	D	%	N.S	%
Disunity	145	84%	22	13%	3	2%	2	1%
Economic downfall	153	88%	14	8%	7	4%	0	0
decline of spiritual growth	128	74%	32	18%	6	3%	8	5%
destruction of social infrastructures	139	82%	17	10%	9	5%	5	3%

*Source: field data*

The percentage distribution and frequency of the variables are as follows: out of 174 (100%) of the respondents, 145 (84%) agreed strongly, and 22 (13%) agreed that disunity in the church is one of the effects of civil conflicts. 3 (2%) disagreed, and 2 (1%) are not sure. On the economic downfall, 153 (88%) agreed strongly, 14 (8%) agreed, and 7 (4%) disagreed. On the decline of the spiritual growth, 128 (74%) agreed strongly, 32 (18%) agreed, 6 (3%) disagreed, and 8 (5%) were not sure. On the destruction of social infrastructures, 139 (82%) agreed strongly, 17 (10%) agreed, 9 (5%) disagreed, and 5 (3%) were not sure.

### 3.2.1 Disunity

According to the respondents N=174, 145 respondents 84% agreed strongly and 22 respondents 13% agreed that disunity in the church is one of the effect of civil conflicts on the development of the church in Yei. 3 respondents 2% disagreed and 1 was not sure whether disunity in the society is one of the effect of civil conflicts on the development of the church in Yei or not. According to the percentage distribution and frequency herein, it is confirmed that disunity among the Christian communities in the diocese of Yei is one of the effect of civil conflicts on the development of the Church. The study respondents revealed that people are divided according to their ethnic groups, hatred overtaken the heart of the people in the communities, tribalism and nepotism dominated the social systems

The Culture of the people of Yei was characterized by unity, hospitality, love, respect of humanity, self-reliance which was later much influenced by Christian principles. This has made them to live peacefully united though civil wars emerged one after another in South Sudan. These values attracted many ethnic groups from all parts of South Sudan and some foreign people to settle in Yei. Unfortunately, some of these ethnic groups have culture of violence, revenge, killing and domination over others. These cultures influenced Christian communities in Yei to imitate their way of life, attitude and behavior which lead to hatred, enmity and disunity. Enmity is termed to be a positive, active, and typically mutual hatred or ill will (Merriam Webster). In the context of this study I can term it as hostility, bitterness or antagonism individuals or groups are having in their inner feelings about one another as a result of provocation in violating someone's right or denial of rights. The current civil conflicts in South Sudan that triggered into violence has caused Christian communities in Yei to accuse themselves to the authority and faced persecutions and assassinations which created resentment and division.

Unity is a strong factor for social development. Social development is the prioritization of human needs in the society. It takes place on individual levels as well as broader societal levels intent to improve life for all<sup>54</sup> or it is about improving the well-being of every individual in the society so they can reach their full potential<sup>55</sup>. The diocese of Yei established institutions for social development such as education, health and associations to

---

<sup>54</sup> Worldview definition

<sup>55</sup> ww2.gnb department

build strong social fabric and meet social demands. But the civil conflicts emerged unpleasing disagreements in the minds of Christians not to embrace social development but living in uncertainty due to conflicting situations emerge by the national political and economic instability. The land allocated to the church in Yei for social, economic and spiritual development are invaded by the local communities due to civil influences. Christian communities are rivaling over estates which led to hatred and division.

Christian community is characterized by love, unity, fellowshiping together in sharing their possessions, compassion, praying in one spirit, but the influence of the civil conflicts has disrupted such character of harmonious existence of the church. For the church to reinstate its nature, it should allow the spirit of God to take over their lives and Christ Jesus rule as the Lord in the heart of every individual Christian so that their minds are directed by the Lord and the Holy Spirit. He is the only high priest who reconcile us back to God and reconcile the world to regain its original purpose. The Church has to embark on reconciling the broken communities and work on psychosocial rehabilitations for harmonious peaceful coexistence.

### **3.2.2 Economic downfall**

Among the respondents (N=174), 153 (88%) agreed strongly, 14 (8%) agreed that economic downfall in the diocese of Yei is the result of civil conflicts in South Sudan, given the reason that economic deprivation which is one of the cause of civil conflicts in South Sudan has also affected the Christian communities in Yei. Abandoning of the sides and facilities for economic activities such as agriculture, trading centers, roads, due to insecurity in the area has drastically affected Christians population which emerges extreme poverty. The rate of giving and donations by Christians have drastically dropped, confidence in the implementation of economic activities has facet away. Hence, downfall of the economy of the church. 7 (4%) disagreed.

James Chen (2021) defines economic downfall as “a breakdown of a national, regional, or territorial economy that typically follows a time of crisis and emphasized that Economic downfall occurs at the onset of a severe version of an economic contraction, depression, or recession and can last a number of years depending on the severity of circumstances.” (Investopedia.com). South Sudan’s political Crisis of 2013 which evolved into intense security setback has extremely contributed to the economic downfall of the entire population of the people of South Sudan including Christian communities in the diocese of Yei.

Facilities for economic development of the church in the diocese are left redundant, human resource who are the actors of economic activities vacated to exile and inaccessible villages for safety, the local currency has drastically lost its value, International trade for the accessibility of foreign commodities vanished, misappropriation of national resources and finances is at peak. The economics is deteriorating every single hour. This has robbed Christian's communities access-ability of human demands and lead to poverty in the Christian communities. Basing on the findings of this study, respondents identified poverty as problem emerged by civil conflicts and it is also the cause of civil conflicts in reverse. A gap between people's definite needs satisfaction and their expectation caused frustration and then strong logic of injustice and radical mood arose. However, poverty may not by itself trigger conflicts into violence but an overwhelming relative gratification, either due to economic crises, or increasing inequality in service delivery to satisfy human needs. Some strong conflicting groups among the population stated that inequality in service delivery and lack of freedom to exercise their potential for production in order to alleviate poverty is their strong hold of grievances. It is difficult to unify perspective of poverty because the definition of poverty defers from one locality to another, from individual viewpoint to another basing on the socio-economic and cultural views and experiences. One can say poverty is the absence of basic needs such as good food, clean water, medical service, education, etc., another one can say poverty is identified as deprivation in well-being. A.K. San (2004) pointed that, human needs vary between communities, families, and individuals in a way that different communities, families, individual needs differ basing on the availability of resources to achieve their capability. Therefore, in view of economic downfall in the context of this study, available resources that build the capability of the population in Yei are out of use. henceforth, the population in the area of this study lack freedom of movement due to insecurity, farms are out of bound due to hostile armed groups in the area who kill people in their farms and on the roads, people are always kidnap which affect free movement of the people who embark on the economic activities which contributed to the prevalence of poverty. High mortality rate because of poor and limited health facilities, Insufficient medicines and medical personnel, incaessible areas that hinders access to humanitarian services in Yei as well all parts of South Sduan.

Church's economic development depends on the peaceful environment that provides opportunities for accessing available resources to meet its demands. The church has to

advocate for peace in South Sudan so that they can access the abandoned resources and impact mindset of people toward economic development. The church must not only seek to serve people spiritually through conversion to faith, but it must also cater for their socio-economic development. The Church has to provide higher purpose to human life that surpasses self-interest, and provides mental peace amidst uncertainties and insecurity.

### **3.2.3 Spiritual Decline**

Amongst 174 respondents herein, 128 (74%) agreed strongly and 32 (18%) agreed that decline of the spiritual growth is one of the effect of civil conflicts in South Sudan. 6 (3%) disagreed, 8 (5%) are not sure whether decline of spiritual growth is an effect of civil conflicts or not. It is sometimes difficult to measure spiritual growth or decline but according to the responses of the respondents of the study, indicators mentioned below reveal the decline of spiritual growth in the churches in Yei. In the context of the study, we focus at the church as the communion of believers in Christ and look at the personal spiritual life amidst civil conflicts and how conflicts affect spiritual growth/development or progress of an individual Christian. A Christian is a member of the civil society because a society is made up of people from different religious groups, ethnicity, race, culture, political affiliations. Conflicts in the civil society has effect on the spiritual life of every individual Christian because conflicts always are characterized by hatred, division, violence, killings and destructions which are anti-Christian values. The respondents of this study, pointed out that there is much hypocrisy in the life of Christians because Christians pretend to follow spiritual principles of Christian life but inwardly they hate themselves to the extent of killing and division in families, communities and churches as the result of the influence of societal, and national conflicts. This affects personal encounter with God. People ask questions like, Christians amount to a bigger percentage of the population of South Sudan, but why are their attitudes, behaviors, and actions not in line with spiritual principles of Christian's faith and practice? This question asks for the review of the church in South Sudan and made clear that the value of the church is not determine by the numbers of Christians but by the spiritual growth/development and action for reformation. The influence of civil conflicts has deformed spiritual characters of the Christians. Evidently to prove this fact, it is listed clearly in St. Paul's epistle to Galatians, nine fruits of the Holy Spirit. (Love, Joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control) which we evaluate Christians' spiritual growth or decline and the characteristics of spirit led Christian community.

Examining Christian communities in South Sudan using these spiritual facts, then there is an indication of spiritual decline in particular in Yei and generally in South Sudan because of the influence of civil conflicts.

Though civil conflicts are at their peak, the church should establish strategies as preventive measures by strengthening principles of Christian faith and remain Christ-centered in all aspects of life and action by embracing Jesus's model amidst the world.

### **3.2.4 Destruction of social infrastructures**

The respondents of the study N=174. 139 (82%) agreed strongly, 17 (10%) agreed that destruction of social infrastructure is one of the effect of civil conflicts on the development of the Church. Social infrastructure is the set of organizational arrangements and investments in the society's systems, relationships, and structures that enable the people to create a more resilient, just, equitable, and sustainable community. These infrastructures includes social, economic, environmental and cultural assets.<sup>56</sup> Civil conflicts in South Sudan that broke into civil war destroyed social infrastructures such as church buildings, schools, trading centers, residential houses, cultural centers, bridges. More so destabilized social systems. For example, creation of many internal provinces and dioceses within the Episcopal province of South Sudan was from the concept of ethnic difference which is beneath political influence. As South Sudan is going through political discontentment and ethnic conflicts which emerged creation of 32 states, the ideology influenced the Episcopal Church South Sudan hence creation of 8 provinces within the Province and some dioceses were created without following canonical procedure and meeting the requirement. This has led the church into conflict in other internal province. The leadership of the Episcopal province of South Sudan was sued to civil courts of law, Bishops were deported and put on gun point, some Christians were assassinated. The Episcopal Church is existing in a conflicting state.<sup>57</sup>

Therefore, the church has to device mechanisms that engage civil societies and Christian communities to embrace harmonious life, embark on economic activities, concentrate on spiritual formation activities, establish and improve social infrastructure toward Church and community development.

---

<sup>56</sup> mcconnellfoundation.ca

<sup>57</sup> Province of the Episcopal Church of South Sudan under attack

## CHAPTER FOUR

### CHURCH'S STRATEGIES TO KEEP HER DEVELOPMENT AWAKE AMIDST CIVIL CONFLICTS IN SOUTH SUDAN

#### 4.1 Introduction

This chapter presents the findings of strategies the church has devised to keep her development awake amidst civil conflicts in the Episcopal Diocese of Yei. Church leaders, Christian civil leaders, Christian politicians, members of the mothers' union, youth leaders, and Christians who had been in Yei and experience the effect of the civil conflicts in South Sudan were asked about strategies the Episcopal Diocese of Yei devised to keep her developments awake amidst civil conflicts in South Sudan and they were also asked to add in there thought on what needs to be introduced by the church to keep her development. The findings are presented in the table below.

#### 4.2 Church's Strategies to keep her development amidst civil conflicts in South Sudan

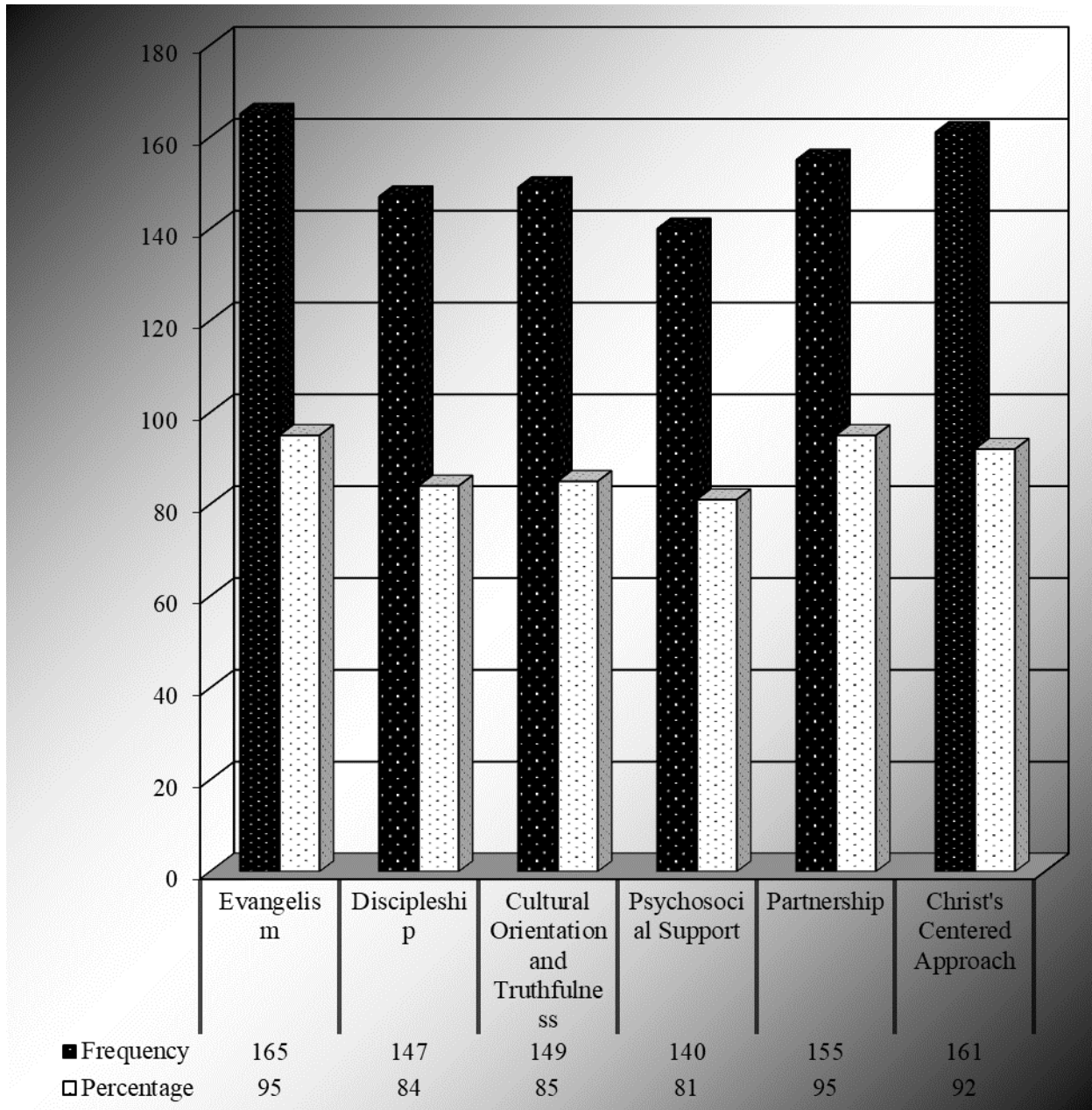
To get these findings, the researcher asked the respondents, how did the Episcopal Diocese of Yei maintain her development amidst conflicts?

**Table 4. Showing responses on how the Episcopal Diocese of Yei maintains her development amidst civil conflicts in South Sudan.**

<b>Ch. Strategies for Maintaining Her Dev't Amidst Civil Con.</b>	<b>A.S</b>	<b>%</b>	<b>A</b>	<b>%</b>	<b>D</b>	<b>%</b>	<b>N.S</b>	<b>%</b>
Evangelism	154	96%	11	4%	0	0	9	0
Discipleship	126	91%	21	9%	15	0	12	0
Cultural orientation and truthfulness	132	92%	17	5%	10	5%	15	1%
Psychosocial Support	115	77%	25	18%	20	3%	14	2%
Partnership	140	73%	15	16%	8	5%	11	6%

*Source. Field data*

**Figure 3: shows the extend of each strategy the church devices in keeping her development awake amidst civil conflicts in South Sudan.**



*Source: primary data*

According to the respondents of this study, out of the N=174 basing on the question asked how does the Episcopal Diocese of Yei maintains her development awake amidst civil conflicts in South Sudan? 165 respondents 95% responded that the Episcopal Diocese of Yei

embark on evangelizing the population during conflicting situation. 147 respondents 84% reiterated that this diocese concentrate on using the scriptures (God's word) teaching the reality of life and living as revealed by God in his words. 149 respondents 85% agreed that the diocese evaluated cultural tendency of the people and embark on the truthfulness in all people's attitude, behavior, and actions in relation to God's mission and will to the population. 140 respondents 81% pointed out that the Diocese of Yei embarked on psychosocial support in regard to socio-economic development. Partnership is one of the strategies pointed out by 155 respondents 95%. And 161 respondents 92% emphasized that Christ's mode of approach is one of the strategy that maintain the development of the Episcopal diocese of Yei amidst civil conflicts in South Sudan.

#### **4.2.1 Evangelism**

Among 174 respondents of this study, 165 (95%) agreed that the Episcopal diocese of Yei used evangelism as a means of keeping her development awake amidst civil conflicts in South Sudan. evangelism is an act of preaching the good news aiming at sharing the message of Jesus Christ publically or personal. The diocese mostly embarks on the practical evangelism. Practical evangelism herein means preaching the gospel to the suffering population and provide humanitarian services such as health service; the diocesan health program has provided to over 60,000 people including children, women (diocesan health program report to the Synod 2022). The displaced people in Yei town and rural areas took refuge at the diocesan headquarters for safety and security. The diocesan administration took the pastoral responsibility to meet their needs by mobilizing Food, clean water, shelter. And preaching the gospel practically to regain the hope and strengthen their faith amidst the pang of war. These build strong hold and trust on God and the works of the Church. During South Sudan's civil conflicts that triggered into violence, people were forcefully migrated from their places of origin leaving their social and economic activities which led into extreme lack of basic needs. Providence of humanitarian service and the words of hope was much needed. Therefore, the Episcopal diocese of Yei together with other church denominations in Yei embarked on administering holistic gospel which help in giving answer to difficult spiritual questions amidst suffering and pave way for spiritual stability in trusting God as the only hope in time of uncertainty due to devastative war of South Sudan. The good news about the saving work of Jesus Christ which involve God's grace on humanity, forgiveness and reconciliation between God and human being, human to human, restoration of mankind to

regain his/her spiritual and social value has made life to be meaningful though amidst waves of conflicts and wars. This has built more trust on the church and Christians became responsive on a call by the church on the spiritual, social, economic development initiatives. These had become basis of the growth of the church amidst waves of war in South Sudan. Church's radio stations were used extensively to preach hope and God's goodness amidst suffering. This has contributed positively in maintaining hope of Christians and keep them in fellowship and strong bond as body of Christ to faithfully maintain their principles.

The church is design by God through Jesus Christ to evangelize the communities in order to transform the mindset of the population spiritually, socially and economically. Christ's gospel is holistic. It has a component of spiritual, physical, psychological, and socio-economic transformation towards community development. It reveals clear purpose of God on the holistic development and human existence.

The church should continue to embark on the practical holistic evangelism to keep her development awake amidst civil conflicts. When Jesus came into the world, he found a broken conflicting societies but his model of evangelism has transform the societies by breaking religious, cultural, ethnic and political boundaries created by the world standards which led to disagreements and chaos. The ministry of the gospel was effective in the first century since the inception of the church until now though the world is engulfed by conflicts and violence. The strategies set by the church at different periods has kept the development of the Church awake amidst conflicts and violence.

#### **4.2.2 Discipleship**

Of 174 respondents of this study, 147 (84%) of them agreed that discipleship is one of the strategies devised by the Episcopal Diocese of Yei to keep her development awake amidst civil conflicts in South Sudan. The people of Yei being a Christian majority in the population embraced the authority of the word of God as basis of truth of human life in the society. Any new occurrence that emerged in the society is examined in the light of biblical truth before adopted for action. Discipleship is an act of imparting knowledge into human mind to correct, adjust, validate the truth about human life, creation, creatures, creator, and the ethics of living. Discipleship in Church's or Christian's perspective aiming at imparting into human's mind the biblical truth about life, creation and creatures, and the creator to transform human worldview in line with God's will to humanity and the world.

Conflicts emerge in the civil societies and nations because of differences in human's views about the world and living. Human being is seeking for proper identity and value on earth. These involved social value, economic value, religious value and political value. This has led human being to design policies to define themselves, governing them to cultivate sense of value in their lives. Policies designed in accordance with worldly standards sometimes contradicts biblical truth about human life and rights. For the church to keep her development amidst conflicting civil societies, it should teach biblical truths about life, God's purpose on human's life and godly standards of living in the society. Every individual has to view the society as God view it. Apostle Paul instructed the Christians in the Church of Rome, pleading to them that, "I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifice, holy and pleasing to God. This is your spiritual act of worship. Do not conform to the patterns of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what the will of God is, his good, pleasing and perfect will." (Rom. 12:1-2). In his statement, St. Paul captured the fact that, the patterns of the world have dishonored God's purpose for human existence and corrupted human's worldview which is in accordance with God's standards. He spoke of the mercy of God because though the world reject God's purpose for human existence and his ways, He still pave way for life restoration. They should present themselves in the way that is acceptable to God and not again to conform with the standards of this world, by renewing their mindset and they will know the will of God. The requirement for God to accept human being is holiness. Human being is completely defiled by the world standards. That is why undefeated lion (Corruption) is devouring the world without remedy. The will of God is that, he Created human being to worship and glorify him. This truth has to be communicated by the church into the minds and hearts of human being in order to keep its development (The development of God's kingdom) awake. The church in Yei has been the voice of truth during this error of conflicts and war.

#### **4.2.3 Cultural orientation and truthfulness**

Among 174 respondents of this study, 149 (85%) agreed that Cultural orientation and truthfulness is the mechanism used by the diocese of Yei to maintain her development amidst civil conflicts in South Sudan. culture is the way of life or manifestation of human intellectual achievements regarded collectively. This includes the customs, arts, and social institutions of a particular nation, and people (Dictionary Definition). cultural orientation is an inclination to think, feel or act in a culturally determined way. It defines the basis of differences among

cultures such as self-identity, interpersonal relationships, communication, and resolving conflict. (Seniorscouncil.net). The inhabitation of Yei is culturally diverse. The cultural values of the local communities of Yei are characterized by hospitality, love, hard work, harmony, and humility which were later much influenced by Christian values. This has made Yei to have a number of several tribal groups resettling in. In the due course of 2013 civil conflicts in South Sudan which were politically established and ethnically motivated, became multifaceted to handle. Yet the composition of the Christian communities of Yei has their origin from these ethnic groups which have diverse cultural values and political affiliations. This has been a challenge to manage the development of the Church amidst these civil conflicts but the Diocese has devised a truth-telling strategy surfacing the original cultural values of the local people and analyzing the negative influence that has encroached into their values which has corrupted the attitudes, behaviors, and characters of the local Christian communities in Yei.

Cultural orientation is important in maintaining the social, spiritual, and economic development of the community or the church because culture constitutes human behavior, attitude, and character surrounding his/her worldview. Sometimes conflicts emerge in civil societies because of cultural differences that lead to disagreements. The strength of the culture is always based on the social norms of the society. Having civil conflicts in the society, understanding one's culture and its strength pave the way to strategize development mechanism of social and spiritual institution like the church. Jesus is a typical example of an analyst who analyzes everything surrounding human life, nature and devised a mechanism to address social and spiritual issues.

To maintain the social, economic, and spiritual development of the church amidst civil conflicts, the church has embarked on cultural orientation speaks the truth encompassing culture and human life in line with the scriptures.

#### **4.2.4 Psycho-social support**

According to 140 respondents (81%) of this study out of 174 agreed that the Episcopal Diocese of Yei embraces psychosocial support as a strategy to maintain her development amidst South Sudan's civil conflicts. Psycho-social is the interrelation of social factors and individual thought and behavior (Oxford Dictionary). Or refers to the dynamic relationship between the psychological dimension of a person and the social dimension of a

person. Psycho-social support is a process of facilitating and strengthening resilience within individuals' families, and communities to recover from adapting to critical hardships with potentially damaging long-term impacts. It promotes the restoration of social cohesion and infrastructure (pscentre.org).

The communities of the people of South Sudan including the people of Yei lived in a situation where their mindset about each other is corrupted by the existing conflicts in the societies. Their perception of social development is negative as they have already segmented themselves along ethnic lines. In the context of this study, there are psychosocial factors that are considered by the respondents as contributing factors to social problems which affect individuals' social environment and have affected on their physical and mental health. Having general view of human being living in a conflicting situation, there are psychological risk that which changes human behavior. There are multiple risk behaviors such as drug abuse, aggressiveness which always triggers violence in society, self-esteem, hopelessness, and depressiveness. The Church in Yei strengthened counseling ministry in all parishes which helps in adjusting and supporting the mindset of the Christians toward positive change in socio-economic, spiritual development of the church.

#### **4.2.5 Partnership**

The finding of this study, out of 174 respondents, 155 (95%), agreed that the diocese of Yei used partnership in maintaining her development amidst South Sudan's civil conflicts. Partnership is the state of having shared interests or efforts in social, economic, spiritual, political etc. matters (Merriam-Webster). The Episcopal diocese of Yei was established amidst extreme civil war between the black Sudanese and the Arab/Islamic government. Basing on the facts in the diocesan history and the current existence and progress of the church, Christian have understood the power of partnership in maintaining development of the church amidst conflicting situations which sometime triggered into violence. The diocese has strong partnership with some dioceses in the provinces of Anglican communion, para-church organizations, the government, and civil societies in maintaining her development amidst South Sudan's civil conflicts. In this regard, the church is able to have social, economic, and spiritual services to the Christians' communities amidst conflicting situations. Because of this, they participate in the developmental activities of the church.

Therefore, the church used evangelism; discipleship, cultural orientation and truthfulness, psycho-social support, and partnership as means of maintaining her development amidst conflicting civil societies.

## **CHAPTER FIVE**

### **REMEDY TO THE PROBLEM**

#### **5.1 The Authority of the scripture**

God's words stands like a path that gives guidance and direction. It directs us where to go and where not. The church should stand on the truth of the word of God regarding human life and society and implement it in daily life affairs. The bible reveal to us God's character, will to humanity and his Church. Spiritual growth of the church to become more like Him is the center of His focus. Availability of all necessity in life so as to live in peace is what He want for people. So the Church should stand on the authority of the scripture to govern herself and the society in order to transform herself from the state of being underdeveloped.

#### **5.2 Advocacy**

The Church is God's mouthpiece to speak into the mind and hearts of every human being in order to do the will of God and live a life worthy of His acceptance. She has a role of advocate on earth. Where there is no peace it should advocate for peace, where there is division in the society, she should reconcile, where there is oppression she should advocate for liberty. Where there is corruption she should fight against it using the authority of the scripture.

#### **5.3 Economic Orientation**

The church shouldn't only concentrate on the spiritual growth but also orient herself on mechanism that leads to economic viability. Economic orientation measures that economic impact of factors that have the potential to affect the market based on their performance and productivity. For example resource identification, mobilization and embark on economic activities to strengthen her economic status which gear to her development. The Church is an implementer of God's mission here on earth, therefore, facilitation of her programs need economic viability.

#### **5.4 Establishment of Quality social development infrastructures**

There are social infrastructures for social development but the church should focus on the quality to transform social status of the population so as to improve their effectiveness in production industry to become contributors in development. The church in conflicting situation/war lacks quality performance in social services because the mind of the people are disoriented and access to resources for quality service are limited.

## **CHAPTER SIX**

### **THEOLOGICAL REFLECTIONS**

#### **6.1.0 Introduction**

This chapter explores theological reflections on the causes of civil conflicts, their effect on the development of the Church, and the strategies devised by the church to maintain its development amidst civil conflicts.

### **6.1.1 Divine origin of Conflicts**

In order to explore theological reflections on the causes of conflicts, I would like to pause three questions: How did the conflict originate? Who are the partisans in the origin of the Conflict? How did it enter and grounded in human life? In the theological reflection on these questions, we look at divine origin. In Christian perspective, all things originated from God but in the concept of conflicts, we may also ask, does God cause conflicts? Absolutely not. God created everything including human being to worship and glorify him. He set godly standard for godly life. Any creature or human being who does what is not glorify God is in rebellion with God. In this regard we want to look at the origin of sin. In Biblical term, Sin is rebellion, disobedience or breaking of law. In other words, we can term it as disagreement or conflict or “any failure to conform to the moral law of God in action, attitude, or nature” sin here is defined in relation to God and his moral law. but sin includes not only individual acts such as stealing or any misconduct but also attitudes that are contrary to the attitude of God (Wayne G. Systematic Theo 1994 pg. 490) human history presented in the scripture is primarily a history of man in a state of sin and rebellion against God and of God’s plan for redemption to reconcile human being back to himself. We still want to trace the origin of sin that will bring us to an understanding of the origin and cause of conflicts. When apostle Paul said, “. . . Just as sin came into the world through one man . . .” (Rom. 5:12). This drives our mind to ask question of origin that, where did sin originate from? In the account of creation, God created everything and he commented that “good” when He made man in His Own Image He said, “very good” where did sin or rebellion comes from? To reach at this understanding, we are to look at the origin of Satan or devil. Because the origin of sin was from the Satan/devil. In the account of creation Genesis 1 and 2, the origin of the devil is not revealed, Satan/devil was revealed in action in Genesis 3 which led human being into conflicts with God and its negative effect on human spiritual, social, and economic life. And in the rest of the account of the Bible the effect of sin on humanity and God’s strategies for redemption and salvation to reconcile humanity back to Himself which culminated in Christ Jesus was well recorded

Before the disobedience of Adam and Eve, sin was present in the angelic world with the fall of Satan and demons. But in the view of human race, the first sin was that of Adam and Eve in the garden of Eden (Gen. Ch. 3). About the origin of sin, apostle Peter wrote that “for if God did not spare angels when they sinned . . .” means sin originated from the angelic world. In the letter of Jude, it is written “. . . the angels who did not stay within their own position of

authority, but left their proper dwelling.” This means when angels sin against God, they left His presence. This is giving much understanding of the question where did sin originate from? Again, what led the angelic world to sin?

In Isaiah’s prophecies he said, “How you are fallen from heaven O Day Star, son of the dawn . . . you said to yourself, I will ascend to heaven above the stars of God; set my throne on high, sit on the mount of assembly in the far reaches of the north; ascend above the highest of the clouds and I will make myself like the Highest.” (Isa. 14:12-15).

This prophecy has revealed clearly what led the angelic realm to sin. We can see the spirit of pride which led to the interest of the highest divine position and domination of the divine kingdom. This is an ultimate rebellion against the one on the highest throne and subordination to the supremacy and sovereignty of the one on the highest throne. According to my analysis in regard to the context of this study, it is the origin of conflict in the divine realm, division of the kingdom; the kingdom of God, and the kingdom of darkness, violent acts which we can term the war in the heavenly realm. In the revelation of Jesus Christ to the apostle John, he saw the war in heaven between the angels of the LORD and Satan, the dragon and his angels were defeated and forced out of heaven. (Rev. 12:7). After this, heaven was declared a place of peace and joy but earth is place of conflicts, war/violence and all wicked act because of the influence of the devil.

The above reflection is to make clarity of the origin and how sin enter into the world because in the account of creation in Genesis 1,2 the origin of the devil and sin was not reveal. It was clear when the devil was already in action which led to the fall of mankind. This has given clear understanding to begin with the theological reflection on the causes of conflicts in the civil societies, nations.

### **6.1.2 CAUSES OF CONFLICTS IN CIVIL SOCIETY**

In theological reflection on the causes of civil conflict, the focus is on God, human being, and the environment in regard to emergence of conflict. It explores biblical reflection on social deprivation, political discrimination, economic deprivation, psychological deprivation, discrimination on possessions, gender sensitivity on cultural orientation.

### **6.1.3 Social deprivation**

In the beginning God created the universe and all things that exist both living and non-living, visible and invisible. He made man in his own image. Adam and Eve were the first human society instituted by God. They were both spiritual and physical. He instructed them to produce and fill the earth with human beings. The relationship between God and man was good, human being and human being was good, human being and the environment was good. God gave human being a responsibility to take care of the creation and work. This is a task of management. But then He gave them instructions to follow so that they could remain in worship and glorifying him, live in obedience to him (Gen. Ch. 1 and 2). Genesis Chapter 3, reveal much clear the origin of social and spiritual deprivation which caused conflict between God and man, man and woman, man and the environment. Its effect exists up to now which I will explore more in the following section.

The rebellious being (the devil) intended to deprive the first society of human being of their rights of living and security, peace and harmony, possession and authority. The devil was wise to use what God instructed them not to do by asking logical questions using the same words of God. “Did God really say you must not eat the fruit from any of the trees in the garden?” the devil asked. Though I will discuss more psychological deprivation in the coming section, but I would like to mention that, the devil at this point was logically dealing with the sense of human feeling, will, and thought so that man can doubt the goodness and authority of God as the only sovereign and supreme LORD. As it was defined earlier in this document that “social deprivation is the lack of opportunity for social experiences and resources, the divergence of man from God because of devil’s deception has deprived him of the peaceful environment bestow him by God, everlasting life, fellowship with God, accessibility of resource meant for his survival. Denial of man to access the tree of life is a complete deprivation that led to the emergence of conflict from that time up to now. The Enmity between human beings and the beast was declared by God, pain, and sorrow of a woman during giving birth and subjection to man’s authority was declared. The physical world underwent a change. Death and suffering were declared. This shows total deprivation of human beings

Because of this deprivation, human being lacks the necessity of life hence jealousy and conflicts arise. James in his pastoral letter to the persecuted Christians opened up chapter 4 by asking the question “what causes quarrel among you?” he pointed out that, human beings

want things but they cannot have them, so they quarrel and kill. They desire wealth but do not get them, so quarrels and fights arise among them (James 4:2). In the Christian communities of that time, there were political agitation and social confusion. There was bitter theological dispute sometimes in the churches. People were struggling for material ambition, and as such, they were involved in mutual conflicts. Christian nations go to war with one another. Spirit of sectarianism dominate. Christian from the same congregation divide. The origin of the conflict is in the desire of the evil heart which is deprived by the devil. In civil society, partiality is one of the causes of social deprivation. James reflects on favoritism by asking whether people have not made distinctions among themselves and become judges with evil thoughts (2:4).

#### **6.1.4 Political discrimination**

This subsection of the study explores theological reflection on political discrimination as cause of conflict. Politics are activities aiming at improving someone's status or increasing power within an institution (Dict. Definition). Human beings were made by God; body, mind, and spirit/soul. God place man in the garden of Eden and instructed him to take care and work. That was already an act of giving responsibility to man in order to do activities that can improve their life and add value to their human society (Gen 2:15). That was the origin of politics. The man was given authority over all creation that was empowering or giving manpower to practice politics. For example, God called and empowered Moses to let the Israelites be freed from a state of slavery to become free citizens. He executes all that God wanted him to do to improve the status of the people of Israel. Laws were given by God to govern the Israelite communities in the wilderness. Discrimination is the act of making unjustified distinctions between people based on their groups, and classes based on one's political affiliation. in historical theology, Jews and gentiles had political, social, and religious discrimination. The Bible mentioned Jews several times. This is because the Old Testament is mostly a history of how God interacted with the Jews people and through the Jews, the Messiah came into the world. Jews' community set standards for godly, social, and political life by enforcing social, spiritual, and political laws. By keeping these principles and laws, Jews communities had many social, religious, and political values that brought a big difference between Jews and gentiles which emerge many kinds of discrimination. Israelites experienced several kinds of discrimination when they were enslaved in Egypt. The LORD God heard their cry and assured them that, he would bring them out from under the burdens

of Egyptians, deliver them from slavery, and redeem them (Exod. 6:5,6). There is a correlation between the amount of power and the potential for discrimination toward others. Historical experiences reveal that the more power and position we have the more likely we are to discriminate against others. The children of Israel came to Egypt when Jacobs Son Joseph was in a high political position in Egypt which made Israelites get favor in the sight of the then Pharaoh and their population increased. Then the predecessor Egyptian Pharaoh raise a form of discrimination oppressing them and trying to reduce their population because of being foreigners.

In intertestamental and New Testament political history, several kinds of religious, political, and economic discriminations emerged between Jews and Roman authority, Barbarians, and Romans. During the regime of Antiochus Epiphanes, he subjected Jews to discrimination. After his defeat by the Romans in 189 BC, they exacted heavy financial tribute from Antiochus Epiphanes and he began to long for Jews' wealth. For him to acquire some of the lands, and strengthen himself against the Romans, he attempted to force Egypt into subjection and Hellenize the whole region. In 169 BC, he bullied the Jews and ransacked the temple treasury, looted Jerusalem, killed several hundreds of Jews, and demolished part of the walls of the city. He banned Sabbath, circumcision, temple sacrifices, and destroyed all the scrolls of the law which he found. He built an altar to the Greek god Zeus in the temple and sacrificed a pig there. He erected altars to Greek gods across the land and Jews were forced by armed soldiers to sacrifice to them. That extreme discrimination imposed on Jews escalated a rebellion and triggered violence in a way that, the signal for a Jews revolt was given by Mattathias a Jew. At Mode in on the Jerusalem to Jaffa road. He refused to comply with the order to sacrifice. He killed the fellow Jews who through fear had offered the sacrifice for him, and the Greek officials who were supervising the ritual.<sup>58</sup>

When Justinian came into power in 527 BC, he immediately persecuted the Jews and anti-Jewish legislation was renewed as soon as he assumed power. The penalty for Jewish contravenes was increased and compensation for stolen Jewish property was reduced. In the process of selecting the old Theodosia edicts that were to be included in the new code of Justinian, some provisions that had safeguarded the rights of the Jew and the status of

---

<sup>58</sup>Handbook of life in Bible's Times: Israel under Subjection Pg. 300.301

Judaism were omitted, and new rules discriminating against the Jews and stressing the inferior state of the Jews religion were added.<sup>59</sup>

In the early Church, there was racial discrimination that emerged in quarrels among the believers. The Greek-speaking believers complained about Hebrew-speaking believers that, their widows were being discriminated against in the daily distribution of food (Acts 6:1). Discrimination can also be in the church. Churches experience discrimination and disagreement because of structural, social, doctrinal, and economic issues which contribute to the rampant split of the church into denominations.

Apostle Peter in his recommendation to the leaders of the body of Christ (the Church) advised that “take care of the flock that God has entrusted to you. Watch over it willingly, not grudgingly, not for what you will get out of it, but because you are eager to serve God. Do not oppress the people assigned to your care, but lead them by your good example” (1 Pet. 5:2,3).

### **6.1.5 Economic deprivation**

We live in an overwhelming global village notorious for its inequality, injustice, and unfairness. It imposes a difficult culture of survival on the inhabitance. When viewing the bible in the light of human life and living as a deprived being. I always derive my critiques on the origin of the matter from the biblical account of creation and the fall of mankind and look through human history and contemporary times. Because when critiquing deprivation, human beings were deprived right away from the time they fall short of the glory of God. According to the Christian faith and biblical truth, God is the source of life and everything necessary for life and living. His absence from humanity means the absence of all that we need in life. In this regard, apostle John in his first epistle stated, “for the world offers only a craving for physical pleasure, a craving for everything we see, and pride in our achievements and possessions these are not from the father, but from the world.” (1 Jn. 2:16). God love humanity and gave freely everything necessary for their survival but evil thought which originated from the devil has developed greed in the world. King Solomon in his wisdom literature wrote that “whoever loves money has never enough, whoever loves wealth is never satisfied with their income” (Eccl. 5:10). In this regard, international and national economic policies were designed. Some of these policies are biased and oppressive which makes the

---

<sup>59</sup> European Judaism Volume 38 No. 2 Autumn 05 Pg. 127

rich countries become richer and the poor ones remain poor. The poor individual remains poor and the rich ones become richer at the expense of others. More especially the undeveloped countries that may have resources but are not benefiting from their resource. Direct and Indirect exploitations are vigorously practiced in our contemporary world. corruption has become the order of our time at all levels and systems. Jesus Christ alerts people to be on guard against every kind of greed because life is not measured by how much you own (Lk. 12:15). Solomon also instructed his audience that “whoever oppresses the poor contempt for their make, but whoever is kind to the needy honors God” (Prov. 14:31). The greedy bring ruin to their households, but the one who hates bribes will live. Living among the greedy community emerges a sense of being insecure and mistrust. People tend to live with a defensive mechanism which lead to conflicts.

#### **6.1.6 Psychological deprivation**

Human psychology is a driver of human life. Human character, behavior, and attitude are built on it. God made mankind body and spirit. The human spirit is a psychological and emotional being of a person. Psychological deprivation began when the devil paused logical question to Eve which diverted her will from being obedient to God’s instructions. “Did God really tell you not to eat fruit from any tree in the garden?” the devil asked. The woman saw how beautiful the tree was and how good its fruits would be to eat, and how wonderful to become wise (Gen 3:1,6). She ended up disobeying God. Appearance, taste, knowledge, and wisdom add value to something in life hence our mind is always diverted from the truth when we are seeking to add value to our lives in our own ways using worldly principles and set aside God’s directives. God made mankind to obey, worship, and glorify him but the devil’s intervention to confuse mankind caused conflict/rebellion between man and God which led to the loss of mankind from the source of wisdom and life. A deprived mind does not have a sense of direction and meaning in life.

Apostle Paul urged the Christians to offer themselves holy and acceptable to God. This is an act of true worship. They should not conform to the standards of this crafty world but be transformed inwardly by a total change of their mind (Rom. 12:1,2). Our current mindset, attitudes, character, and behavior are an outcome of religious, cultural, political, and environmental influence over a period of time since our childhood. Some of these influences deprived our psychology of the fact that human being is social beings who need to protect, and support each other and live in love, harmony, and peace with each other. Because of

these, the world notoriously exists in a state of conflicts and wars. The will of God in human life is not understood. If all people can view human life in the view of God's love and mercy, then the world can peacefully co-exist. Paul also urges Christians to cast down imaginations, and every high thing that exalted itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ (2 Cor. 10:5)

### **6.1.7 Possession Deprivation**

This section explores God's views on possession deprivation as revealed in the Bible. From a theological viewpoint, when thinking of possessions, in the beginning, the universe was formless and empty God put everything in order using his words "let there be and it was". The Psalmist quoted God's word "Every beast of the forest is mine, and the cattle on a thousand hills. I know all the birds of the maintains, and the wild beast of the field are mine" (Ps. 50:10-12). God provides us with his belonging because he made them for our survival and his glory (Phil. 4:19). Apostle Paul stated that, those who wanted to get rich fall into temptation and are caught in the trap of many foolishness and harmful desires, which pull them down to ruin and destruction (1 Tim. 6:9). Because the carnal mind is enmity against God, it is not subject to the law of God, nor indeed can be (Rom. 8:7). Jesus said, "be mindful and aware of covetousness, for one's life does not consist in the abundance of the things he possesses (Lk. 12:15). Greedy always leads to corruption. Some people in power sometimes deprived citizens of their possession because they are powerless to defend their properties. For instance, in the account of King Ahab who had all things as a king but could still take away the land owned by a peasant citizen Naboth assassinated him (1 Kings 21:1-29). In our contemporary time, land grabbing has become a major source of conflicts in local communities, and the extension of boundaries escalates international disputes and massive destruction of possessions and human life.

I would like the readers to understand that possession deprivation in a theological viewpoint may reflect against God and humanity. To bring forth the clarity of this view, we may ask questions such as who is the creator of all beings visible and invisible? Why did the creator opt to create them, who is the owner of the created beings? In what ways does human society deprive the created possessions of a creator? Though these questions may drive into bigger concept which may bring out environmental degradation, social deprivation, economic deprivation, and human right violation, I would like you to understand that possession deprivation is cross cutting in all areas of life. God created everything living and non-living

and he put human to be in charge in managing and taking care of his possessions (Gen 1-2:15). But in turn human being misuse God's possessions meant for glorifying and worshipping him to glorifying and worshipping the ruler of the kingdom of darkness or using God's possessions to glorify him/herself. This is what it meant by depriving God of his possessions (Mal. 3:8,13,14,17-18). Possession deprivation against humanity means dispossession of creatures meant for human life or denial of the human right of accessing necessities of life by the systems, policies, culture and tradition, and traditions

## **6.2 EFFECT OF CIVIL CONFLICT ON THE DEVELOPMENT OF THE CHURCH**

The world ever exists in a state of conflict since the Old Testament time as recorded in the Bible and Jesus' birth, his ministry and the inception of the church, and the ministry of the gospel was amidst conflicting societies. These conflicts have negative effect on the development of the Church up to now. Therefore, this section explores theological emphasis on the effect of the civil conflicts on the social, economic, and spiritual development of the church.

### **6.2.1 Social development of the Church.**

The church is part of the civil society and the origin of the members of the church is from the existing ethnic groups, political parties, and traditional religious groups. They were called and redeemed by Christ Jesus and become a community of people who live by the principles of the word of God and are directed by the Holy Spirit as the body of Christ. Social development is a process of improving the wellbeing of the members of the society in order to reach their potential. In this regard, the church is expected not remain underdeveloped but attain into maturity (Heb. 6:1) through the word of God (2 Tim 3:16,17). The rise of civil conflicts has a direct or indirect effect on the social development of the church. Civil Conflicts play a bigger role in the gospel narratives of the ministry of Jesus. The four canonical gospels clarify the ministry of Jesus in a time of extreme and overwhelming conflict, ending in his death on the cross. Jesus was involved in conflicts with the religious leaders of his people the Jews because he opposes and correct some of their religious traditions (Mt. 5:21-48; Mk. 7:1-23). This made it clear that conflict is not a secondary component in Jesus' ministry. The birth of Jesus raised conflicts in Herod's mind about his position as king.

In a radical traditional society of Jews in Jesus' time, organized economic exploitation and violation of the traditional and religious rights drive the emergence of critical racial and cultural aggression, which led to serious tensions among the people and forced them to live in a state of division and strong boundary.

Peter hesitate to enter the home of a Gentile (Acts. 10:27-29). Some Jews could not have contact with Gentiles to avoid impurity because it is a taboo. Peter knew he was going to be served food and stay together. Having the ideology built on Jewish religious and traditional values, he had a difficult thought which made him want to abstain from entering gentiles' homes. In Jerusalem where temple worship was a daily experience, those norms were observed. In the writings of Josephus, he stated, that "the Jewish did not come into contact with other people because of their separateness." (Antiq 13:245-247). This religious ideology has affected social development of the church because up to the time of the early church Jews tradition had the challenge to accept the equal right of Gentiles as the body of Christ. They sometimes impose Jews religious tradition as the means of salvation (Acts 15:1,2). Jesus and the apostles including Paul faced difficult moments with Jews community because of their religious principles. There are so Some religious, cultural, and political practices that affect social life of the church and they always raise conflicts/disagreements in the Church. Apostle Paul was struggling with the Corinthian Church because of divisions in the Church due to doctrinal issues (1 Cor. 3:1-9). There is unwanted behavior, actions, and attitudes that are not in line with the principles of the Christian faith which arise as the result of community influence and they emerge disagreements and divisions.

### **6.2.2 Disunity**

The church is one body of Christ, having one spirit, called into one hope; one Lord, one faith, one baptism, one God and Father of all and founded on the love of God (Eph. 4:1-6). Having these truths about the church, why are there many Christian denominations and yet the same body of Christ? Though the church is one body of Christ, there are some factors that led the church into schism or disunity of which influence of civil conflicts is one of the factor. I would like to bring the attention of the readers to understand the theological fact on the origin of such phenomena.

In the beginning everything on earth and in heaven were one, under one ruler (God) who is one and only to be worship and glorified. The claim of the archangel the highest position of authority over the LORD of host, the sovereign, and supreme of all in the heavenly realms led

to the origin of conflict that emerged schism, rebellion, confrontations, violence, oppositions. The influence of the rebellious being (the archangel) resulted into two conflicting kingdoms, and rulers. This phenomenon entered the world (Gen 3). Its continuation was and is experienced both in old and new testament times. Though the foundation of the church is divine but it was meant to fight and accomplish the purpose of God over this originated conflict (Gen 3:15), the restoration, and salvation of humanity (Lk. 2:11, 13, 14. John 3:16). The church was established by Christ Jesus amidst conflicting and divided societies and it struggled to survive and grow in such situation. The influence of these conflicting societies affect the spiritual, social, economic development of the church. These can be seen clearly in the history of the church from its inception at the Pentecost to the reformation and from the reformation to the present. The division of the church has become uncontrollable. Theological arguments by the scholars which lead to the creation of church doctrine and establishment of many church denominations are high rocketing. Yet the Lord of the Church Jesus Christ asked God the father for the church to be one as they are one triune God and brought into complete unity (Jn. 17:21-23). The criticisms of church denominations among themselves because of tradition and some theological stand has led Christians into confusions. The world of ethnic, religious, political, and economic differences has more so impacted division in the universal body of Christ (the church).

### **6.2.3 Economic development of the Church**

Theological reflection Based on the effect of civil conflicts on the economic development of the church, I would like to bring the understanding of the reader to economic development as an outcome of production, distribution of services, and use of income, wealth, and commodities. How disruption of these factors due to civil conflicts affects the economic development of the church.

Developing the critique from the creation of the universe and all that was in it, and institution of human society and the beginning of human's responsibility to work, and manage the creatures and benefit from them (Gen. 2:15, 18,21). Let me explore biblical reflections on the matter.

The church is part of the society that participates in the economic development of the society and is a beneficiary. Henceforth, any civil conflicts that arise in the community of which the church is part, affect the development of the church directly or indirectly. When conflict between God and humanity was escalated by the devil, the fall of man from the presence of

God affected production because the vegetation and the land were pronounced to be harmful to mankind, work require much effort, and access to the source of life was blocked (Gen. 3:17-24). The economic development of the church depends on the viability of the economic status of Christians. Each member of the church contributes positively to the economics of the church. Any civil conflicts arise that affect and prevent the production effect of Christians and participation in service delivery lead to the decline of the economic development of the church. Isaiah prophesied that the LORD will take away from Jerusalem and Judah everything they depend on because their ways and actions were contrary to His will (Isaiah 3:1-8). Corruption, oppression, and rebellion of the people in the country lead to the economic downfall of the communities and institutions of which the church is one of them (Prov. 22:16). In his wisdom, King Solomon state that, “a good man leaves an inheritance to his children’s children, but the wealth of the sinner is stored up for the righteous” (Prov. 13:22). From this truth, Africa is a continent of great abundance but its economy depends on the western world. its countries suffer and subjected to acclaims of financial loans from the developed countries. Its church depends mostly on Christian donations from the western church. The point in question is, how can a continent of great wealth been subjected to poverty and dependent.

#### **6.2.4 Spiritual decline**

Spiritual development from the Christian perspective is an inner process of transformation to become more like Jesus Christ towards glorification. Spiritual development cannot be measured but some of the indicators in a Christian’s life show spiritual development as Apostle Paul stated that “the fruits of the Holy Spirit are joy, peace, patience, kindness, faithfulness, goodness, gentleness, self-control.” (Gal. 5:22-23). In a situation where communities fall into overwhelming conflicts that sometimes triggered violence such as war, and lives are much affected and the church experience spiritual decline. In such situations, Christians raise spiritual questions about the ability of God to control situations. This may drive them to bring forth actions, characters, behaviors, and attitudes that are contrary to the principles of the Christian faith and affect their spiritual development. This is always examined using biblical standards of Christians’ life. This can be seen in Christian nations who are involved in civil war. They always lack the fruits of the Holy Spirit mentioned by Apostle Paul. All sorts of harmful actions and behavior come out and cause suffering to the people. Christians sometimes live hypocritical life which develops a lack of trust and

truthfulness in the Christian communities. Yet suffering cannot be a Christian's stumbling block in spiritual development but because of human weakness and limitations, spiritual growth in Christian communities is sometimes badly affected when conflicts are triggered into violence such as civil war.

What deprived human being from spiritual uprightness is a result of divine conflict between God and the devil. Human being became victim of divine rivalry hence losing access to the source of life (God). All things spiritual in human life diminished.

### **6.2.5 Destruction of social infrastructure**

As defined earlier in this document that "social infrastructure is the set of organizational arrangements and relationships, and structures that enable the people to create a more resilient, just, equitable, and sustainable community." In theological viewpoint, God's action in creation (Gen. Ch. 1 and 2), organization of all created beings visible and invisible, setting interdependent mechanism which portray relationship of created beings enabling their equal value and existence and sustainability including mankind has revealed complete social infrastructure. The emergence of conflicts in heavenly realms (divine conflicts) which entered humankind and disrupted human society and created beings that emerge ongoing conflicts, injustice, partiality in the world can be termed as the destruction of social infrastructure which was created by God at the beginning (Gen. 1:1-27).

Based on the theological understanding of destruction of social infrastructure herein, let me explore some biblical examples of this concept.

God in his love and grace resort reconstructing the destructed social infrastructure in the world by sending his only begotten Son Jesus Christ. Jesus acclaimed, "the spirit of the LORD is upon me, for he has anointed me to bring good news to the poor, to proclaim freedom for the captive and recovery of the sight for the blind. To release the oppressed, and to proclaim the year of LORD favor" (Luke 4:18-19). This has revealed clearly God's mission in the destructed social systems in human society and give life to humanity (Jn. 3:16,17). Jesus was sent to the world to save the world.

God called and commission his chosen men the prophets to proclaim justice, hope and restoration of social infrastructure. The LORD God said to Jeremiah, "I appoint you to stand up against nations and kingdoms. Some you must uproot and tear down, destroy and overthrow. Others you must build up and plant" (Jer. 1:10). This call for reformation was

during the time of many unruly act and behavior of the systems and people of Judah which was socially destructive. These social destructions characterized by oppression, injustice and partiality, deprivations, discriminations in the civil societies. God revealed a message of hope that in last days Jerusalem will be exalted, people will come to learn from God ways and walk in his ways. The LORD will mediate between nations and settle international disputes. They will lay down war apparatuses and there will neither be war in the nations nor trainings for war (Isa. 2:1-4).

### **6.3 STRATEGIES DEvised BY THE CHURCH TO MAINTAIN HER DEVELOPMENT AMIDST CIVIL CONFLICTS**

In the theological reflection on the strategies devised by the church to maintain her development awake amidst civil conflicts, this section looks at the biblical reflection on evangelism, discipleship, psychosocial support, cultural orientation and truthfulness, and partnership as strategies for maintaining the development of the church amidst civil conflicts.

#### **6.3.1 Evangelism**

In most cases evangelism is defined as an act of Preaching, sharing the good news about Jesus Christ (savior). The good news is that while mankind is dead because of sin God sent his only begotten son Jesus Christ that whoever believes in him shall not perish but have life everlasting (Jn. 3:16). Jesus introduced himself as the way, the truth, and the life. He is the only means by which humanity can approach God (Jn. 14:6). Church's foundation is built on the fact that God loves the world for he came down to save humanity and restore the hope of life. As mankind lives in a state of spiritual, social, economic, and political conflicts. The message of salvation is the hope of the broken population. Jesus assured the people that the prophecies of Isaiah was fulfilled by saying "the spirit of the LORD is up on me, because he has chosen me to bring good news to the poor, he has sent me to proclaim liberty to the captives, and recovery of sight to the blind, to free the oppressed" (Lk. 4:18). This is a good news that restore hope for the disadvantaged on earth. This made the affected population trusting on the church because it is acting based on the principles set by Jesus Christ. Therefore, the church mostly uses practical evangelism during civil conflicts mobilizing the vulnerable population to participate in the development of the church. Experiences prove it that the church find her rapid development during conflicts and wars that affect lives. evangelism mostly contribute positively on spiritual development of the church.

### **6.3.2 Discipleship**

In the strategy to maintain the development of the church awake amidst conflicting civil society, discipleship is one of the strategy that transform the mindset of the society. Discipleship is a process of deliberate decisions heading towards maturity in a person's relationship with Christ Jesus in order to become like him in attitudes, character, focus, and behavior. It is a lifelong process. A systematic and cumulative way of make someone a learner to be conformed to or transformed into the image, the stature and full personality of the Lord Jesus Christ. It is a means of achieving God's eternal purpose (Eph. 4:13-15).

When Christ Jesus entered into the conflicting world the first strategy to begin with in order to achieve God's mission to establish the kingdom of heaven on earth was to call and choose people to be his disciples and strategically disciple them to become agents of transformation of the mindset of the broken world and develop God's kingdom on earth (Mk. 1:16-20). The mindset of the people was distorted by the deceptive ways of the devil and the standards of the world which escalates conflicts in the world. the word of God is the final authority worth for teaching, reproof, correction, training in righteousness (2 Tim. 3:16).

In the development strategy, resource mobilization is a major factor. Mobilization of human conscience towards behavioral and attitude change is an important factor in maintaining the development of the church. Conflicts and wars affect human attitude and behavior negatively. God gave laws to be followed in order to maintain spiritual and moral standard in the community of his people to keep them doing His will. The Bible is holistically constituted in all aspect of human development. Therefore, using it to teach the people brings their mind to participate in the development of the church and the community. Discipleship is significant for the growth and development of the Church of Christ. In the great commission Jesus calls all his followers to make disciples and teach to obey his instructions (Matt. 28:19,20). The entire New Testament apostles reflect on this call to make disciples. As the secular worldview moves societies including the church away from the truth of the word of God, it is important that believers obey Christ's command to make disciples for the transformation and the development of the church.

### **6.3.3 Cultural orientation and truthfulness**

The culture of the people in a particular area matters a lot when comes to the maintenance of the development. The biblical truth about human culture contribute much in maintaining the development of institutions whether religious, economic or social institution including the

church. God called Abram and promises to increase his generation, bless him, give him possession, and gave instructions that in turn became Jewish and Jews culture and traditions (Gen. Ch. 12, 15, 17). Because of this covenant and promises Abraham and his generation kept and followed, they became a strong human race who developed into a great nation with high dignity, reputation and moral standards. Though they experienced difficult moments of civil conflicts in Egypt and the surrounding nations in the promised land, they remained a strong and developing nation because they kept orienting themselves with the culture and tradition that God gave their forefathers. Therefore, cultural orientation and trustfulness amidst civil conflicts keep the development of the church awake because the mindset of the people remain in focus of their mission.

Jesus Christ used cultural orientation and truthfulness to let the kingdom of God and the salvation of humanity been understood and accepted by the so called outcast Samaritans (Jn. 4:4-26). Jesus' meeting with Samaritan woman at the well is just the kind of situation that has led to many conflicts in Africa. Tension between different ethnic groups and nations have caused hatred and wars. Culture is a strong bond of the society and also a strong divider of the society. For example, the church who is a community of people from the diverse cultural origin yet a one body with one faith, one hope and destiny is experiencing hard time because of cultural and traditional influences. Jesus' meeting with the Samaritan woman made a strong cultural, religious and traditional break through that had paved way for the truth of human salvation, true worship, expansion of the good news, and identification of Jesus as the promised Messiah by the Samaritans hence realization of spiritual transformation and establishment of God's kingdom.

Humanly, Jesus was of the tribe of Jews and the woman was of the tribe of Samaritans. They worshipped in separate holy places and there was misunderstanding of where the holy space for worship was and differences in gender which was abominable for opposite sex to meet at that particular hour in the isolation according to the cultural values of those communities. Another difference was social position. The saint and prostitute meet and converse asking for the exchange of drinks was unacceptable by the culture and tradition of contemporary people. Jesus did not allow those differences to build walls as obstacles for the salvation of the humanity, expansion of the gospel and the kingdom of God.

The current church is existing among cultural, social, political, economic, and religious differences. It should orient itself of the truth of life. In Jesus' priestly prayer for the disciples

he said, “make them holy by your truth; teach them your word which is truth. Just as you sent me into the world, I am sending them into the world. I gave myself as a holy sacrifice for them so they can be made holy by your truth” (Jn. 17:17-19. NLT)

#### **6.3.4 Psychosocial Support**

In views of strategies to keep the development of the church awake amidst civil conflicts. I would focus on human psychology (mindset) as a social being that is affected by the conflicts and the theological reflection on how it is modeled into agent of development.

Conflicts always distort the strategic thinking of human being and cripples the progress of any set strategy to achieve the set goal or vision of an institution. To bring the understanding of this factor clear, I would base on biblical examples. When there was conflicts in the Corinthian’s church because of doctrinal issues where the Jews Christians and elders were imposing some of the elements of Judaism on the Christians which were contrary from the principles of their faith, and emerge conflicts and division among them. Apostle Paul had to address by writing to them a letter to put clear the understanding of the principles of Christian’s faith and doctrine. And he instructed the people to work for the unity of the church by building each other up (1 Cor. 1:10-4:21, specifically in Ch. 3:10-16, 14:12). In verse 10 Paul appealed to the Christians that, all of them must agree that there should not be divisions among themselves, but that they should be united in the same mind and the same judgement. Christians should build up the church and be sensitive to those with fragile faith (1 Cor. 8:1-3). He also appealed to the Christians in Rome not to conform with the pattern of this world (the world of darkness) but be transformed by the renewal of their mind. By doing so they may understand the perfect will of God. What is good and acceptable to Him. What keep the mind of the Christians united and focus to fulfil the desired mission of God and the purpose of the existence of the church is always supported and encouraged.

The church exists in the global village where influence and information is spread faster. The customs and values of this corrupt world are shaped by those who have power and influence. The opinion leaders do not necessarily care about God’s will. Although the values and sometime the products they promote are attractive, they are often harmful to our relationship with God. Minds deprived of culture, politics, and religions which are contrary from

### **6.3.5 Partnership**

In regard to partnership in maintaining church development amidst civil conflicts, the theological view point is clear as recorded in the bible about the power of partnership in development. I would like to build this critique on the word “come let us” in the bible. As reflected through the bible is a phrase that reveals the strength of partnership in development. In the account of creation God was using a word but when come to human being He said, “let us” make man in our own image (Gen. 1:26). The people at the tower of Babel’s project in their plan said, “come let us” build ourselves a city with a tower that reaches to the heaven (Gen. 11:4). God said, “come let us” go down to confuse their language so that they will not understand each other (Gen. 11:7). After God’s instruction to him, Jacob said to his household that “come let us” go up to Bethel, where I will build an altar to God (Gen 35:3). Formerly in Israel if a man went to inquire from the prophet of the LORD, he would say, “come let us” go to the seer (1 Sam. 9:9). About the kingship, Samuel said to the people of Israel that “come let us” go to Gilgal to confirm the kingship (1 Sam 11:14). In his call for the rebuilding of the wall Nehemiah said to the people “come let us” rebuild the walls of Jerusalem and we will no longer be in disgrace (Neh. 2:17). These few scriptures among many in the entire bible reflecting on partnership and the power of partnership in emerging great development. Some partnership is established on positive motive and others are on negative motives. But the concept here is focusing on partnership as a strategy for maintaining the development of the church amidst conflicting civil society.

Jesus’ model of partnership with the father during his earthly ministry is a perfect example that could bring clearly the concept of the critique because humanity had been in conflict with God because of the diversion of the purpose of which mankind was created, mankind was in conflict with themselves, and also with the creatures. God the Father, God the Son, and God the Holy Spirit constituted a mechanism of intervention to restore this broken relationship and build up a kingdom that is under one ruler (God). This can be understood clearly in Jesus’ prayers for himself, his disciples, and all the believers as recorded by Apostle John (Jn. Ch. 17). And also the unity of the apostles during the persecution of the church had shown the strength of partnership in the ministry of the gospel that had contributed to the growth of the early church amidst horrible persecution (Acts 2:42-47; Ch. 4, 8:1-5; 13:1-3). In this account of the acts of apostles and Jesus’ ministry on earth in the partnership of the holy trinity, it is clearly understood that partnership is a major strategy to maintain the development of the church amidst civil conflicts.

## CHAPTER SEVEN

### SUMMARY, CONCLUSION, RECOMMENDATIONS AREAS FOR FURTHER RESEARCH

#### 7.1.0 Introduction

This chapter is giving a summary of the finding of the research as reflected in the objectives of the study, the idea brought forth and the limitation of the study, Conclusion, recommendation, and areas for further research.

#### 7.1.1 Summary

Therefore, causes of civil conflicts in South Sudan are; social deprivation, political discrimination, economic deprivation, psychological deprivation that led civil societies in the country to be in a state of conflicts which affect the development of Church because these factors influenced Christians' communities which caused division and hatred, economic status of Christians and the Church as an institution are drastically affected resulting into extreme poverty, spiritual life of Christians are affected, social infrastructures were destroyed.

However, the Church embraced evangelism, discipleship, cultural orientation and truthfulness, psycho-social support, and partnership as mechanisms for maintaining her development amidst conflicting civil societies. These mechanisms engaged civil societies and Christian communities to embrace harmonious life, embark on economic activities, concentrate on spiritual formation activities, establish and improve social infrastructure toward Church and community development.

This study reveal the origin of conflict how Archangel tried to claim the highest position of the divine majesty but because the sovereign Lord, God almighty cannot be subjected under any creature, for He created the universe, visible and invisible to worship and glorify HIM only. The claim of the archangel emerge disagreements, conflicts, rebellion, which triggered rebellion, violence, and war in heavenly realm, displacement of the rebellious angelic beings (Isa. 14:12-15). The devil/Lucifer influenced human being to disobey God and became rebellious which strived into separation between the God the Creator and the Creatures including mankind, absence of peace and spiritual life was realized. Followed by the outcome of rebellion to God which is death, destruction, wars, division, etc. However, God in his love set strategy for the salvation of humanity through our Lord Jesus Christ.

Through him there is reconciliation and forgiveness, justification from sin and life eternal, restoration and redemption and new heavens and new earth to come.

### **7.1.2 Conclusion**

The Episcopal diocese of Yei is one of the dioceses of the Episcopal Church of South Sudan in the Anglican communion established amidst civil conflicts and war in South Sudan. these civil conflicts and war has effect on the development of the church. The social deprivation, political discrimination, economic deprivation, discrimination on possession, and hidden motive to dominate are the contributing factors to these civil conflicts/wars in South Sudan as stated by the respondents of this study.

In regard to social deprivation, society provides a sense of stability and socially deprived people fail to fit within the social structure which has made social integration of the communities of the people of South Sudan very difficult. Practices of political discrimination have become a core challenge in the systems of South Sudan, yet the country is a multiparty nation. The people of South Sudan were and are politically discriminated. The political system of the country is much influenced by the groups of the ethnic majority which diverted the national agenda based on ethnic/tribal agenda and individual interests. this has weakened the rule of law and social justice. The people of South Sudan are experiencing economic deprivation at all levels (locally and internationally). Economic policies are not well regulated; misappropriation of public resources is at its peak. These have deprived the country of its economic viability. The communities of South Sudanese have historical events such as intercommunal invasion to raid cattle which ended up in killing, and abduction of children that shaped their mindset negatively about themselves. In view of discrimination on possessions, the communities of the people of South Sudan are experiencing a violation of rights of ownership of the real estate because there is massive rural-urban migration due to the high demand for social services such as education, health, and security which are not accessible or not to the expectation of the rural communities. Hence, land grabbing in the urban areas is high which influence civil conflicts. South Sudan being a multi-ethnic nation has a domination problem. As revealed in this study, there are some few ethnic/tribal groups within the population of the people of South Sudan living with hidden agenda to dominate and control the country in all affairs which led to power struggle and many rebellions.

The effect of these civil conflicts on the development of the church as revealed by the findings of this study, are: Disunity, economic downfall, spiritual decline, and destruction of social infrastructure.

The influence of other ethnic groups whose culture is characterized by hatred, violence and division has affected the unity, tolerance, and faith based character of the local communities of Yei which emerge disunity in the society and affected the focus of the people on the development.

The Christian communities in Yei were deprived economically. Sides and facilities for carrying economic activities such as agriculture, trade, commercial institutions, roads are abandoned due to insecurity caused by the civil conflicts. This has affected Christian population and led to extreme poverty and reduce the rate of Christian giving to support church's development, and confidence in the implementation of economic activities ceased. Hence, economic downfall of the church.

Christians live in a hypocritical life pretending to follow spiritual principles of Christian life but inwardly they hate themselves to the extent of killing and division in the families, communities, and churches as the result of the influence of the economic and political instability.

The church has embarked on Evangelism, discipleship, psycho-social support, and partnership as strategies to maintains her development awake amidst civil conflicts. The diocese of Yei used practical evangelism as a mechanism to regain hope of the Christians who were the victims of the civil conflicts/war by revealing the love of God by providing the basic needs in a moment of suffering. It also embraces the authority of the scripture as basis of the truth of human existence and the will of God on humanity in the society and examine their actions amidst conflicting/war situation in light of God's word by embarking on discipleship.

The inhabitants of Yei are culturally diverse and their cultural values are characterized by hospitality, love, hard work, harmony and humility. The church has used truth-telling strategy surfacing people's original cultural values to maintain her development amidst conflicting and war situation. This mechanism shapes the behavior and the attitude of the people towards development.

The church also used psycho-social support in keeping her development on amidst conflicting/war situation. This strategy promotes the restoration of social cohesion and infrastructure and interrelates social factors and individual thought and behavior. Strong partnership of the diocese of Yei with para-church organizations, provinces of Anglican communion, and the government of South Sudan has kept her development awake.

### **7.1.3 Recommendation**

Having done a study on the effect of civil conflicts on the development of the church, I would like to recommend to the readers of this document to understand the causes of civil conflicts that sometimes trigger into civil war so that they can be able to establish ways of preventing the emergence of civil conflicts.

All communities of the people of South Sudan should be accorded opportunity to exercise their rights of participation in the socio-economic development, and political rights.

The governing policies should be inclusive and protect the rights of citizens. Justice and equality in the communities should be observed to build trust for the unity of the people.

The church should use practical evangelism, strengthen discipleship, embark on cultural orientation and biblical truth in order to build the reality of human existence on God's instruction, strengthen psycho-social rehabilitation and peace building to build strong social bond and peaceful co-existence in Christian's communities, build strong partnership to maintain development of the church.

### **7.1.4 Area of further research**

The area that need further study based on the gap left in this study is 'the effect of political, tribal/ethnic influence on:

1. The development of the church
2. The unity of the church

## APPENDIX I

### REFERENCES

- Coser L.A. 2000, Functions of social conflict. Père. from English. O.Nazarovoy; Under the total. Ed. LG Ioannina. - Moscow: House Intellectual book: Idea-Press, p. 340. 20.
- Boulding, K. 1969. General Systems Theory - skeleton science. Research on general systems theory. M. : Nauka, p. 171-182.
- Baumeister, R. F., & Leary, M. R. (1995). The need to belong: Desire for interpersonal attachments as a fundamental human motivation. *Psychological Bulletin*, 117, 497 – 529.
- Carney, J. J. (2013) *Rwanda Before the genocide: Catholic Politics and Ethnic Discourse in the late Colonial Era* (1ed). Pub. Oxford University Press.
- Carney, J. J. (2013) *Rwanda Before the genocide: Catholic Politics and Ethnic Discourse in The late Colonial Era* (1ed). Pub. Oxford University Press.
- Collier P. (2000) *Economic causes of civil Conflict and their implication for policy, economic of crime and violence*. World Bank Washington DC
- Collier P., and A. Hoeffler. “Greed and Grievance in Civil War.” *Oxford Economic*
- Connor, W. (1994). *Ethnonationalism: The Quest for Understanding*. Princeton: Princeton
- Coombs, C. H. (1973). A reparameterization of the prisoner’s dilemma game. *Behavioral Science*, 18, 424 – 428.
- Decay in Kenya.*” *Journal of Contemporary African Studies* 29, no. 1 (2011): 99– 117.
- Department of Census and Statistics Sri Lanka (1981). *Islandwide Census Sri Lanka*: Colombo
- Essays and Eyewitness Accounts*, New York: Routledge.
- Essy, UK (Nov. 2018) Causes of Economic Conflict, Economic Essay
- Geertz, C. (1963) *Old Societies and New States: The Quest for Modernity in Asia and*
- Gellner, E. (1998) *Nationalism*. London: Orion Books
- Houlihan, J. Patrick (2015): *Catholicism and the Great War: Religion and Everyday Life in Germany and Austria-Hungary, 1914-1922*,
- Huntington, S. P. (1996). *The clash of Civilization: Remarking of World Order*. New York; Touchstone

- Jenkins, Philip (2014): *The Great and Holy War: How World War I Became a Religious Crusade*, New York , pp. 4-5.
- Kelley, H. H., & Thibaut, J. W. (1978). *Interpersonal relations: A theory of interdependence*. New York: Wiley.
- Kothari C. R. (2004) *Research Methodology: Methods and Techniques*. Publisher: New Age International (P) Ltd
- Lemarchand, R. (1994). “*The 1994 Rwanda Genocide.*” *In Century of Genocide: Critical*
- M. K Lang (2017) “World War one in Africa: Implication on Christian Missions”, *Contemporary Journal of African Studies* Vol. 4. No. 2 pp. 37-65
- Miller, D. T. (2001). Disrespect and the experience of injustice. *Annual Review of Psychology*, 52, 527 – 553.
- Mueller, Susan D. “*Dying to Win: Elections, Political Violence and Institutional* Papers 56, no. 4 (2004): 563– 95.
- Pirouet, M. L. 1978. “East African Christians and World War I”, *Journal of African History*, Vol. xix, No. 1, pp. 117-130, <http://www.jstor.org>,
- Pruitt, D. G. (1998). Social conflict. In D. Gilbert, S. T. Fiske, & G. Lindzey (Eds.), *Handbook of social psychology* (4th ed., Vol. 2, pp. 89 – 150). New York: McGraw – Hill
- Schelling, T. (1960/1980). *The strategy of conflict*. Cambridge, MA: Harvard University Press.
- University Press
- Osah, G., Ogundiwin, A. O. and Eti, C. (2017). „Conflict Entrepreneurs, Informal Economies and Structural Reforms in the Niger Delta“. *Journal of International Politics and Development*. Vol. 15 (1), 65-80
- Charles, A. (2018). *Handbook of Peace and Conflict Studies for Nigerian Practitioners and Students*. Forth coming
- Kaufmann, Daniel. (2010). *Governance Matters*. Washington, DC: Brookings Institution.
- Sisay Asefa & Wei-Chaio Huang (2015). *The Challenges of Good Governance and Leadership in Developing Countries: Case from Africa and China*. Pub. Upjohn Institute Press. Michigan
- Collier, Paul, V. L. Elliott, Håvard Hegre, Anke Hoeffler, Marta Reynal-Querol, Nicholas Sambanis. 2003. “Breaking the Conflict Trap: Civil War and Development Policy.” A World Bank policy research report. Washington, DC: World Bank and Oxford University Press.

Collier, Paul. 1999. "On the Economic Consequences of Civil War." *Oxford Economic Papers* 51: 168–183.

Lars-Erik Cederman & Yanick Pengl May 21, 2019, *Global Conflict Trends and their Consequences*

Gibbs, E. (1992). *I believe in Church growth* (3ed.) London: Hodder and Stoughten

Article: SJLT2 (2015) Jan Inge Jenssen: *Inspirational Sources for Church Development*

Courlay, M., M. Daehnhardt (2019) *How the Church Contributes to well-being in conflict-affected fragile States- Voices from the Local church*. Cambridge/Teddington: Cambridge Centre of Christianity Worldwide and Tearfund

Thompson J. A. (1998). *Handbook of life in Bible times. The rise of national Conflict*. Inter-Versity Press.

William Wiston A.M (1987). *The work of Josephu, Complete and unbridge V. 1*.

## **Appendices II. Key Informants**

Rt. Rev. Levi Marandulu Yepete, the diocesan bishop of Yei

Rt. Rev. Amos 'Data Yonoma, the Diocesan Bishop of Morobo

Mr. Mawa Nixon, Honorary treasure, Episcopal Diocese of Yei

Rev. Levi Lukadi Noah

Rev. Francis Taban

Rev. Canon Jacob Karaba

Rev. Satimon Bida Abraham

Rev. Simon Chandiga, Episcopal Diocese of Morobo

Rev. Elisa Luate

Mrs. Mary Gboka Solomon

Mr. Luate David Diocesan Secretary Episcopal Diocese of Yei

And others whose names are not here.

## APPENDICES III, LETTER OF AUTHORITY



**Episcopal Church of South Sudan (ECSS)**  
**Central Equatoria Internal Province (CEIP)**  
*Diocese of Yei*

*Created in Christ to do good works ... Eph 2:10*  
Tel: +211 924 778 595 or +211 916 884 130  
Email: marandulu75@gmail.com

Bishop's Office

29<sup>th</sup> October, 2021

To Whom It May Concern.

Subject: A Letter of approval to carry out research in the Episcopal Diocese of Yei  
under the topic,  
" EFFECT OF CIVIL CONFLICT ON THE DEVELOPMENT OF THE CHURCH:  
A CASE STUDY IN THE EPISCOPAL DIOCESE OF YEI"

The Administration of the Episcopal Diocese of Yei do hereby gives this letter of approval to Rev. Lokosang Emmanuel Charles a student pursuing a Master of Arts in Theology and Development at Bishop Tucker School of Divinity and Theology, Uganda Christian University.

Student: LOKOSANG EMMANUEL CHARLES has his registration number: RM19M14/010

We are grateful for the course of study that leads to the award of his Master of Arts in Theology and Development. Upon Successful Completion of his course, he will make a contribution to the development of the Episcopal Diocese of Yei, Central Equatoria Internal Province (CEIP); Anglican Communion.

Therefore, whoever meets him or his designated assistant researcher should accord them the necessary moral and spiritual encouragement to accomplish this research study within the scheduled time.

Yours in the Service of Christ.



The Rt. Revd. Levi Marandulu Yepete  
Diocesan Bishop, Episcopal Diocese of Yei

CC: Education and Training Coordinator  
CC: The Diocesan Secretary  
CC: File

## APPENDIX 1V QUESTIONNAIRE

### Part A: Respondent's details

**Name:** .....(optional) **Signature:** .....

**Sex:** ..... **Age:** .....

**State:** ..... **County:** .....

**Physical Address:** ..... **Duration of living in the Current Address:** ..... (optional)

**Level of Education:** .....

**Occupation:** ..... **Title if any:** .....

**Religious affiliation:** ..... **Denomination:** .....

### CONTACT:

**Tel. No.:** ..... **E-mail:** ..... (if any)

1. Were you here (current Address) before the crisis of 2013 in South Sudan? No ... Yes ...

If not, where were you living? .....

2. Are your family Members/relatives all present with you? Yes ... No ... If not, why?

### PART B: OBJECT 1. To investigate the causes of the Civil Conflicts in South Sudan.

Tick an appropriate option on the causes of civil conflicts in South Sudan basing on your knowledge and experience and give reasons for your answer.

Causes of Civil Conflicts	Agree strongly	agree	Disagree	Not Sure
Social Deprivation				
Political discrimination				
Economic deprivation				
Psychological deprivation (Self-actualization				
Possession's deprivation (E.g. Land, Money. Etc. (Status, love, and respect)				

### Reason for your answer on:

Social Deprivation: .....

Political discrimination: .....

Economic deprivation: ...

Psychological deprivation: .....

Possessions' deprivation (e.g. money, properties, and land) intangible possession (e.g. Status, love, and respect)

**Part C: Objective 2. To assess how the civil conflicts in South Sudan have affected the development of the church.**

As a Christian/Church leader/Christian-civil leader/Christian-Politician/ Christian-youth, Christian-woman, how do civil conflicts in South Sudan affected the development of the church in Yei?

- a. Social Development of the church .....
- b. Economic Development of the Church .....
- c. Spiritual development of the Church

**Part D: Objective 3. To examine the strategies, the Church has devised to keep her development amidst civil conflicts in South Sudan**

A. According to you what are the strategies the Church has devised to maintain its social, economic, and spiritual development amidst civil conflicts in the Episcopal Diocese of Yei, Morobo, and Panyana in South Sudan?

.....

B. What do you think are the strategies the Church should devise in order to maintain its development amidst civil conflicts in South Sudan?

.....



# UGANDA CHRISTIAN UNIVERSITY

A Centre of Excellence in the Heart of Africa

## SCHOOL OF RESEARCH & POSTGRADUATE STUDIES DISSERTATION CORRECTION COMPLIANCE FORM (POST VIVA FORM)

Date: 20<sup>th</sup> September 2023

Name of Candidate: LOKOSANG EMMANUEL CHARLES Reg. No: RM19M14/010

Title of Dissertation: EFFECT OF CIVIL CONFLICTS ON THE DEVELOPMENT OF THE CHURCH: A Case of The Episcopal Diocese of Yei, Anglican Communion.

S/N	COMMENTS BY EXTERNAL EXAMINER	ACTION TAKEN	INDICATOR
1	<p><b>General Comments</b></p> <p>There are areas that call for corrections and improvements on grammatical construction and clarity of communication, the paper is fairly presented.</p> <p><b>Overall Structure and presentation</b></p> <p>The basic requirements for the University research writing standards have been met with a fairly satisfactory use of grammar and fair punctuations throughout the document. The fonts and font sizes meet the expected standard. Issues related to the writing structure: line spacing, margins are acceptable, and headings are consistent in capitalization and lower case as expected. The topic on the impact/effect of conflict on the development of the church is relevant and appropriate. The candidate has made a good attempt to raise challenges related to the topic and pointed out the efforts made by the church to address this problem that hinders church development. The abstract has highlighted the keys areas addressed by the study. The areas that have been note throughout the document need to be corrected and taken care of as the candidate submits the final document.</p>	<p>Generally, the candidate has made a significant effort in the writing of the thesis.</p> <p>Action taken. The grammatical construction and clarity in communication is corrected.</p>	Chapter one

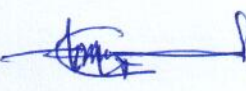
2	<ul style="list-style-type: none"> <li>• The background section needs to be enhanced in a way that the issues of conflict is looked at from the broad to the specific focus of study. There is need however to engage more recent sources that would give the current situation in a general way.</li> <li>• On the statement of the problem, the candidate needs to be very clear. What, for example is the issue that gave rise to this study in other words what gap is the study bridging? Is the problem the war which has impeded the development of the church or is the problem focused on the causes of the war that have direct links with the development of the church?</li> <li>• The aim of the study needs clarity.</li> <li>• The given objectives and the research questions are not aligned and this need to be corrected so as to reflect the discussion in the body of the paper.</li> <li>• As indicated above, the areas pointed out in relation to grammar, punctuation and diction for purposes of clarity need to be checked.</li> <li>• The paper should have included a conceptual framework that ties the thought processes of the candidate and the various variables of the research together.</li> <li>• There is need to have an appropriate conclusion that ties together the entire chapter and indeed all the other chapters.</li> </ul>	<ul style="list-style-type: none"> <li>• Generally, the various sub headings in this chapter have covered the key aspects of the study. The candidate demonstrates a broad understanding of the subject, especially in relation to the South Sudan context and the social-cultural context in which the church is situated.</li> <li>• Definition of terms have been given appropriately.</li> <li>• Overall, the content is related to the topic and the follow of discussion is maintained.</li> </ul>	
3	<p><b>Key Questions</b></p> <ul style="list-style-type: none"> <li>• Are there a minimum of 30 quality references?</li> <li>• Is there evidence of quoting original sources vs. sources within prior research?</li> <li>• Is there a balance of source types (i.e. data and prior research)?</li> <li>• Is there a balance of sources (i.e. evidence that more than one source drives this section)?</li> <li>• Is the student engaging with the literature and analyzing it, rather than showing what he/she has read?</li> <li>• Do the sources align with the topic, purpose, research questions and objectives?</li> <li>• Are there references missing that should be included to better support the objectives and purpose?</li> <li>• Are there transitions within paragraphs and</li> </ul>	<p>The literature review section has been well discussed and brought out relevant sources. The questions listed above have been generally adhered to. It is important though that the candidate consults more recent publications.</p> <p>Action Taken.</p>	<p>Chapter on Literature Review Covered in chapter One</p>


	<p>from paragraph to paragraph to facilitate readability and coherence?</p> <ul style="list-style-type: none"> <li>• Is all content related to the topic?</li> <li>• Is there appropriate grammar, punctuation and word choice?</li> <li>• Is attribution style followed for style and plagiarism avoidance?</li> <li>• Is the literature up to date? (Depends on different faculties and the research being done)</li> <li>• Are the key authorities included in the references?</li> <li>• Is the research gap clear and articulate?</li> <li>• Is the flow of information logical?</li> <li>• Does the review of literature indicate the gap(s) to show the contribution of study?</li> </ul>		
4	<p><b>Key Questions</b></p> <ul style="list-style-type: none"> <li>• Does the paper reflect methodology aligned with the research?</li> <li>• Is the methodology appropriate?</li> <li>• Was the chosen methodology adequate for the research task?</li> <li>• Has the student used appropriate methods (i.e. aligned with the methodology chosen)?</li> <li>• Is study design and rationale appropriate?</li> <li>• Is the cohort chosen adequately representative of a sample?</li> <li>• Is the target population appropriate?</li> <li>• Is sample size determination described?</li> <li>• Are the sampling procedures described?</li> <li>• Is the inclusion and exclusion criteria clearly stated? Are the ethical considerations during data collection considered?</li> <li>• Is the reliability and validity of the research tools guaranteed?</li> <li>• Is the data analysis process clearly described?</li> <li>• Is there consistency in the methodology described?</li> <li>• Are grammar and punctuation accurate?</li> </ul>	<p>The chapter is well presented but there is need to be more specific to the study being carried out.</p> <p>General grammatical issues need to be addressed.</p> <p>Action Taken</p>	<p>Chapter on Research Methodology Covered in Chapter one</p>
5	<p><b>Key Questions</b></p> <p>Has the data been presented in a systematic and orderly fashion that enhances the analysis?</p> <p>Is the text coherent and devoid of grammar, spelling and punctuation errors?</p> <p>Does the chapter reflect the methods used?</p> <p>Are results consistent with the study objectives?</p> <p>Results from different categories of participants/respondents presented?</p>	<p>Data analysis is covered in these chapters discussing the findings of each of the research questions in detail.</p>	<p>Data Analysis in Chapters Two, Three, and Four</p>
6	<p><b>Key Questions</b></p> <p>There is need of be more contextual in this theological reflection so as to relate the situation on South Sudan more directly.</p>	<p>The candidate has endeavored to give theological reflection on the issues raised in the study related to conflict. As indicated in the document.</p>	<p>Chapter Five: Theological Reflections</p>

7	<p>Key Questions</p> <ul style="list-style-type: none"> <li>Does the conclusion fit with what the researcher set out to do?</li> <li>Has the research question been sufficiently addressed? Have objectives been achieved?</li> <li>If used, is the hypothesis confirmed?</li> <li>Are the recommendations relevant?</li> <li>Do the recommendations have potential of impact?</li> <li>Is the conclusion delivered from the work done?</li> <li>Are there any limitations?</li> <li>Are there recommendations for further research (if any)?</li> <li>Are the recommendations emerging from the findings? Is the text coherent and devoid of grammar, spelling and punctuation errors?</li> </ul>	Action taken	Chapter Six: Conclusion and Recommendations
8	<p>Key Questions</p> <p>Do references reflect adequate reading on the subject of research? Are references in alphabetical order? Is the proper style (APA, MLA, Harvard, Chicago, etc.) followed? Do the appendices contain proper attribution and support the dissertation content? Is there appendix content missing that would make this stronger? Is the majority of literature 10 years and below? Are the sources, categorized under journals, books, websites, etc. Are all references cited in the text? Are the research tools included in details as appendices? All sources used in the body of the paper must be listed in the correct format and style.</p>	Action taken	References and Appendices
9	The Candidate should make the few revisions as given in the comments above and the attached thesis. The candidate can be considered for award of the master's degree.		

S/N	COMMENTS BY INTERNALEXAMINER	ACTION TAKEN	INDICATOR
1	Revise your literature review	Literature review is revised	Chapter one on literature
2	Work on the external examiner's comments	Comments of the external examiner is worked upon	Background, grammatical errors, other as commented
3	Add another chapter	One chapter is added.	

S/N	COMMENTS BY VIVA VOCE PANEL	ACTION TAKEN	INDICATOR
1	Is God the major source of conflicts?	Theological reflection on the origin of conflict Pg. 63, this study reflected on how Archangel tried to claim the highest position of the divine majesty but because the sovereign Lord, God almighty cannot be subjected under any creature, for He created the universe, visible and invisible to worship and glorify HIM only. The claim of the archangel emerge disagreements, conflicts, rebellion, which triggered violence, and war in heavenly realm, displacement of the rebellious angelic beings (Isa. 14:12-15). In this fact God is not the major source of Conflicts but He defended HIS position of sovereignty and the throne of majesty.	Chapter 5
2	What was your major contribution of this study?	My major contribution being Church minister/Pastor in the same diocese is the involvement in evangelism, discipleship, psycho-social support/counseling ministry, partnership with Christian communities locally and globally to advocate for well-being and the development of the church amidst civil conflicts as emphasized in Chapter four of this study.	Chapter 6
3	Why did you conclude that there is no hope for the diocese on how to solve the conflict	Civil conflicts in South Sudan is multifaceted. It has historical facts that involved all ethnic groups, political will, economic interest and etc. a single diocese cannot be able to solve alone but it is a collective responsibility of all stake holders, and all South Sudanese. Because the conflicts in the country are not emerged by the Christians of the diocese so as to be easy to solved but it is emerged by the civil population in the country which has affected the development of the diocese.	

Candidate's Name: LOKOSANG EMMANUEL CHARLES Signature: 

Supervisor's Name. Rev. Prof. Dr. Omona Andrew Signature: 

NB: Post Viva compliance form is designed to capture all the corrections recommended by the internal examiner (supervisor), external examiner, and viva panel.

**APPROVAL**

This dissertation on the Effect of civil conflicts on the development of the church: A case of the Episcopal of Diocese of Yei, has been written by **Lokosang Emmanuel Charles (RM19M14/010)** under my supervision.

Signed: ..........

Date: 25/9/2023.....

**REV. PROF. DR. DAVID OMONA (PHD)**

**UNIVERSITY SUPERVISOR**

**DECLARATION**

I, **Lokosang Emmanuel Charles** hereby declare that this dissertation on; the Effect of civil conflict on the development of the Church is my work presented to Bishop Tucker School of Theology and Divinity (BTSTD)

Signed:  .....

Date: 25/9/2023 .....

**Lokosang Emmanuel Charles**    **RM19M14/010**



# UGANDA CHRISTIAN UNIVERSITY

A Centre of Excellence in the Heart of Africa

## SCHOOL OF RESEARCH & POSTGRADUATE STUDIES DISSERTATION CORRECTION COMPLIANCE FORM (POST VIVA FORM)

Date: 20<sup>th</sup> September 2023

Name of Candidate: LOKOSANG EMMANUEL CHARLES Reg. No: RM19M14/010

Title of Dissertation: EFFECT OF CIVIL CONFLICTS ON THE DEVELOPMENT OF THE CHURCH: A Case of The Episcopal Diocese of Yei, Anglican Communion.

S/N	COMMENTS BY EXTERNAL EXAMINER	ACTION TAKEN	INDICATOR
1	<p><b>General Comments</b></p> <p>There are areas that call for corrections and improvements on grammatical construction and clarity of communication, the paper is fairly presented.</p> <p><b>Overall Structure and presentation</b></p> <p>The basic requirements for the University research writing standards have been met with a fairly satisfactory use of grammar and fair punctuations throughout the document. The fonts and font sizes meet the expected standard. Issues related to the writing structure: line spacing, margins are acceptable, and headings are consistent in capitalization and lower case as expected. The topic on the impact/effect of conflict on the development of the church is relevant and appropriate. The candidate has made a good attempt to raise challenges related to the topic and pointed out the efforts made by the church to address this problem that hinders church development. The abstract has highlighted the keys areas addressed by the study. The areas that have been note throughout the document need to be corrected and taken care of as the candidate submits the final document.</p>	<p>Generally, the candidate has made a significant effort in the writing of the thesis.</p> <p>Action taken. The grammatical construction and clarity in communication is corrected.</p>	Chapter one

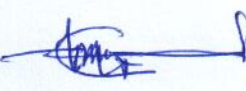
2	<ul style="list-style-type: none"> <li>• The background section needs to be enhanced in a way that the issues of conflict is looked at from the broad to the specific focus of study. There is need however to engage more recent sources that would give the current situation in a general way.</li> <li>• On the statement of the problem, the candidate needs to be very clear. What, for example is the issue that gave rise to this study in other words what gap is the study bridging? Is the problem the war which has impeded the development of the church or is the problem focused on the causes of the war that have direct links with the development of the church?</li> <li>• The aim of the study needs clarity.</li> <li>• The given objectives and the research questions are not aligned and this need to be corrected so as to reflect the discussion in the body of the paper.</li> <li>• As indicated above, the areas pointed out in relation to grammar, punctuation and diction for purposes of clarity need to be checked.</li> <li>• The paper should have included a conceptual framework that ties the thought processes of the candidate and the various variables of the research together.</li> <li>• There is need to have an appropriate conclusion that ties together the entire chapter and indeed all the other chapters.</li> </ul>	<ul style="list-style-type: none"> <li>• Generally, the various sub headings in this chapter have covered the key aspects of the study. The candidate demonstrates a broad understanding of the subject, especially in relation to the South Sudan context and the social-cultural context in which the church is situated.</li> <li>• Definition of terms have been given appropriately.</li> <li>• Overall, the content is related to the topic and the follow of discussion is maintained.</li> </ul>	
3	<p><b>Key Questions</b></p> <ul style="list-style-type: none"> <li>• Are there a minimum of 30 quality references?</li> <li>• Is there evidence of quoting original sources vs. sources within prior research?</li> <li>• Is there a balance of source types (i.e. data and prior research)?</li> <li>• Is there a balance of sources (i.e. evidence that more than one source drives this section)?</li> <li>• Is the student engaging with the literature and analyzing it, rather than showing what he/she has read?</li> <li>• Do the sources align with the topic, purpose, research questions and objectives?</li> <li>• Are there references missing that should be included to better support the objectives and purpose?</li> <li>• Are there transitions within paragraphs and</li> </ul>	<p>The literature review section has been well discussed and brought out relevant sources. The questions listed above have been generally adhered to. It is important though that the candidate consults more recent publications.</p> <p>Action Taken.</p>	<p>Chapter on Literature Review Covered in chapter One</p>


	<p>from paragraph to paragraph to facilitate readability and coherence?</p> <ul style="list-style-type: none"> <li>• Is all content related to the topic?</li> <li>• Is there appropriate grammar, punctuation and word choice?</li> <li>• Is attribution style followed for style and plagiarism avoidance?</li> <li>• Is the literature up to date? (Depends on different faculties and the research being done)</li> <li>• Are the key authorities included in the references?</li> <li>• Is the research gap clear and articulate?</li> <li>• Is the flow of information logical?</li> <li>• Does the review of literature indicate the gap(s) to show the contribution of study?</li> </ul>		
4	<p><b>Key Questions</b></p> <ul style="list-style-type: none"> <li>• Does the paper reflect methodology aligned with the research?</li> <li>• Is the methodology appropriate?</li> <li>• Was the chosen methodology adequate for the research task?</li> <li>• Has the student used appropriate methods (i.e. aligned with the methodology chosen)?</li> <li>• Is study design and rationale appropriate?</li> <li>• Is the cohort chosen adequately representative of a sample?</li> <li>• Is the target population appropriate?</li> <li>• Is sample size determination described?</li> <li>• Are the sampling procedures described?</li> <li>• Is the inclusion and exclusion criteria clearly stated? Are the ethical considerations during data collection considered?</li> <li>• Is the reliability and validity of the research tools guaranteed?</li> <li>• Is the data analysis process clearly described?</li> <li>• Is there consistency in the methodology described?</li> <li>• Are grammar and punctuation accurate?</li> </ul>	<p>The chapter is well presented but there is need to be more specific to the study being carried out.</p> <p>General grammatical issues need to be addressed.</p> <p>Action Taken</p>	<p>Chapter on Research Methodology Covered in Chapter one</p>
5	<p><b>Key Questions</b></p> <p>Has the data been presented in a systematic and orderly fashion that enhances the analysis?</p> <p>Is the text coherent and devoid of grammar, spelling and punctuation errors?</p> <p>Does the chapter reflect the methods used?</p> <p>Are results consistent with the study objectives?</p> <p>Results from different categories of participants/respondents presented?</p>	<p>Data analysis is covered in these chapters discussing the findings of each of the research questions in detail.</p>	<p>Data Analysis in Chapters Two, Three, and Four</p>
6	<p><b>Key Questions</b></p> <p>There is need of be more contextual in this theological reflection so as to relate the situation on South Sudan more directly.</p>	<p>The candidate has endeavored to give theological reflection on the issues raised in the study related to conflict. As indicated in the document.</p>	<p>Chapter Five: Theological Reflections</p>

7	<p>Key Questions</p> <ul style="list-style-type: none"> <li>Does the conclusion fit with what the researcher set out to do?</li> <li>Has the research question been sufficiently addressed? Have objectives been achieved?</li> <li>If used, is the hypothesis confirmed?</li> <li>Are the recommendations relevant?</li> <li>Do the recommendations have potential of impact?</li> <li>Is the conclusion delivered from the work done?</li> <li>Are there any limitations?</li> <li>Are there recommendations for further research (if any)?</li> <li>Are the recommendations emerging from the findings? Is the text coherent and devoid of grammar, spelling and punctuation errors?</li> </ul>	Action taken	Chapter Six: Conclusion and Recommendations
8	<p>Key Questions</p> <p>Do references reflect adequate reading on the subject of research? Are references in alphabetical order? Is the proper style (APA, MLA, Harvard, Chicago, etc.) followed? Do the appendices contain proper attribution and support the dissertation content? Is there appendix content missing that would make this stronger? Is the majority of literature 10 years and below? Are the sources, categorized under journals, books, websites, etc. Are all references cited in the text? Are the research tools included in details as appendices? All sources used in the body of the paper must be listed in the correct format and style.</p>	Action taken	References and Appendices
9	The Candidate should make the few revisions as given in the comments above and the attached thesis. The candidate can be considered for award of the master's degree.		

S/N	COMMENTS BY INTERNALEXAMINER	ACTION TAKEN	INDICATOR
1	Revise your literature review	Literature review is revised	Chapter one on literature
2	Work on the external examiner's comments	Comments of the external examiner is worked upon	Background, grammatical errors, other as commented
3	Add another chapter	One chapter is added.	

S/N	COMMENTS BY VIVA VOCE PANEL	ACTION TAKEN	INDICATOR
1	Is God the major source of conflicts?	Theological reflection on the origin of conflict Pg. 63, this study reflected on how Archangel tried to claim the highest position of the divine majesty but because the sovereign Lord, God almighty cannot be subjected under any creature, for He created the universe, visible and invisible to worship and glorify HIM only. The claim of the archangel emerge disagreements, conflicts, rebellion, which triggered violence, and war in heavenly realm, displacement of the rebellious angelic beings (Isa. 14:12-15). In this fact God is not the major source of Conflicts but He defended HIS position of sovereignty and the throne of majesty.	Chapter 5
2	What was your major contribution of this study?	My major contribution being Church minister/Pastor in the same diocese is the involvement in evangelism, discipleship, psycho-social support/counseling ministry, partnership with Christian communities locally and globally to advocate for well-being and the development of the church amidst civil conflicts as emphasized in Chapter four of this study.	Chapter 6
3	Why did you conclude that there is no hope for the diocese on how to solve the conflict	Civil conflicts in South Sudan is multifaceted. It has historical facts that involved all ethnic groups, political will, economic interest and etc. a single diocese cannot be able to solve alone but it is a collective responsibility of all stake holders, and all South Sudanese. Because the conflicts in the country are not emerged by the Christians of the diocese so as to be easy to solved but it is emerged by the civil population in the country which has affected the development of the diocese.	

Candidate's Name: LOKOSANG EMMANUEL CHARLES Signature: 

Supervisor's Name. Rev. Prof. Dr. Omona Andrew Signature: 

NB: Post Viva compliance form is designed to capture all the corrections recommended by the internal examiner (supervisor), external examiner, and viva panel.