

**THE CHURCH AND ECONOMIC POVERTY REDUCTION IN WESTERN  
EQUATORIA INTERNAL PROVINCE THE EPISCOPAL CHURCH OF SOUTH  
SUDAN**

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**RJ21P35/008**

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PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DOCTOR OF PHILOSOPHY  
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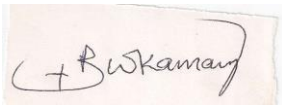
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## DECLARATION

I, Wilson Elisa Kamani the author of this Research Proposal entitled: The Church and Poverty Reduction in Western Equatoria Internal Province, do hereby declare that this Research Dissertation is solely my own work. This Proposal has not been submitted to any other university or institution of higher learning for the award of any Degree. Hence, other work that has been consulted for the purpose of this Research has been recognised.

Signed

A handwritten signature in black ink on a light-colored rectangular piece of paper. The signature appears to be 'W. Kamani' with a stylized flourish at the end.

Wilson Elisa Kamani

Date 19<sup>th</sup> /04/2024

## Approval

This Research Dissertation entitled: The Church and Poverty Reduction in Western Equatoria Internal Province in the Episcopal Church of South Sudan is completed under a careful guide and observation of the undersigned Supervisors. So, this Research Proposal is ready for submission to the department of Research at Uganda Christian University for approval, in partial fulfilment of the requirements for the Degree of Doctor of Philosophy in Theology of Uganda Christian University.

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Date-----

## DEDICATION

I unreservedly do dedicate this Research to my beloved mother Susan Naboyo Manase whom I loved so much, but she has gone home to be with the Lord. I pray for her soul to rest in Eternal Peace.

## ACKNOWLEDGEMENT

This document came as a result of practical and moral support from friends, family members, my two supervisors; Prof. Rev. Omona Andrew-PhD and Prof. Christopher Byaruhanga. I wholeheartedly thank and appreciate them for their unwavering moral and practical support that enabled me to reach this far.

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## Abstract

This study was conducted on the Church and Poverty reduction in Western Equatoria Internal Province. It addresses the problem of persistence of economic poverty with the overall aim of analysing why there is persistence of economic poverty, which included investigating the state of economic poverty, analysing the role of the Church in reduction of economic poverty and exploring why there is persistence of economic poverty in Western Equatoria Internal Province. Quantitative approach was employed, with guided questions in the questionnaires to collect information through focus group discussion, interviews and literature review.

Findings on the state of economic poverty include; illiteracy, insecurity, external factors, lack of resources, diseases and others. The effects of economic poverty on the community are that; people have no stable income, they do not have a daily source of income, no access to school, fees are not paid, children enrolled in primary and secondary do not finish their studies, and some children have not been enrolled in school. On the persistence of poverty findings are; illiteracy, poor governance, polygamy, insecurity, laziness; inequality in all its forms, lack of visionary leadership, cultural values, negative attitude towards change, and inadequate share policies. The recommendations are that; the Internal Province need to come out with a policy to reduce illiteracy, lobby and advocate for peace, develop early preparedness strategies, promote resource mobilization program strategies, focus on preventive health approaches, sensitize communities on poverty reduction, and promote small business programs in the Internal Province.

Keywords: Church, economic poverty, contribution, structural system, and behavioural system

# CHAPTER ONE

## INTRODUCTION

### 1.0 Introduction

This study is on the Church and economic poverty reduction in Western Equatoria Internal Province. The study has six chapters. Chapter one entails; the background, problem statement, overall objective, specific objectives, research questions, sub-research questions, and scope of work. The scope of work includes; the geographical, content and time scope, research justification, literature review, methodology and source of information. Chapter two focuses on an overview of economic poverty, the understanding of economic poverty, economic poverty, and causes of economic poverty. Chapter three concentrates on the contribution of Western Equatoria Internal Province in reducing economic poverty. Chapter four focuses on the reason for the persistence of poverty which includes an overview of the persistence of economic poverty and the reasons for its perpetuation and Chapter five entails the summary and the conclusion including the recommendations to the Internal Province and recommendation for further studies. As the study focuses on economic poverty, anywhere poverty is mentioned; it refers to economic poverty,

### 1.1 The Study Background

Economic Poverty is a global challenge that has drawn the attention of many people to write about, define and describe it in differently ways. For instance, (McDonald 2013) defines Poverty as ‘the condition or the state of not having adequate income level to meet essential needs such as, nutrition, clothing and shelter.’ Jones 2006 as quoted by Kakwata (2018) defines poverty as ‘a situation in which human needs are not sufficiently satisfied.’ Lotter (2008:10) says poverty is understood as lack of economic resources that prevent people from living a decent life. For instance (Burkey 2000 p. 20) lists these resources namely; capital, skilled labour, tools and equipment and storage facilities.

The United Nations (1998) generally defines poverty as ‘a denial of choices and opportunities - a violation of human dignity which culminates in the lacking of basic capacity to participate effectively in society.’ The definition of the United Nation seems to be comprehensive, for it includes economic and social aspects of livelihood. The situation of living in poverty often implies living on the marginal or fragile environments, without access to clean water or sanitation. JICA defines it as a condition in which: ‘People are deprived of their opportunities to develop capabilities required to lead a basic human life and are being excluded from society and the development processes.’

Myers (Pp113-131) in his book *‘Walking with the Poor’* quotes different writers who described poverty in different ways. For instance, Chamber describes poverty as entanglement, lack of access to social power (John Friedman), disempowerment (Jayakumar Christian) describes it as lack of freedom to grow (Ravi Jayakaran). Todaro and Smith (2009) says despite the significant improvement over the past half century, extreme poverty remains widespread in the developing world to the extent that one billion people live on less than \$1 per day.

Karnani Aneel (2011) attests in his book, *‘Fighting Poverty Together’*, that 2.6 million people live on less than \$2 per day, 1.2 billion people are hungry, 2.6 billion people lack basic sanitation, 1.6 billion people live without electricity, and 1.2 billion people are illiterate; the state in which they are not able to read and write. Alex Addae-Korankye (2019) says in the United States, many people live in conditions of poverty and he quoted Rank (2004) who says that in 2002, the United States of America had 12.1% people who were considered poor.

World Bank’s Report (2016) says, in Africa the situation of poverty in Sub-Saharan Africa is worsening because the number of poor people is increasing. World Bank (2021) announced that in the world today, of those that live in extreme poverty, 433 million are Africans. World Bank Report (2021), says about 82% of South Sudanese are surviving on less than \$1.90 USD per day, and 80% of these live in the Rural Area.

The Diocesan narrative reports (2021) from the six Dioceses in Western Equatoria Internal Province reported that Christians in the Dioceses of Western Equatoria, Internal Province are facing difficult socioeconomic challenges in the rural areas culminating in lack of social amenities, poor social infrastructures and lack of economic resources that can enable them to improve their living standard.

World Bank blog (April 11<sup>th</sup> 2022) written by Nadia Salim, Erina Iwami and Sumaira Sagheer on the protection of the poor in South Sudan reiterates that the situation in South Sudan is fragile in a conflict-affected country which suffers from extreme poverty. Meanwhile, the International Fund for Agriculture Development (2013) in an article entitled: Enabling Rural People to overcome Poverty in South Sudan says half of the population of South Sudan live below the International poverty line and the majority of them are living in the rural areas, where 84% of the population of South Sudan stay. World Bank (2022) reports say Covid-19 is a global challenge that has increased the number of people living in extreme poverty by about 70 million to 719 million people.

Thus, this situation has affected most of the institutions in the world both in the developed and less developed countries. Government, Non-governmental Organizations, including faith-based organizations are discussing this in the international and national forum. There is a need to devise remedial strategies for poverty reduction based on the point that it has become different in different parts of the world. Karelis Charles (2007), for example, says poverty in the United States of America, at times, cannot be described as poverty in some parts of the United Kingdom. Gaurvan Kumar, an education industry professional worker with ten years teaching experience, writes about six ways in which poverty can be experienced.

This study does not cover all the types of poverty, but it dwells much on the economic poverty reduction in the rural villages in Western Equatoria Internal Province. Rural areas have people who are powerless, whose voices are sometimes not heard, and who are economically deprived. Theologically God's heart is for the poor because in the book of Psalms 82 God is seen as the protector and deliver of the powerless. Powerless people cry out to God when they experience suffering—

suffering that is caused by those who exploit others. Economic poverty reduction should be through love, as is indicated in the book of Deuteronomy 15:7-18, when God instructed the Israelites to be open-handed to those had nothing, instead of being hard-hearted. The examples of Jesus's social ministry on earth as quoted from the book of Isaiah 61:1-3, is virtuous instructions for the Church and individuals to do, so as to reduce economic poverty in the community.

Hence, different efforts and strategies have been put in place by international bodies to address poverty since the 1950s. These strategies commenced between 1950-1960 when the overall growth of the nation and economies started as a means of reducing poverty and improve the quality of life of people through trickle-down effect, but it failed. According to World Bank Report (1999), says the idea of provision of basic needs such as health facilities, shelter, education and social amenities commenced in 1970, but this strategy similarly failed.

In 1998 there came another approach known as Economic Recovery Program (ERP) and Structural Adjustment Program (SAP) introduced by the World Bank, which was to be operated through the creation of the right atmosphere or condition for the economic growth and making better allocation of public expenditure through restructuring of the poor economy. (Ake. claisde 1996), Debt relief strategy erupted as a global approach for minimising poverty which resulted in the cancelling of \$1.4 billion USD owed by African countries—African countries that were involved in the Structural Adjustment Programme.

In 2000 Millennium Development Goals came out which aimed at reducing poverty at least by 50% by 2015 (Adult Education and Development N0632004 P.8). Now, the United Nation has devised Sustainable Development Goals targeting poverty reduction, but no overwhelming progress has been achieved.

Muon Matai (2022), says the Government of South Sudan introduced diverse programmes to reduce poverty and socioeconomic deprivations namely; the Interim Country Strategy Paper 2011-2013 adopted by the government as an approach to fight poverty, the Institutional Capacity Building for Poverty Reduction and Good Governance Project (2007-2014), the Constituency Development Fund

(CDF), Vision 2040 with its subsequent National Development Strategies (revised 2018-2021, 2021-2024) and the international support mechanism to reduce poverty in the country all these efforts got interrupted by the eruption of conflicts in the country. The failure of the strategies according to Einar (2024) included the name of South Sudan scoring 67.3% among the list of the countries with the highest share of the population living on less than \$2.15 USD in 2019.

The Episcopal Church of South Sudan got involved in the activities of poverty reduction through her development wings. However, there is still persistence of economic poverty in Western Equatoria Internal Province.

## 1.2 The Problem statement

Whereas the Internal Province renders the socio-economic services to the community through two development wings; Western Equatoria Development and Relief Organization (WEDRO) and South Sudanese Development and Relief Agency (SUDRA), the inhabitants who occupy the rural part of Western Equatorial Internal Province live in a persistent state of economic deprivation. This is reflected in poor economic living standards to the extent that many people in the rural areas; go without proper housing, have no access to clean drinking water, have limited source of income from which people can generate some money to; pay school fees for children, have access to quality primary education, access to quality health service delivery and as a result women deliver at homes and some of them die before reaching the health facilities.

Therefore, owing to the above problems, this study is designed to explore why there is a persistence of economic poverty in the rural villages in Western Equatoria Internal Province despite the contribution of the Church in poverty reduction through her development wings.

## 1.3 General objective

The main objective of this study was to: analyse why there is persistence of economic poverty in Western Equatoria Internal Province despite the roles of the Church in poverty reduction.

### 1.3.1 Specific objectives

This study was guided by three specific objectives. The three specific objectives are to:

- 1.3.1.1 Investigate the state of economic poverty in Western Equatoria Internal Province.
- 1.3.1.2 Analyse the role of the Church in reduction of economic poverty in Western Equatoria Internal Province.
- 1.3.1.3 Explore why there is persistence of economic poverty in Western Equatoria Internal Province despite the contribution of the Church in reducing the poverty.

## 1.4. The Research question

### 1.4.1 Main research question

Why is there persistence of economic poverty in Western Equatoria Internal Province despite the roles of the Church towards economic poverty reduction?

#### 1. 4.1.1 Sub-Research Questions

This study has the following specific research questions:

- 1.4.1.1.1 What is the state of economic poverty in Western Equatoria Internal Province?
- 1.4.1.1.2 What is the Church in Western Equatoria Internal Province doing in order to reduce economic poverty?
- 1.4.1.1.3 Why is economic poverty persisting in Western Equatoria despite the role of the Church in poverty reduction?

## 1.5 Research Justification

Economic poverty is a huge challenge that affects many people in the rural areas to the extent that sources of income become unreliable and access to education in the rural areas become impossible. Having read such economic



challenges facing rural people in Western Equatoria Internal Province and having read the book of Deuteronomy 15:1-11, which explains how God's heart was/is for the Israelites, who were experiencing socio-economic difficulties and how God instructed the Israelites to be open-handed to those who were under economic challenges, motivated me to come out with the topic of this study.

The other source of encouragement is the declaration of Jesus's ministry on earth in the Gospel according to St Luke 4:16 (NIV) which says "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favour". Thirdly the instruction of Jesus to his disciples in Matthew 5:13, 14 to be light and salt have motivated me to come out with topic of this research to examine why there is persistence of economic poverty in Western Equatoria.

## 1.6 Scope of the study

Afribrary knowledge Base (2020), the scope of study makes a clarification about areas in which the research will be explored, and sheds light on the parameters in which the study will operate. It equally makes the researcher and reader understand what the study aims to achieve. The scope of the study also describes the purpose of the study, the sample size, geographical location and the time frame of the study. Therefore, in light of the aforementioned explanation, this research has three areas of scope; the geographical scope, content scope and time scope.

### 1.6.1 The geographical scope

The geographical scope of this research covers the area of Western Equatoria Internal Province. Western Equatoria Internal Province is located in Western Equatoria State. It borders with Central Equatoria to the East, Northern Bahr to the North West and Western Bahr el Ghazal to the North East, and Democratic Republic of Congo to the South. Western Equatoria Internal Province is comprised of six Episcopal Dioceses; Yambio, Maridi, Ibba, Nzara, Ezo and Olo. As

for this study, the study will be conducted in three Episcopal Dioceses namely; Nzara, Ibba and Maridi. These three Episcopal Dioceses were selected as areas for this study based on their proximity, dense population, relative peace in the area, and they can easily be accessed by bicycles, motorbikes or on foot.

### 1.6.2 Content scope

This research is entirely about the Church and poverty reduction in Western Equatoria Internal Province. This study will confine itself to its topic: “The Church and poverty reduction”, and its overall objective is to analyse why there is persistence of generational poverty in Western Equatoria Internal Province despite the roles of the Church. Its three specific objectives; to investigate the state of poverty in Western Equatoria Internal Province, to analyse the contribution of the Church towards poverty reduction, and to explore the reason why there is persistent economic poverty in Western Equatoria Internal Province.

### 1.6.3 Time scope

This research is intended to cover five consecutive years beginning from 2016 to 2021. The reason for starting the research from 2016 is because Western Equatoria Internal Province was inaugurated in 2016. The purpose for creating Internal Provinces in the Episcopal Church of South Sudan was for development purposes, to ease the workload on the Province of the Episcopal Church of South Sudan, and to assist the dioceses that have inadequate capacity to progress.

## 1.6 THEORETICAL FRAMEWORK: Participatory Development

Participatory Development Approach (PDA) is a theory that emphasizes the involvement of the poor in the decision-making process regarding the policies and programs that affect their lives. The core principles of this approach therefore centres on community involvement by arguing that any development that is done for the good of a people, or community, ought to ensure that the poor and marginalized are actively involved in identifying their needs, setting priorities, and designing solutions.

As a project meant to empower them, it requires the communities to take control of their development, enhancing their capacity to manage resources and make decisions. Such approach emphasizes a bottom-up planning where the development initiatives are designed and implemented from the grassroots level, ensuring that they are context-specific and culturally appropriate. The aim of such approach is social inclusion, where all segments of society, particularly marginalized groups, are invoked in the development process to ensure that their voices are heard.

### 1.6.1 Critical analysis

The participatory approach is praised for its strength and also criticized for its weakness. For its strengths as quoted by Aurick Mubila, Mundia Libati & Munalula Mulonda (2017), Manusuri and Rao (2012) said: Involving poor people in some aspect of projects and programs would lead to better results through connections between development and its intended beneficiaries. Perez (1999) says, thus local people are expected to make an input in development interventions that, Chamber (1994b) affect their lives backed by the belief that they are creative beings that are capable of conducting their own analysis. Study conducted by World Bank, the Canadian International Development (CIDA) USAID and the Internal Relief Development Project (IRDP) arrived at the same conclusion that participatory development are invariably more relevant at addressing local needs. Perese and Stiefel (1979) as quoted by Burkey (2000) say; participatory approach involved effort to increase control over resources and regulative institutions in given social situations on the part of groups and movements of those hitherto or before excluded from such control.

Ilo Rahaman (1984a) as quoted by Burkey (2000) identified some areas that make the work of participatory approaches difficult as inadequate guidelines and no straight pathway to succeed. It equally criticized its failure of its methodology to change the bureaucratic, centralized local structure that control decision making and resource allocation. The coming together of people to analyse their own local challenges, and recommend ways forward for their problems are part of the guidelines that can lead them to succeed, and through their continuous

discussions the issue of bureaucracy can be identified as a challenge and can be addressed.

### 1.6.2 Use of the participatory theory

This study on the Church and economic poverty reduction aims at addressing the problem of persistence of poverty in Western Equatoria Internal Province. The participatory approach will be used to investigate the state of economic poverty reduction, analyse the role of the church in poverty reduction and equally analyse the reason for the persistency of poverty in Western Equatoria Internal Province. Much attention was paid to the focus group discussions.

## 1.9 Literature Review

The literature review of this study concentrates on what other writers or scholars have written about the Church and economic poverty reduction. The review is grouped under the three specific objectives; the investigation of the state of economic poverty reduction, the analysis of the role of the Church in economic poverty reduction and the analysis of the reason why there is persistence of economic poverty in Western Equatoria Internal Province.

### 1.9.1 The State of economic Poverty

Economic poverty is one aspect of poverty. It is a global challenge that affects groups of people differently around the globe. It is characterized by things like hunger, starvation, poor health, and limited access to economic opportunities, lack of electrical facilities and others. So, based on its complexity organizations, scholars, individuals equally have defined it differently. Hence, the Economic Time (2024) defines it as ‘a state or situation in which a person or a group of people don’t have enough money or basic things they need for live.’ This definition means that people or group of people who are economically deprived don’t have enough money (money that they generate from their job or work to enable them to meet their needs), have poor housing, don’t have access clean water to drink, and are unable to get healthy food or medical care services.

An article from Investopedia written by Chen (2024), reviewed by Thomas J. Catalano and checked by Patrice Williams defines economic poverty as ‘a situation in which people or community lack financial resources and other essentials for minimum standard of living and fail to meet basic human needs.’ Muon (2022) quoted a survey conducted in 2010 which depicted that 89.3% of South Sudanese live in multi-dimensional poverty and the intensity of deprivation was 61.7%. As quoted by Muon (2022) United Nations’ Economic and Social Council Draft Note (2022) reveals that 86% of the population in South Sudan do not have access clean water, 63% of drinking water at households is contaminated, 53.2% of the population in Western Equatoria live in severe economic poverty, 94% in rural areas have multi-dimensional poverty indices compared to 82% multi-dimensional poverty indices in the urban area.

Therefore, Economic poverty is fuelled by different factors that contribute to it. In the Bible, a number of factors are mentioned, for instance (Leviticus 19:13 NIV) defrauding of the poor or robbing of neighbours, holding back wages of hired workers overnight, oppression of the poor by leaders, theft (Psalms 12:5), excessive taxation (2 Chronicles 10:1-19), and a biased justice system (Leviticus 19:15) are the factors.

Burkey (2000) conducted economic poverty analysis in Uganda and categorized the factors of economic poverty into three areas; local, national and international factors. An example of factors in the local areas include; lack of capital, lack of savings, lack of credit, lack of skilled labour, lack of management skills, lack of tools and equipment, and exploitation. He (Burkey 2000) goes ahead to reduce the list of the factors to lack of capital as a primary cause and lack of savings as the root cause of economic poverty.

The Economic time (2024) defines capital as ‘a broad term for anything that gives its owner value or advantage such as factor, person’s financial asset and money.’ Burkey (2000) here still uses the word ‘lack’, meaning that people completely don’t have factor—any financial asset and money. Lack of savings as a root cause of economic poverty and savings is defined as the cash an individual has left after subtracting expenses. It represents surplus of funds for an individual or

household after the bills have been paid. Institute of World and Regional Economics, University of Miskolc (2010) states that economic growth can decrease poverty rate and poverty gap. It means when there is an economic growth in a country, poverty can reduce and when there is a decline in the economy, it increases the level of economic poverty.

Imf.org links factors of economic factor to lack of economic stability and domestic policies, financial integration, redistribution of fiscal policies, liberalization and deregulation of labour and product market. The factors are linked to the failure of a government to ensure policies are implemented. Other factors encompass inequalities which include issues of gender, age, origin, ethnicity, disability, and sexual orientation. Inequality should have no place in society because Jesus prays for his disciples to 'be one' (John 17:21) whether disabled, old, women, boys or girls. The website of World Vision in support of Obi (2011) describes ten key indicators of multidimensional poverty. The state of economic poverty is manifested in different ways such as nutrition due to lack of balance diet or good food, and lack of education.

Chamber (1983, 110) as quoted by Myers (1999) says the consequence of economic poverty, is a form of "poverty trap" or entanglement—when a person lives in poverty, such as material poverty which include inadequate assets, inadequate housing, bad sanitation, no land, wealth and livestock. Similarly, the person can also become weak due to poor health, lack of food and can become vulnerable to sicknesses. Myers (1999) says the spiritual effect of poverty includes broken relationships with neighbours and between God and people. Magnuson (2011, P.23) quoted from (open.lib.umn.edu) says, the brains of children who live in poor families, can be affected. Bakalar (2011) says over 150,000 deaths happen yearly due to poverty related causes.

Wilson Kamani (2021) in his research entitled 'An Analysis of Factors contributing to Poverty in Ibbra Central Archdeaconry' cited Bryant Myers, intersect project.org and Dr David Kotler who linked the causes of economic poverty to spiritual causes. Bryant in his book titled '*Walking with the Poor*' related the root of poverty to sin and sin is defined in the Bible as lawlessness (1John 3:4); the act

which is not controlled by law (Merriam Dictionary), an act of transgression against divine law which is associated with corruption through acts, any thoughts, word, considered immoral, selfish, shameful and harmful. Bradshaw (2006) links the source of economic poverty to political and social systems; systems that drives people to have limited opportunities and resources that can enable them to better their livelihoods.

Poverty affects individuals, groups of people, and even countries in different ways. Sookhdeo (2009 PP 32) writes in his book, *‘Call Compassion for Barnabas’* about poverty and persecution. He states the difficulty and poor living condition of the poor Christian minority who lived in Iraq, and he says ‘the Christian minority who were living in Iraq had little chance of having access to good education, good health services, income and others.’

The two definitions by the Economic Time and by Chen (2024) display that people or groups of people in a community do not have anything at hand to enable them to meet their needs because the word ‘lack’ means nonexistence or absence. It is unbelievable that people or groups of people in the community have nothing at hand that can enable them to sustain their lives economically, as stated by the Economic Time—they don’t have enough resources that they generate from their jobs. Economic poverty should be understood in the sense that people have something at hand to start with, but it’s not enough.

Therefore, economic poverty is the entire situation described above. Economic poverty can be the state of people having inadequate resources at hand to enable people or groups of people in the community to have access to clean water, decent accommodation, quality food, quality education, quality health services, improved road network, improved economic infrastructure and others. Quality refers to schools with trained teachers, trained health personnel and others.

The Bible encourages people not to take things from people through deception. It encourages leaders not to oppress people. An example of oppression can be discrimination in terms of employment; salary, gender inequality, and holding back wages instead of giving a living wage.

In regards to the factors, the statement raises question about the usage of 'lack' because land is an asset. In Western Equatoria Internal province, land is not a problem many people have their own piece of land but the challenge is how to utilize the land. Some people have teak trees, ready to sell, but no market for them. People in the rural areas have cassava, maize, and millet, but no road networks to get them to markets. This shows that the factors cannot be confined to lack of capital, but other factors based on different context.

On the issue of surplus, it depends on where that person comes from—a rural area or an urban area. And it also depends on what the person wants to buy—cheaper things or an expensive thing. From the experience of living in a rural area, most people in the rural areas may sell things just to buy a packet of salt, half bottle of cooking oil, and take the balance of the money home, whether it's a substantial balance or a little amount, it still can be called a surplus. The challenge with such money taken home is that it is not enough to settle other issues. In that sense, people are not able to save substantial amounts of money that can eliminate their economic poverty.

Therefore, having studied the literature on the state of economic poverty, it reveals that there are different definitions of economic poverty and different factors that are contributing to economic poverty.

### 1.9.2 The role of Church in Economic Poverty Reduction

The role of the Church in economic poverty reduction is centred on the divine call in the Bible. In Isaiah 61:1-3 (NIV) it says “The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to proclaim good news to the poor, He has sent me to bind up the broken-hearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord's favour and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the Lord for the display of his splendour”



Jesus in Luke 4:18 declared his ministry of serving the world by quoting the same verses of the Prophet Isaiah (Isaiah 61:1-3). In Matthew 5:13-14, Jesus instructed his disciple to be 'salt' and 'light'. Jesus performed many miracles; healing a man with leprosy (Matthew 8:1-4), raising a dead girl and healing a sick woman (Matthew 9:18-26). In John 8:1-11, Jesus defended a woman who was supposed to be stoned to death. All the above action by Jesus, establishes the foundation for the involvement of the Church in providing services in the areas of socio-economic development.

In regard to the role of the Church in economic poverty reduction, Joshua O.Ayiemba, Matthew M. Theuri, Peter C. Mungai, (Feb 2015) describe the economic poverty reduction as something which is not a new concept and its roots are biblically based. In the creation narrative in the book of Genesis chapter one (vs26-27), it establishes the mandate for the Church to be involved in the redemptive work.

Three major points are to be remembered in the book of Genesis 1:26-27; one Adam was created in God's image and likeness; secondly, he (Adam) was created out of earth and God breathed in him, and finally God appointed him steward of everything and he created Adam as a co-worker to continue with the work of creation. The Bible says Adam was introduced to a social responsibility by getting Eve out of his ribs, so that the two become partners of each other. Thus, rendering of social services is one of the mandates of the Church as stipulated by the Bible towards economic poverty reduction.

Bright (1982) and Andrews (2006), have shed light on the original meaning of the Church. They refer to the word 'Church' to the Greek word 'Ecclesia' and the word 'Ecclesia', comes from Greek words with the root meaning "to call out". The usage meaning refers to the assembly. Andrews (2006), in his explanation says, initially, Ecclesia was not a religious term. It was a political term that was referred to as a "Community Council" or people who stay in a vicinity or locality, called aside for a while to put strategies in place to promote the welfare of that particular village, and called out of the society to stand for the truth against the false values of the society.

Andrews' explanation indicates that the political functions of the Community Council was seen as important and can be adapted as the meaning of the word Church. The Church based on the aforesaid description is an institution that has strategies in place to promote the welfare of people—it is an Institution that can stand for the welfare of the poor. In other words, the Church is to contribute to the welfare of the people. This scenario shows that the Church that has no strategies in place to promote the people has misunderstood her roles.

Andrews (2006) equally says Community Councils are independent, self-operating neighbourhood organizations. An example of Community Councils being independent, self-operating is the Community Council that was instituted through President Wilson's call issued by the Council of National Defence in the United State of America. The role of the Community Council as an independent, self-operating organizations that shows the Church is independent not of God and self-operating but not in the absence of the Holy Spirit. The description above shows that the Church is an organization that has the capacity to operate in a self-governing capacity. If these are the qualifications and standards by which the Church should operate, why are some Churches unable to be self-operating with full capacity to meet the needs of the community? This question can be researched.

Conner: (2000), agrees with other authors who say the Church is also a group of people called out of their homes to gather together for an important meeting in the city. Biblically in Paul's first letter to Corinthians (1 Cor 12:17 NIV), defines the Church as the Body of Christ. Paul in his letter to Corinthians says: 'Now you are the Body of Christ, and each one of you is a part of it.' Therefore, when people talk of the Church, it's 'The Body of Christ', which means all the churches and denominations.

Therefore, on the role of the Church in the Community, Stan Chu Ilo (2013 Pp. 204) says, the Church should be of the poor, a Church with the poor, a Church for the poor, and a Church on the side of the poor. The central point here is about the availability of the Church in a community to render the required services—services such as economic poverty reduction. Chu Ilo's (2013) point is not taken

seriously by some Church leaders. Let me share an experience of the Church in South Sudan that is the Province of Episcopal Church of South Sudan Anglican Communion (ECSS). My quotation here is not to offend Church workers (Bishops) but to share the experience which is dictated by the political situation in our Country. The experience is that South Sudan has a story of protracted civil and ethnic tribal wars.

Hence, these situations have made some of the bishops to be away from their dioceses and they spend most of their time in the neighbouring Countries like Uganda, Kenya, Ethiopia and some are in Juba - the Capital of South Sudan. These Church leaders (bishops, pastors, etc) stay out because they have been intimidated by enemies and threatened to death. The scenario contributes to absence of socio-economic services in their dioceses or rural areas. This situation also generates such a question as, is it better to run away and leave the flock or to stay with them as the shepherd? What will happen to the sheep when a shepherd is not around? Could it be a reason why mushrooming Churches are more flourishing than the traditional Churches?

Timothy Sherratt and Ronald Mahurn as quoted by World Relief (2014) in their book, linked the role of Church to the work of Empowerment. They say, the Church has been called out from the world by Jesus Christ to take part in his redemptive work and this redemption work is through the proclamation of the lordship of Christ which can virtually be done through doing good work; and this work should be full of God's compassion. Currently in the five marks of Mission, proclamation of the good news is the first mark. Any good thing happening is 'Good News', for instance when Jesus healed the man with leprosy, it was good news, when he fed four thousand people (Mark 8:1-13), it was good news.

This redemptive work of the Church in the communities/villages mentioned above seems to be forgotten, because some churches are effective in the urban areas, while churches in rural areas are being headed by pastors who are uneducated, without strategies at hand for these churches. Instead of doing good work, some church workers move away to the downtowns of big cities where clean

drinking water is found, where there is electricity, where there is access to emails, and they can watch Barcelona playing Real Madrid or Manchester City play Chelsea.

In responding to the point of good work, O'Donovan (1996) writes on the nature of good work in the sense that good work serves as the approach of bringing the best in God's plan for mankind that can be seen in the lives of his people in the families, communities, workplaces, communities and other activities that give glory to God's name.

Andrews (2006) in his book '*Compassionate Community*' work, also says that the Church needs to be both schmoozing and matching in its approaches, and not one approaches. These approaches should be both informal and formal. Informal approach is rendered through reaching out to visit families, invite newcomers (schmoozing) and the formal approaches include organization of workshops for people in community, initiation of community organizations, and implementing community projects (matching). Dave Andrews (2006) says the role and contribution of the Church is to operate through denominational agencies, congregational activities and congregants' occupations. Andrews' point serves as an eye-opener, but as the researcher has said above, the presence of the Church leaders is very crucial to visit Christians, organize workshops, and work with other organizations to bring social services to the community. Those who are in their dioceses are involved is the suggestion pointed out by Andrews.

Conner (2000) says the role and contribution of the Church is to minister to God by building relationship with God through praises, worship, thanksgiving and to minister to one another and to the work. Conner's point is very crucial in building relationship with God and others through praises, worship, thanksgiving prayers. Giving praises to God with music these days is essential because it draws the attention of young people.

Mwalyo (2022) in the book '*Poverty Reduction through Christian Faith*' says in order for the Church to reduce economic poverty, the Church should contribute by ministering through sharing of the Christian faith in Africa. The Church should teach, preach and execute activities that contribute towards poverty reduction, and assist people to come out of dependence to self-reliance. Furthermore, the

church should help people to increase their spiritual strength, train people about their lifestyle, investment, savings, and entrepreneurship and improve one's skills. Adei (69, 70) affirms that changing jobs with a focus on transformation, helps people to respond to God's call, and helps people to define their own vision.

Mwalyo (2022) points to ministering through Christian Faith, teaching, preaching and implementing some activities are likely to enable people to become faithful. So, when people are faithful, their ways of doing things in the community can change. In this way, issues of corruption, poor governance, dishonesty, exploitation, fraud, unemployment, insecurity, tribalism, racialism, gender issues will reduce. For this, good policies will be in place to regulate implementation of the activities, hence reducing economic poverty.

Mwalyo Ruth (2022 pp. 61) continues to share more on the role of Church towards poverty reduction by saying that the Church should encourage people to do 36 roles to 'one another'. The 36 roles for instance help people to know who they are, be dynamic and gender sensitive. The roles should help people to improve the financial decision and manage their own businesses. Thus, empower people by helping people to accept Jesus Christ and build the capacity of her people to implement the 36 roles.

The 36 roles include: love one another (John 13:34), be available to one another (Romans 12:5), accept one another (Romans 15:7), be lovingly affectionate to one another (Romans 12:10), provide for one another (Romans 12:13), be kind to one another (Ephesians 4:32), spur love in one another (Hebrew 10:24), wash each other's feet (John 13:14), rejoice with one another (Romans 12:15), weep with one another (Romans 12:15--), live in harmony with one another (Roman 12:16), don't judge one another (Romans 14:13), admonish one another (Col 3:16), greet one another (Roman 16:16), wait for one another (1Cor 11:33), care for one another (1 Cor 12:25), serve one another (Gal 5:13), forgive one another (Eph 4:32), be compassionate toward one another (Eph 4:32), encourage one another (1Thessalians 5:11), submit to one another (Eph 5:21), bear with one another (Eph 4:2, Col 3:13), offer hospitality to one another (1 Peter 4:9), minister gifts to one another (1 Peter 4:10), be clothed in humility toward one another (1

Peter 5:5), do not slander one another (James 4:11), do not grumble at one another (James 4:9), confess your sin to one another (James 5:16), pray for another (James 5:16), fellowship with one another (1John 1:7), do not be puffed up against one another (1 Cor 4:6), carry one another's burden ( Gal 6:2), honour one another (Roman 12:10), instruct one another (Roman 15:14) and put one another first (Phil 2:3). She says the Church needs to build the resilience of the family and equally strengthen the community. These 36 points as quoted by Mwalyo are good Biblical values that can guide people's behaviour. These 36 Biblical values need to be taught by Church leaders in both the urban and rural areas and they target inward transformation. In the absence of teaching of the 36 values to strengthen and deepen the faith of people, the communities suffer, poor people cry, cases of wars become the story of the day.

Glenn (2007) in his book titled '*When Charity destroys Dignity*' writes about overcoming unhealthy dependency in the Christian Movement in which he emphasises three important roles of the Church. He says the Church should become self-reliant, self-propagating, self-supporting and self-managing. Glenn (2007) says in the role of Church towards economic poverty, the Church needs to become self-reliant with enough trained human resources who can teach, preach and run administration.

Glenn's exhortation serves to educate the Church to play roles that can lead to economic reduction. This point paves the way for the Church to initiate some income-generating activities to become self-supporting. Glenn's encouragement also discourages the idea of total dependence on external support and the idea of training local people to stand in the pulpit to share the word of God and contribute to the extension of God's Kingdom. It means the work of the missionary is not to come and introduce local people to Christ, but they can come to see the fruit of their work. This can happen when Church leaders are present in their areas to identify the problems together with the Christians in both the urban and rural areas and lay the strategies to address them.

Zack (2017) quoted five roles the Church should commit herself to do for economic poverty reduction. He says the Church should reduce economic poverty

by educating the poor people or community to understand the Bible, exert effort to prepare young people to know their role now, and their duties or responsibilities tomorrow. To this end, the Church should establish facilities that are accessible by the poor such as; recreation centres for orphans, computer centres for school drop-outs and the vulnerable categories. Besides this, the Church should offer primary and secondary education chances for young folk, and introduce small-scale businesses for women to enable them to initiate income-generating activities that can enable them to meet their basic needs.

Zack (2017) says the explanation on the role of the Church sounds great if the Church has money specifically designated for those activities. I say so because some Churches leaders are qualified in diverting project money to other unnecessary activities for personal use. Some Churches may decide to implement projects that have no huge impact in the community if implemented. Sometimes, a project which is planned by many people in the rural areas can be changed by one person—a leader—for implementation.

The Centre for American Progress (2020) as quoted by Kamani (2020), says the Church in the urban areas should be an organization which is proactive, with different economic activities established that can create jobs for the poor. It is true that a person can be proactive, but the level of proactivity of a Church worker who has been to school, read others' books and what other people have done around the globe in other countries, contributes a lot, compared to those who have not.

Joshua O.Ayiemba, Matthew M. Theuri, Peter C. Mungai (Feb 2015), wrote on the mandate of the Christian Church in poverty alleviation. They asserted that the role of the Church is to show justice by empowering the poor and granting them means by which they can use to gain over their destiny and be able to improve their living standard.

This view is in line with this study as the researcher opts to analyse the role of the Church in Western Equatoria so as to explore whether the Church in Western Equatoria is doing much justly to empower the local people so that they can contribute locally to their own living standard. The empowerment program is geared towards people who are missing materially, economically, socially,

politically or religious aspects. It is difficult to assume that a person can be rich in all the areas of life. A person can be economically rich, but spiritually poor or spiritually rich, but materially poor.

This study tends to analyse what the Church has done in economic poverty reduction. August (2010) in line with what Ruth (2023) reiterates argues that the role of the Church is to preach the Good News, teach people to understand the truth of God, and to serve and defend the people. Preaching, teaching is all within the Great Communion of God (Matthew 28:18-20). For this reason, Bosch (2011:320) says the role and contribution of the Church in the community is to get involved in the society, move beyond the walls of the Church and work for justice and peace.

Pope Francis' (2023) keynote address in South Sudan, during their ecumenical visit with the Archbishop of Canterbury and the Moderator of Presbyterian Church, says the Church leaders in South Sudan must not keep quiet, and so, the prophetic voice of the Church about social justice must be heard. This brings us to explore the reasons for the persistence of poverty despite the Church's present role in economic poverty reduction.

The literature review on the role of the Church and economic poverty reduction shows that the Church has a lot to do in the community, a role that begins with positioning herself to serve them as it is stated by Stan Chu Ilo (2013 Pp. 204) that; the Church should be of the poor, a Church with the poor, a Church for the poor, and a Church on the side of the poor. The Church should educate people Zack (2017), Joshua O.Ayiemba, Matthew M. Theuri, Peter C. Mungai (Feb 2015) show justice by empowering the poor and granting them means by which they can improve on their destiny and their living standard. Conner (2000) says that the Church should minister to God by building relationship with God through praise, worship, thanksgiving and to minister to one another and to the work. Dave Andrews (2006) says that the Church should operate through denominational agencies, congregational activities and congregants' occupations. While Mwalyo (2022) says that the Church should minister through Christian Faith, teaching,



preaching and implementing some activities that can make them economically sustainable.

The aforementioned roles are all the roles of the Church toward economic poverty reduction. The Church is described here as an implementing body in the community as stated by Stan Chu Ilo (2013 Pp. 204). Is the Church an implementing body or a facilitating body? Or can the Church be a conduit through which opportunities can pass to people in the rural areas? If the Church is an implementing body, it has to be in the community to plan and make decisions. If it is a facilitating body; her role can be to make the work easier for people in the community, to know their problems, plan for it, implement and report. Some people look at the Church as an implementer and some look at it as a donor. So, what is really the role of the Church in economic poverty reduction?

### 1.9.3 The Reasons for Persistence of economic Poverty

Persistence of poverty reveals itself in different ways through different factors in different countries. Some of these factors, among others, include economic, social, political, and spiritual factors. Hence different writers around the globe have written about the factors describing how these factors contribute to the persistence of economic poverty. So, the main purpose of this section is to cite some of those writers and equally understand what they have reiterated.

Karelis Charles (2007) in his book titled '*Persistence of Poverty*' links the factors by quoting the Bible in the book of Deuteronomy (15:11 NIV) which describes the endless existence of the poor amidst people which says, 'There will always be poor people in the land'. Charles (2007) continues by saying 'poverty persists because it is itself persistent'.

Similarly, in the New Testament at Bethany in the home of a man known as Simon, the Leper, in which a woman came with an expensive perfume which she poured on his head (Matthew 26:6-11), Jesus comments about the persistence of poverty. When the disciples saw what the woman did, they were angry, describing the deed as wastage of resources. Hence, when Jesus realized what they had in

their mind, he said, “The poor you will always have with you, but you will not always have me” (v11).

The point quoted in the Book of Deuteronomy and Jesus’ statement to his disciples in the New Testament, doesn’t mean that poverty cannot be reduced. Jesus meant that the woman who poured the oil has done what she did because his time has come to die. However, after his death, there will be poor people who should be taken care of. So, based on this, we see Jesus in the New Testament; as a doctor healing the sick (Matthew 8:1-4), and like a humanitarian organization feeding thousands of people (Mark 8:1-9). What we read about Jesus’ ministry is a demonstration to the believer to do the same. If the issue of poverty reduction was not there, Jesus would not have healed the sick people, nor fed the poor.

Similarly, Bramley (2016) in his writing writes on the current debate about the causes of the persistence of poverty. The current debate is whether poverty is caused by structure, or it is caused by behaviour. Structural poverty is associated with poverty which occurs from the problems that results in lack of opportunities, such as jobs. This problem can be due to lack of policies by the policy makers, or it can be lack of visionary leaders who plan and get committed to the vision because the Bible says where there is no vision people perish (Proverbs 29:18)—vision to ensure economic poverty reduction, and reduced insecurity to enable people work for economic poverty reduction.

Charles (2007) goes on listing five key behaviours which he thinks are related to reasons for the persistence of poverty. The five behavioural reasons include the behaviour of the poor not working, the behaviour of not finishing schools, and not saving food for a rainy day or difficult day, not moderating alcohol consumption, and not living within the law. Charles (2007) associates the root causes of the human behaviour in poor people with people’s apathy or laziness. This further highlights people’s limited time horizons, weakness of will, which he calls irrational, because poor people need resources.

When he traces its causes, he links it to psychological dysfunction; the range of condition that affects mood, thinking and behaviour. In other words, it is an abnormal mental functioning and pattern of behaviour. The behavioural factor of

the poor not working is not new in Western Equatoria Internal Province because there are people in the community who are lazy, without houses, and no garden from which they can get food.

The issue is to find out whether it is mental problem as stated by Charles or it is an inborn circumstance. The issue of boys and girls not finishing school is not equally new, because many boys and girls have not been to school. This point of people not finishing school generates a lot of questions such as who is responsible for establishing the school system. Can schools be established by those who know nothing about schools, or, by those who do not know the importance of education? When people do not go to school, is it a mental problem or people who do not understand the importance of education? These questions call for further research.

Stephen Afranie (2011) in his Book '*Persistence of Poverty in Rural Ghana: Culture of Poverty Perspective*', examines the relevance of the culture of poverty among the rural poor by taking culture of poverty as a theoretical framework (PP 30, 31). Afranie's findings support the findings of Glichen (1981), Hobsbawn (1968) and Kimenyi (1991) and say that persistence of poverty is due to prolonged unemployment, low wages employment, seasonality of employment, and thin labour market (Pp216), material and infrastructural deprivation of the poor. These factors as mentioned by Afranie (2011) are structural and it is in line with what Apt(2007) characterised the poor people in Ghana through multiple deprivation and insecurity (Pp. 218).

Afranie's (2011) findings are also structural, and they remind the researcher of the point related to a job. Prolonged unemployment can result in the persistence of poverty. This situation applies to urban areas where people rely on employment, and they do not have anything to do. However, in the rural areas, there is availability of land with the resources that one can make use of to generate money locally, and address the issue of unemployment.

Lewis (1959), Glicken (1981), Apt (2007), and Kimenyi (1991) in their findings associate the reason of the persistence of poverty to the issue of large family size. However, Afranie argues that 'the issue of large household size is not a current phenomenon, because the issues of large family is a social value that has

been there for a long time, inherited from generation to generation' (PP 220). Although it is not a current phenomenon in some communities, it is a problem in terms of the present understanding which requires people to have their children well educated and access quality health services, which require lot of money.

Lewis (1959), Darity, and Myers (1984) link persistent poverty to activities such as issues of divorce, single parenting, early initiation to sex and early childbearing. Thus, the end results of these activities contribute to persistence of poverty. Lewis (1959) and Glicken (1981) associate the persistence of poverty to issue of low literacy rate and low attainment of formal classroom education. Low literacy, issues of divorce and early initiation to sex exist in Western Equatoria Internal Province and the local people are aware and they love those things. Nevertheless, the question is how can those things be reduced among them?

Thus, in terms of the attitudes of the poor people on how they can manage life, Lewis (1965), and Schneiderman (1964) relate the attitude of the poor people to hopelessness, complexes, dependency, and present mindedness. These attitudes according to them are obstacles to socioeconomic mobility for the poor. Schneiderman (1964) blames the poor for they (the poor) do not demonstrate their confidence and ability to change the environment, which means, the poor are the cause of persistent poverty.

There is an argument saying the living circumstance of the poor is determined by destiny or luck or by one's effort. In line with this view, others believe that living circumstance is determined by destiny/luck and personal effort. However, despite this argument, Afranie (2011) says his study supports the idea that circumstance of the poor is determined by mental attitude (behaviour) as proposed by Lewis (1965) and Schneiderman (1964).

Ball (1968) links the reasons for persistence of poverty to the failure of the poor people to be visionary instead he says, they are always consumed in their immediate survival needs. Lewis (1959) and Ball (1968) all find out that poor people have no goals for their future. This point is in line with what the Bible says about a vision; 'where there is no revelation, the people cast off restraint' Proverbs (29:18). The vision is an end result of a dream. It shows that in order to

move out of persistent of poverty; people need a dream or mental picture for their socioeconomic living standard; so without it as the Bible says, people will perish.

Kimenyi and Mwangi (1991) associate the factor of the persistence of poverty to dependency. Hobsbawn (1968 Pp234) says the activities that came out during the Industrial Revolution, as strategies to reduce poverty, contributed greatly to the persistence of poverty such as; state agencies, NGOs and social and political exclusion. That is to say, the state in which poor people are excluded in decision making (structure) contributes to poverty in the sense that poor people are heard at home. However, in the higher-level status—they do not mean the higher the level of society—the lower the confidence of the people to influence decisions and action.

The gist of the point centres on the involvement of the local people in decision making. As the outsiders know their problems and solutions to their problems, the local people similarly know their problems and know the answers to their problems. This shows that when NGOs come to the community and tell people what to do, it does not address the root causes of the problem in the community, instead it fuels the problem.

Bladen Jo and Gibbons (2006) with support from the Joseph Row Tree Foundation writes on the persistence of poverty across generation using two British cohorts: the group in their teens in the year 1970s and the second group in their teens in the year 1980s. They compared the two cohorts to examine the persistence of poverty. The exercise relates the factor of persistence of poverty to the parental characteristics such as education, employment, health issues, ethnic groups, house tenure and financial resources.

The parental characteristics linked to education, employment, health issues, ethnic group and financial resources exist in many rural areas—areas that have gone through challenges of insecurity due to the political crisis in the country. Such situations enabled the majority of the inhabitants not to have access to education, nor proper employment—employment that can fetch substantial amount of money that can enable parents to send their children to schools up to

the higher level education. Most of the people who experience such situations are those in the rural areas.

United Nation Human Rights Special Procedures (2021), Merriam Webster, Special Rapporteur on extreme Poverty and Human Rights, writes on the persistence of poverty on how real equality can break the vicious cycles of poverty, linking it to inequality; the quality of being unequal or uneven for instance social disparity, disparity of distribution and lack of evenness. The said inequality is in terms of income, wealth and poor social protection which make poor people not afford access to saving, buying or inheriting assets.

Inequality is not new in Western Equatoria Internal Province. For instance, people who do not understand the importance of education do not give priority to training of their daughter; they mostly value the training of boys. Assignments and jobs are distributed according to what the culture says, and not by merit. In most cases, it is men who have the lion's share. This situation makes women experience poverty more than men. This is why Biewen Martin (2014) says income and poverty go hand in hand with other forms of deprivation such as low education, lack of employment, and employment experiences for women who are single parents. He links persistence of poverty to retirement in the sense that being poor in one period increases the risk of remaining poor in the subsequent years. Similarly, the issue of unfavourable household structure and reduction in household income are the attendant factors.

So, Roach and Gurrslin (1967) and Oyam et. al. (1996) believes that the persistence of poverty amongst poor folk is linked to the socialization of children through the values and psychological characteristics adopted from their parents, and in turn it influences their future socio-economic circumstance. Article 4<sup>th</sup> 2016, reviewed: April 12th, 2017 published 4<sup>th</sup> 2017 by Julian Augusto Casas Herrera (2017) quoted FAO and link the causes of persistence of poverty to insignificant provision of things like land, limited access to public goods and different forms of discrimination. Herrera (2017) quotes OIT (2003) links the causes of poverty to inadequate schooling.

Hence, the Bible also sheds light on the factors that contribute to the persistence of poverty. In the Bible, reasons for persistence of poverty is linked to natural disasters; a sudden and terrible event such as hurricane, tornado or flood. These phenomena result in serious damages and death in the community. An example of this damage is associated with the experience of Adam and Eve when they disobeyed God which resulted in a disaster; the earth was cursed in which God said to Adam because you listened to your wife and ate the fruit from the tree about which I commanded you must not eat from it “Cursed is the ground because of you: through painful toil you will eat food from it.” Genesis (3: 17).

Genesis Chapter six verses eleven explains how the world was full of corruption and violence and God said to Noah “I am going to bring the whole human race to an end because the world is full of violence (6:11)”. This act of violence in the world resulted in natural disaster where the whole world experienced flood which continued on earth for forty days, Genesis (7:11), and every living things that moved on earth perished: birds, cattle, wild animals, all creatures that swarm on the ground, and all human beings (7:21) except Noah and those who were with him in the ark survived (Genesis 7:23b).

We read equally in the book of Deuteronomy about God telling Moses about his anger against the Israelites if they enter the Promised Land and opted to abandon him and begin to worship their gods. He says He will abandon them, hide his face from them, make them an easy prey and many terrible disasters will come upon them because God is away from them (Deuteronomy 31:17). So, natural disaster can be triggered by people as a result of what they do and believe. In addition, it can similarly be generated by God as indicated in the book of Isaiah that “I make the light, I create the darkness; author alike of wellbeing and woe, I the Lord, do all things (Isaiah 45: 7). The second contributor to persistence of poverty is laziness. Laziness is described as a noun and lazy is an adjective defined as the quality of not willing to work or use any effort.

While in the Old Testament, books have a lot of say about laziness. In the book of Genesis, we read about God placing the man in the Garden of Eden to work and take care of it (Genesis 2:15), God says human beings have to work for

they are not supposed to be lazy. The book of Proverbs discourages laziness, and it promotes work, and it also reveals the results of laziness. The book of Proverbs adds; ‘Lazy hands make for poverty’ (Proverb 10:4 NIV), ‘those who work their land will have abundant food, but those who chase fantasies have no sense’ (Proverb 12:11), ‘a sluggard’s appetite is never filled, but the desires of the diligent are fully satisfied’ (Proverb 13:4 NIV), ‘All hard work brings a profit, but mere talk leads only to poverty’ (Proverb 14:23 NIV), and ‘Laziness brings on deep sleep, and the shiftless go hungry’ (Proverb 19:15 NIV). We further read in Proverbs: ‘I went past the field of a sluggard, past the vineyard of someone who has no sense; thorns had come up everywhere, the ground was covered with weeds, and the stone wall was in ruins. I applied my heart to what I observed and learned a lesson from what I saw: A little sleep, a little slumber, a little folding of the hands to rest— and poverty will come on you like a thief, and scarcity like an armed man.’ (Proverb 24:30-34 NIV).

The New Testament also attests to a cause of poverty being laziness. In Paul’s Second Letter to the Thessalonians, he informs them about idleness and disruptive tendencies, saying: ‘We hear that some among you are idle and disruptive. They are not busy; they are busybodies.’ (2Thessalonians 3:11). ‘Busbodies’ include the act of interfering in others’ affairs (NIV explanation). Paul urges the Thessalonians to warn those who are idle and disruptive because idleness brings poverty (1 Thessalonians 5:14a). Having known that laziness brings poverty, Paul in his letter to Ephesians encourages the Christians that ‘Anyone who has been stealing must steal no longer, but must work, doing something useful with their own hands, that they may have something to share with those in need.’ (Ephesians 4:28 NIV). Thus, laziness is one of the causes of poverty in both the Old and New Testament.

Thirdly is an issue of oppression. Oppression is defined in diverse ways. Cambridge Dictionary defines oppression as ‘a situation in which people are governed or administered in an unfair and cruel way and prevented from having opportunities and freedom.’ Words like dispirited, despondency, disconsolateness, downheartedness, hopelessness, miserableness, sorrowfulness are related to the word oppression. Hence, oppression is one of the causes of poverty in the Bible



carried out by the oppressors. Oppressor can be any authority or a group or a person that uses its/his/her power unjustly to keep people under control and this control can result in poverty. The book of Exodus gives an example of how the Israelites were oppressed by the Egyptians Exodus (1:1-13). It says when the number of Israelites started to increase the king of Egypt who knew nothing about how Joseph came to power in Egypt says ‘the Israelite have become much too numerous for us; Come we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country’ Exodus (1: 9-10).

The King’s complaint was humanly expressed because the Bible says it is God who makes his people fruitful—he made them too numerous for their foes (Psalms 105:24). This point is conceded with what happened to the Israelites in Egypt, that when the number of the Israelites became numerous, Pharaoh put slave masters over them to oppress them with forced labour to the extent that they built Pithom and Ramses as store cities for Pharaoh and they worked them ruthlessly (Verse 11, 13). They worked them ruthlessly, which means that there was no pity or mercy lavished on them. They became powerless, weak and hopeless. When a person is powerless, weak and hopeless, that person cannot think of the future, for his or her future plan can easily be destroyed by the powerlessness, weaknesses and hopelessness. Oppression can be carried out by arrogant foes as it says: ‘Arrogant foes are attacking me, ruthless people are trying to kill me without regard for God’ (Psalms 54:3 NIV).

Briefly, in the Literature Review poverty is said to be multidimensional that manifests itself in various ways, such as nutrition which occurs due to lack of balance diet. In terms of factors contributing to economic poverty, writers have enumerated different methods, like Bradshaw who holds the poor responsible for their poverty. Some relate the causes of poverty to individual attitudes, illiteracy, deprivation of socioeconomic services, sin, and inequality. As for persistence of economic poverty, the reasons are Biblically based and as well linked to the behaviour such as poor people not working, not finishing schools, not living within the law, prolonged unemployment, low wages, seasonal employment, thin market,

large family size, cases of divorce, single parenting, low literacy, dependency and oppressions by the oppressors.

Hence, the proposed remedy for the persistence of poverty as suggested by writers in the Literature Review is associated with the promotion of welfare of people by the Church through involvement in the redemptive work. This redemptive work includes the proclamation of the Good News of Jesus Christ and provision of socio-economic services. It is equally suggested that the Church should be with the poor, work for the poor, and be on the side of the poor. These activities should be implemented through the other denominations, and Church related organizations. The Church builds the relationship of the people through praises, worship, thanksgiving prayers, and sharing of Christ's faith through teaching. Despite these strategies, economic poverty exists in Western Equatoria Internal Province. The next section focuses on the research methodology on how the Western Equatoria Internal Province can contribute towards economic poverty reduction in the rural areas.

### 1.10 Research Methodology

This section focuses on the research methodology. Collis & Hussey, (2003, P.55), define research Methodology as 'the overall methods and perceptions to the research process explaining to the reason for which data are gathered together, the type of data collected, the place in which data is collected and how it is collected and analysed.' Research methodology includes activities like research design. Research design comprises research plans, the population and sample size, element of measurement of variables, sample instrument; sample instrument that involves sampling method and procedures, analytical methods, ethical issues and summary (Odiya Nicholas James (2009). Hence, the next section is on research design.

#### 1.10.1 Research Design

Research design is a framework or an outline of a research. Birks and Mills (2015 Pp. 89) rightly state that a research design is a blueprint for your study; it

identifies philosophical and methodological position and the methods that one will employ to achieve the research goals. Kumar (2005) defines research design as ‘a plan for investigation or the arrangement of conditions for collection and analysis of data or to ensure that the evidence obtained enables a researcher to effectively address the research problem as clearly as possible.’

Therefore, based on the topic and the objectives of this study, this research employed quantitative and exploratory methods. Quantitative method will be employed with the aim of attaining greater knowledge and understanding of the state of economic poverty and the role of the Church in reducing it. The report of this study is done descriptively in nature; describing the age of the respondents, the state of economic poverty, the role of the Church in reducing the economic poverty, and possible remedies for poverty reduction.

The design equally entailed guided questionnaires as an instrument for data collection. Cross-sectional method was employed in the process of data collection. The purpose of employing cross-sectional method was to compare some economic variables. The analysis of findings is done statistically with tabulation to identify the trends and justify the findings on the state of economic poverty, the role of Church in poverty reduction, and the remedies in the researched areas. The next section of the study focuses on area for this research.

### 1.11. The area of Study

The study area of this research is Western Equatoria Internal Province (WEIP). Western Equatoria Internal Province is situated in Western Equatoria State located in the Western side of the Capital Juba. It shares the border with Amadi Internal Province to the East, Central Bahr Ghazal to the North, Western Bahr Ghazal to the North West, the Democratic Republic of Congo to the South and the Democratic Republic of Central Africa in the West. Western Equatoria State has an area of 79,343 sq. kilometres (30,635 sq. miles).

In the government set up, Western Equatoria State has 10 Counties; Ezo, Ibba, Maridi, Mundri East, Mundri West, Mvolo, Nagero, Nzara, Tambura and Yambio. Each of the above counties is administered by a County Commissioner.

While in the Church set up Western Equatoria State has two Internal Provinces; Western Equatoria Internal Province which is comprised of six Episcopal Dioceses; Olo, Maridi, Ibba, Yambio, Nzara, Ezo and Amadi Internal Province. Each Internal Province is headed by an Internal Archbishop and each Episcopal Diocese is headed by a Diocesan Bishop.

This study took place only in one Internal Province, that is, Western Equatoria Internal Province. Western Equatoria State has a population of approx. 1,619,029, calculated from a 2.7% annual population projection (2008 census). Thus, study was conducted in three Episcopal Dioceses; Nzara, Ibba and Maridi, and the findings of the study represent the entire six dioceses in Western Equatoria Internal province.

#### 1.11.1 The Episcopal Diocese of Nzara

The Episcopal Diocese of Nzara shares the border with the Episcopal Diocese of Ezo to the west, the Democratic Republic of Congo to the South, and the Diocese of Yambio to the East and the Diocese of Ulu to the North. This diocese has four (4) archdeaconries, five (5) Rural Deaneries and twenty-two (22) Parishes. According to 2020 population projection, Nzara has the population of 81,075 inhabitants. Initially, Nzara was known for agro-industrial complex known as the Azande Scheme which later changed to be called “Equatoria Board” established to grow and process cotton, palm oil, timber and other profitable or lucrative cash crops, but later the project collapsed in the 1980s. No details of the collapse were reflected.

In regards to the economy and livelihood according to FAO/World Food Program (WEP), 85% of the households in Nzara depend on agriculture. Common economic activities practised in Nzara include collecting of wild food, harvesting of honey, and fishing for domestic consumption. The Episcopal Diocese of Nzara has strategies for poverty reduction through the establishment of primary schools and one secondary school, health facilities and other developmental programs. This gives a demographic and infrastructural idea of the researched area of Nzara. The next research area is the Episcopal Diocese of Ibba.

### 1.11.2 The Episcopal Diocese of Ibba

The Episcopal Diocese of Ibba has an area of 9,613 square kilometres with the population projection of 62,878. Ethnic groups include Zande tribe, the majority, a few Baka, a few Mundu and very few Wetu. In terms of livelihood, civilians are farmers who depend on subsistence farming. Structurally in the government set up, Ibba is a county. Religiously, there are two religions that exist in Ibba; Christianity and African traditional believers. In regard to Christian denominations, there are two major denominations; the Episcopal Church of South Sudan Anglican Communion exists in the presence of the Episcopal Diocese of Ibba and the Roman Catholic Church.

The Episcopal Diocese of Ibba has 4 Archdeaconries, eight (8) Deaneries and 16 Parishes. It exists to proclaim the Gospel, empower the community, and promote socio-economic development (Mission statement). Based on her Mission Statement, the Episcopal Diocese of Ibba has seven primary schools, one secondary school, one theological College and a Vocational Training Centre. There are three community schools, one secondary and two primary schools. The government has two primary schools, with one secondary school, less functioning. In the health sector, the Episcopal Diocese of Ibba has one primary Health Centre while the County government of Ibba has five health facilities operating with practical support from some organizations. The third research area is the Episcopal Diocese of Maridi.

### 1.11.3 The Episcopal Diocese of Maridi

The Episcopal Diocese of Maridi is one of the six (6) Episcopal Dioceses in Western Equatoria Internal Province; This Diocese has seven (7) archdeaconries, seventeen (17) Deaneries, 75 Parishes and 8 sub-parishes. It shares borders with the Episcopal Diocese of Yei to the South East, the Episcopal Diocese of Olo to the East, Episcopal Diocese of Yeri to the North, the Episcopal Diocese of Ibba to the West and the Democratic Republic of Congo to the South.

Maridi, in the government set up is one of the 10 Counties located in Western Equatoria State. It is headed by a County Commissioner. It is divided into

five Payams, seventeen BOMAs. Each Payam is administered by Payam Administrators and the BOMAs are headed by BOMA chiefs. Major tribes are Azande, Baka, Mundu, Muro Kodo, and Avokaya. The Interesting points in the Episcopal diocese of Maridi include, the market, the airstrip, Maridi power sector, Health Training Institute, Maridi National Midwifery, Maridi Water Treatment Plant, and Maridi Girls Boarding School. According to 2022 population projection, Maridi County has the population of 92,205 inhabitants (Source: Wikipedia).

The Episcopal Diocese of Maridi has a policy toward poverty reduction which translated into initiation of primary, secondary education and a branch of Episcopal University in Maridi, provision of health service delivery to the needy, preaching of the Gospel and execution of capacity-building program in the community. The above information describes what the selected three (3) research areas for this study look like.

#### 1.11.4 The Source of Information

There were two sources of information; documentary or non-documentary. In the documentary, there will be primary or secondary data. Primary data entails collecting of new data from people through interviews, from the internet communication or survey. Secondary data is the existing one that had been filed by other writers.

Therefore, the sources of information for this study included both primary and secondary information. The source of primary data will involve interviews, small focus group meetings, and observation and survey questionnaires. Secondary data included reading of existing information in books, theses, checking of the encyclopaedia, handbooks, and dictionaries.

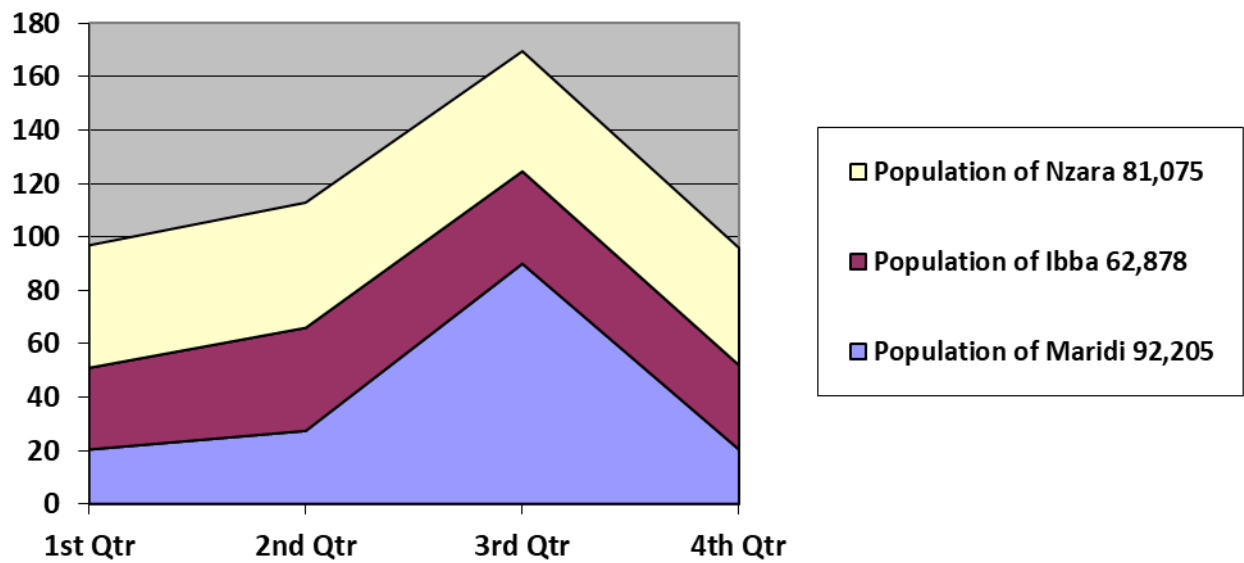
### 1.12. The Characteristics of Respondents

#### 1.12.1 The Population

According to explorable.com, a research population is well-defined as a collection of individuals or objects known to have similar characteristics. According to 2020 population projections, the Western Equatoria Internal Province

has the population of 236,158 inhabitants in which Maridi County has the population of 92,205 inhabitants, Ibba County has the population of 62,878 inhabitants and Nzara County has the population of 81,075 inhabitants. As for this research, the total population is three hundred ninety-nine (399) respondents. The said respondents will include men, women and young people—both boys and girls. The Table 1 below gives the total population in each Diocese.

Table 1



Source: United Nations High Commission for Refugees

Table 1 above explains the population of the research community areas. The said population is according to 2011 population projections. Maridi has a huge population of 92,205 inhabitants compared to the population of Nzara which 81,075 population and Ibba which has 62,878 residents. This population includes the number of households in each community and the number of dependents.

The purpose for choosing Diocesan Bishops and secretaries is to assess the strategies of the Church for poverty reduction. Not all the Parish priests in the Dioceses will be interviewed, but only those parish priests that are located in the geographical scope of this study, basically in the rural areas.

### 1.12.2 The Ages of respondents

Table 2

S/N0	Areas	20-30 yrs	30-40 yrs	40-50 yrs	50-60 yrs	60-70 yrs	70-80 yrs
01	Maridi	43 (32%)	39 (29%)	23 (17%)	21 (16%)	7 (5%)	0
02	Ibba	33 (25%)	34 (26%)	36 (27%)	20 (15%)	10 (8%)	0
03	Nzara	46 (35%)	43 (32%)	23 (17%)	16 (12%)	5 (4%)	0
	Total	122 (31%)	116 (29%)	82 (21%)	57 (14%)	22 (6%)	

Source: Data

#### 1.12.2.1 Ages of Respondents in Kozi-Maridi

One hundred thirty-three (133) respondents with different ages responded to the questionnaires in this research. In Kozi Maridi the majority of the respondents were those whose ages ranged between 20-30 years old. 43 respondents out of 133, that is, 32% responded, both male and female. The second category whose number followed them were those whose ages ranged between 30-40 years old, 39 of them that is, 29% participated in this research followed by those whose ages alternated between 40-50 years old, 23 that is, 17% respondents participated.

The fourth category of respondents were those whose ages ranged between 50-60 years old, 21 respondents that is, 16% expressed their views in this research and finally those whose age ranged from 60-70 years old, 7 respondents got involved in expressing their views. The researcher expected to hear from those whose ages range from 70-80 years old, but none of them were found. The failure of the researcher to see the category of people whose ages ranged from 70-80 can be linked to estimation by Human Development Index that the lifespan of people in the Republic of South Sudan is 54 years old. This may mean that those whose ages exceed fifty-five and above in South Sudan are living by God's grace, or there are no people whose ages have reached 80.



#### 1.12.2.2. Ages of respondents in Ibba

Having seen the ages of respondents who participated in giving their views in this research as reflected in Table 2 above, the next respondents in terms of ages is Maruko village in Ibba. One hundred thirty (130) respondents similarly got involved in responding to the questionnaires of this research.

The category whose number of respondents reads higher in Maruko are those whose ages range between 40-50 years old. 36 respondents that is 27 percent out of the chosen sample size in Maruko participated in answering the questionnaires followed by those whose ages ranged between 30-40 years old, who out of 133 targeted sample size in Maruko, 34 that is 27 percent of them participated in answering the questionnaires. The third categories were those whose ages ranged between 20-30 years old, of whom 33 responded, that is 25 percent of them took part in answering the questionnaires. The fourth category were those whose ages ranged from 50-60 years old, 20 of them, that is, 15 per cent participated and the last group was those with 60-70 years old, 10 of them, that is, 8 percent answered the questionnaires.

#### 1.12.2.3. Ages of respondents in Nzara

One hundred thirty-three (133) respondents responded by answering the questionnaires designed for this research. The ages of those respondents varied. The ages were between 20-30 years old to 60-70 years old. The category of respondents who were the majority are those whose ages range between 20-30 years old, equivalent to 35%, followed by those whose ages range between 30-40 years old; they were 43, or 32%. The third category of respondents were 30-40 years old, and those whose ages ranged between 40-50 years old, whose number were 23, or 17%, followed by those who were 50-60 years old, equivalent to 12% and finally those with 60-70 years were 4%.

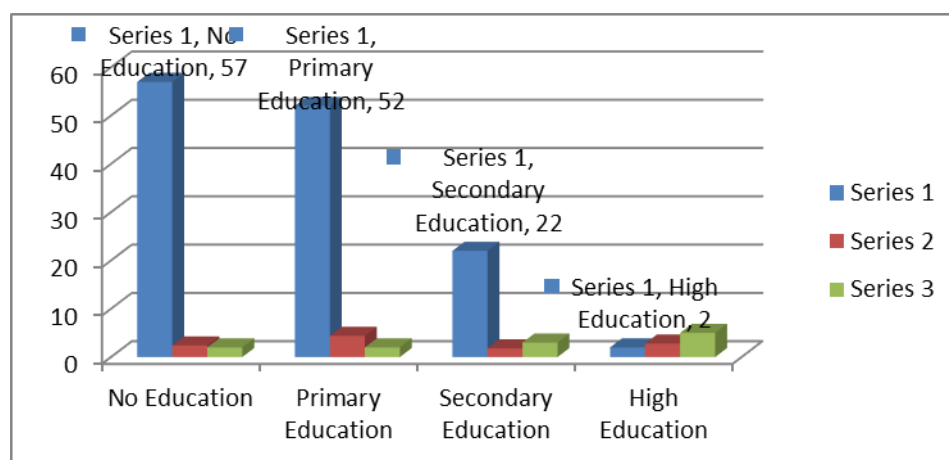
In conclusion to the ages of the respondents in the three community areas, the majority of the respondents for this research were those whose ages ranged between 20-30 years old. They constitute the highest percentage of 31% meaning they are the majority followed by those 30-40 years old who are 116 in number

constituting 29%. The third category of respondents included the ones whose ages ranged from 40-50 years old constituting 21%. The fourth category are those whose ages ranged from 50-60 years, they constitute 14% and the last category were those of 60-70 years old, they constitute 6%.

The researcher did not analysis the reasons why the majority of the respondents are young people. One of the reasons could be that according to World Bank data on life expectancy 2022, life expectancy in South Sudan is 55 years, meaning that many people in South Sudan die beginning from 40-50 years old. Moreover, the number of death cases increase among those who reach 50-60 years. Thus, the number of those having 60-70 years is reduced, meaning that the number of their participation in activities or functions is reduced. The next characteristic is Educational Background.

### 1.12.3. The Educational Background of respondents in Maridi

Table 3



Source: Data collected 2023

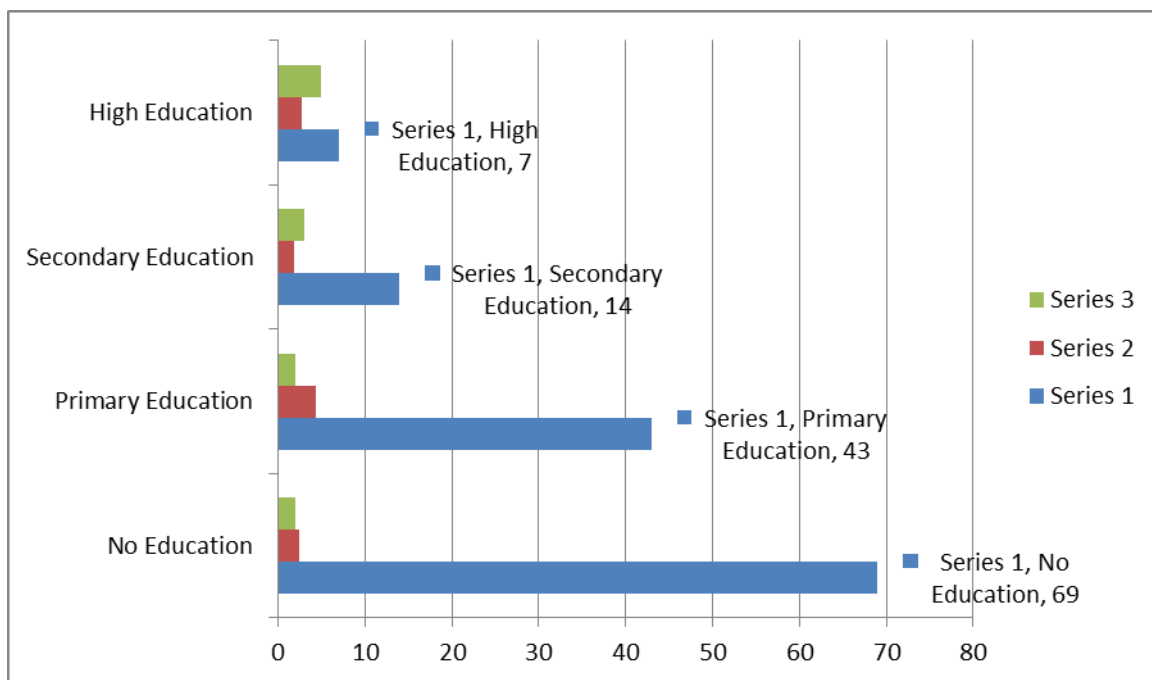
The Educational background of one hundred thirty-three (133) respondents were analysed in this research. While analysing the respondents in Kozi village in Maridi, among the one hundred (100) respondents, two of them finished higher education. The two were all male respondents, whose ages ranged between 30-40 years old. Twenty-two (22) respondents in Kozi finished secondary school, among whom two (2) were female respondents and twenty (20) respondents were male. Fifty-two (52) respondents finished primary schools, among whom seven (7) aged

between 30-40 years old were female, and 45 were male respondents whose ages ranged between 20-30 years old.

Finally, fifty-seven (57) respondents among whom forty-one (41) were female and sixteen (16) male respondents, did not have access to school. The analysis of education background gives a full picture of gender disparities because only two females out of twenty-two respondents had the chance to finish secondary school and the majority of respondents who did not have access to education were women.

#### 1.12.4 The Educational Background of Respondents in Ibba

Table 4



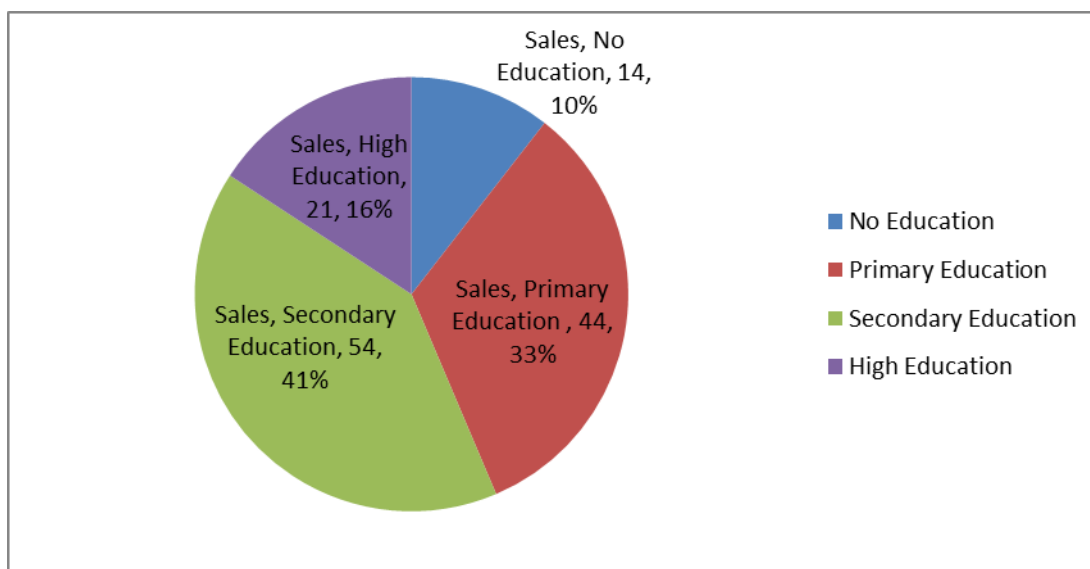
Source: Data collected in 2023

Table 4 above explains the educational background of the respondents in Ibba in the Episcopal Diocese of Ibba. The explanation aimed at assessing the respondents, beginning with; whether there are respondents who did not have access to any education, to know those who have finished primary, secondary, and higher education.

The results of the analysis in Maruko village shows that out of thirty-three (33) respondents, 69, meaning 52% of the respondents, did not have access to an education system in the village. Since the assessment was just to know whether they had any chance of accessing education, the reasons for which they failed to go to schools were not asked. The answer will be reflected under the causes of poverty. Secondly, those who managed to go to primary schools were 43 respondents, among whom six (6) of them were female and thirty-seven (37) were male. Thirdly, fourteen (14), all male respondents, finished secondary school and seven (7) finished higher education among whom two (2) were women aged between 30-40 years old. The results show that respondents in Maruko experienced issue of inequality in terms education.

#### 1.12.5 The Educational Background of Respondents in Nzara

Table 5



Source: Data collected in Maruko

Table 5 explains the educational background of the respondents of Sakure, in the Episcopal Diocese of Nzara. The purpose was to understand the educational background of each respondent. One hundred thirty-three (133) respondents in Sakure, contributed the information in Sangua village. There were four trained enumerators, under the auspices of the researcher, who managed the process of the collection of data.

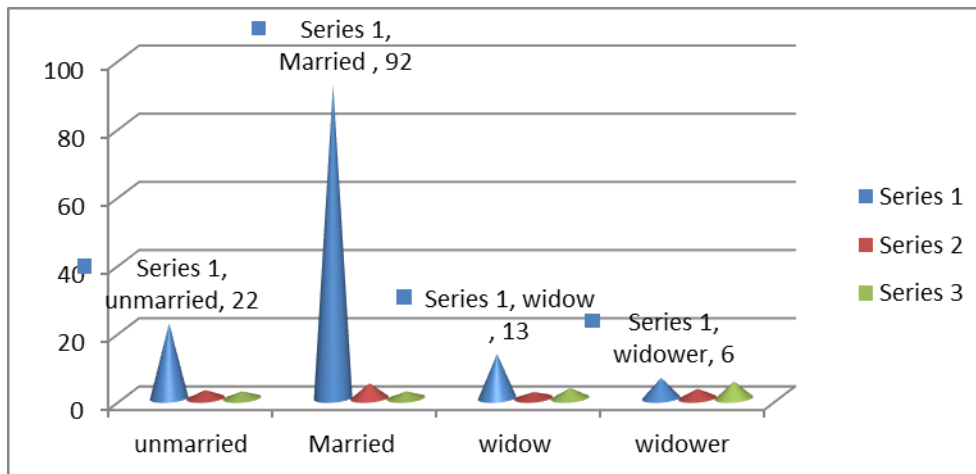
The information on educational background of the respondents in Sakure greatly differed from the information of respondents in Maridi and Ibba. Fifty-four (54) respondents in Sakure, were those who had completed secondary school education. The second category of respondents, who ranked second after those who finished Secondary school, are those who finished primary school with forty-four (44) votes. The third category after primary school level are those who finished higher education with twenty-one (21) votes. The last were those who did not have the chance to join education.

The reason why the respondents in Nzara are a bit educated is not the purpose of this research. The researcher suggests that further study can be conducted to analysis the factors which contribute to this transformation in Sakure village in Nzara.

#### 1.12.6. Marital status of Respondents.

##### 1.12.6.1 The Marital status of respondents in Maridi

Table 6



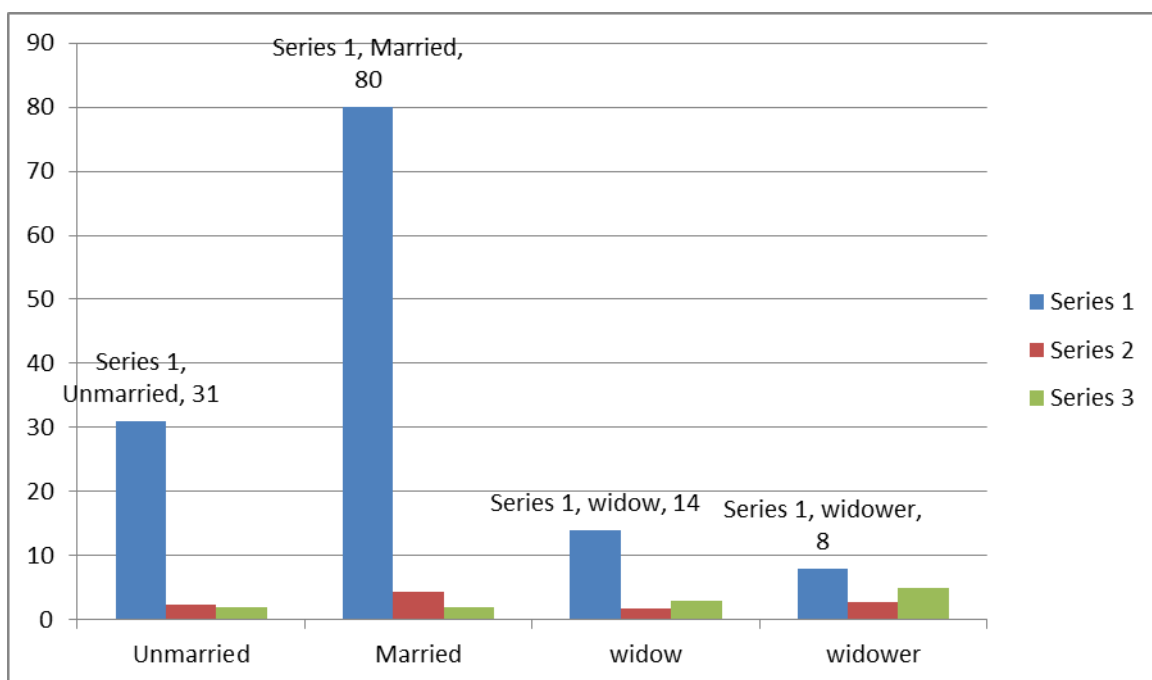
Source: Data collected in Maridi

The table depicts information on the marital status of the respondents in Kozi village. The purpose for this information is to understand whether the respondents are married or not. So, the reasons for which the ranking of other groups are high and others less, is not explained in detail under this section, because it is not the main purpose of this research. Of the one hundred thirty-

three (133) interviewees in this research, some were unmarried, some got married, and others lost their dear ones and became widowers or widows. The reasons why these respondents lost their dear ones is not part of this section. The category which is ranked higher goes to married respondents and the ages of these respondents vary. The second category whose ranking comes after this is the unmarried group with twenty-two points, the widows with thirteen points, and the widowers with six points.

### 1.12.6.2 The Marital status of Respondents in Ibba

Table 7



Source: Data

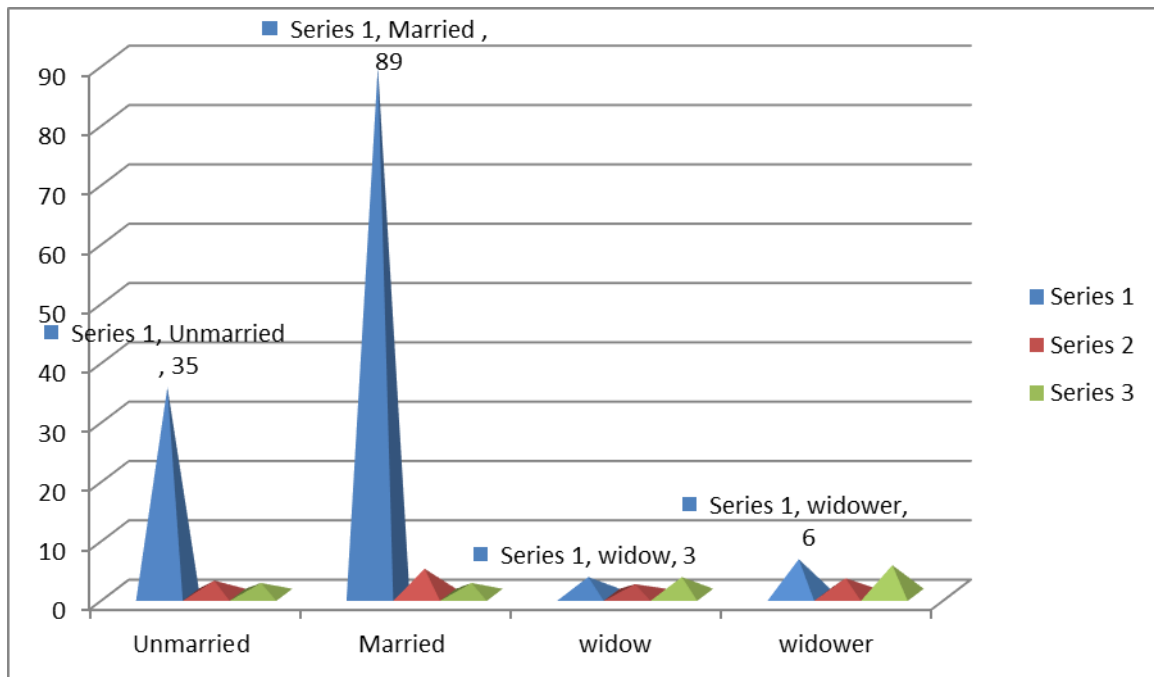
Table 7 explains the marital status of the respondents in Maruko. The objective is not to make a detailed analysis of their marital status, but simply to know who are married, not married, widows or widowers.

The information on the marital status was collected by trained enumerators under the supervision of the researcher based on ethical research protocol. Thus, one hundred thirty-three (133) respondents gave information in their marital status. Out of one hundred thirty-three, the marital category that ranked highest is, eighty (80) respondents are the married, followed by the unmarried with thirty-

one (31) points. The third category are widows—those who have lost their husband, but still remain the head of the household, followed by widowers, with eight (8) points. As stated above, the purpose of this research is not to make detailed explanation on the marital status of the respondents.

### 1.12.6.3 The Marital status of Respondents in Nzara

Table 8



Source: Data collected in Nzara

Table 8 above describes the social marital status of the respondents in Sakure. Like the explanation given on marital status in Maridi and Ibba, the main purpose here is to know the marital status of the respondents in Sakure. The other objective for knowing the social marital status of people could be also that the understanding of poverty among unmarried, married, widows and widowers may vary from one category to another. So, when they fill the questionnaires or are in a small group discussion, they can express their real feelings.

Thus, one hundred thirty-three (133) respondents answered the questionnaires for this research. Out of the said number, thirty-five (35) respondents were unmarried (the reason for which they are unmarried is not tackled in this research) and eighty-nine (89) were married couples with children (but this research does not tackle the issues of numbers in households). Three (3) respondents were widows and six (6) were widowers.

### 1.12.7. Summary of Marital Status in the three research Villages

Table 9

S/N0	Villages	Unmarried	Married	Widow	Widower	Total
01	Kozi (Maridi)	22	92	13	6	133
02	Maruko (Ibba)	31	80	14	8	133
02	Sakure (Nzara)	35	89	3	6	133
	Total	88	261	30	20	399

Source: Data collected in 2023

Table 9, above, gives the summary of marital status of the respondents in the three research areas; Kozi, Maruko, and Sakure. The majority of the respondents in this research, as per Table 9, are married couples—out of three hundred ninety-nine (399) respondents they number two hundred sixty-one (261). Married people have both economic, social, cultural, and political understanding because some of them might have gone through both good and bad experiences. The second category were the unmarried people, who equally have stories to share, either good or bad. The third and fourth are the widows and widowers. The widows and widowers have stories to share related to the death of their dear ones. The outcome of this data shows that all the marital categories had points to share in the questionnaires.

### 1.12.8. Sampling technique and sample size.

Fred Ochieng (2009 PP.139) Gateway 2 Research Methodology defines sample as ‘a representative portion or section of the entire population or a section of people who are involved in the research process.’ According to stats.oecd.org, sampling technique is the name of other identifications of the specific process by which the entities of the sample have been selected.

Probability sampling technique was employed using a cluster random technique in this research to determine the sampling. Ochieng (2009) the main purpose for selecting these techniques is to enable each individual in the population to have equal opportunity of being included in the sample. In order to determine the sample size for this research, the researcher used Slovin’s formula.



### 1.12.8 Slovin's Formula

Slovin's formula is a tool for calculating an appropriate sample size from the population. It is used especially if a researcher does not know the behaviour of his or her respondents. The purpose for using it in this research being that the respondents are scattered in the villages and also the researcher does not have enough information about the behaviour and culture of the population. For instance, the Episcopal Diocese of Maridi has more than eight different tribes who have different languages, with different perceptions. So, based on these variations Slovin's formula was used to determine the sample size.

The research had different categories of the respondents. It entailed one hundred fifty (150) elderly women in which fifty (50) were in each of the three Dioceses of Maridi, Ibbra and the Diocese of Nzara. The same distribution of one hundred fifty (150) respondents included the elderly men. Sixty (60) respondents were young people (30 girls and 30 boys), ten (10) in each of the three Dioceses, thirty nine (39) respondents in which thirteen (13) were Church workers in each diocese which included Members of the Parish Church Councils (PCC). Below is the formula

Where: N= Total Population size= 236,158, n= stands for sample size?

e= stands for acceptable marginal error = (0.05)<sup>2</sup>

$$n = \frac{236158}{1+236,158(0.05)^2}$$

$$n = \frac{236158}{1+236158(0.0025)}$$

$$n = \frac{236158}{1+236158(0.0025)}$$

$$= \frac{236158}{591.395} \quad n = 399$$

### 1.12.9. Procedure for Data Collection

Procedure for data collection is the process in which a researcher determines what information is needed for the research. For instance, what details of information is required for the study. The procedure for collecting data included data collection instrument, quality error control, data processing, data analysis, presentation and interpretation, ethical consideration and the work plan.

#### 1.12.9.1 Data Collection instruments

##### 1.12.9.1.2 Introduction

According to IGI publisher of Timely Knowledge, data collection instruments are the tools which a researcher can use to collect the information. These tools that are used in this study will include survey questionnaires, interviews, focus group discussion, documentary analysis, and observation.

##### 1.12.9.1.3. Guided Questionnaires

Guided questionnaires were one of the tools for data collection. Kothari (2004) says the questionnaires for data collection should be designed carefully. Ochieng (2009) says questionnaires are flexible and they enable the respondents to be free to give their views at their own convenient time. Prior to using of questionnaires, they were tested in the field to arrest weaknesses that may be contained in them and also to address any weakness that may be on the side of the enumerators.

The designed questionnaires comprised of both guided questions to give the researcher opportunities to ask for more clarifications from the respondents. The questions in the guided questionnaires are linked to the three specific research questions of this study, that is; to analyse the state of economic poverty, analyse the role of the Church in economic poverty reduction, and analyse the reasons why economic poverty persists in Western Equatoria Internal Province.

The purpose of these questions was to enable the researcher to establish the factors which contribute to economic poverty in the rural areas in Western Equatoria Internal Province. The researcher equally understands the role of the

Church in economic poverty reduction, and finally understands the reasons why economic poverty persists in Western Equatoria.

As some of the respondents in the three selected Dioceses were unable to read and write English language, the questionnaires were translated into the local language, that is 'Zande', so as to enable them to understand the questions clearly. The selected enumerators for this study were trained beforehand on how to handle the interviewees before going to the field for data collection. It was planned that some questionnaires were distributed first to the respondents who know how to read and write for familiarization with them (questionnaires). After which, the questionnaires were collected by the enumerator, and those who were unable to read and write were assisted by the enumerators. The questionnaires equally contained questions pertaining to the details of the respondents such as the marital status, age, educational background, and sex with no names of the respondents written on them.

#### 1.12.9.1.4 Interviews

Interview is one of the instrument tools employed for this study. Ochieng (2009) defines interview as 'a meeting in which the interviewers put questions to interviewees and record their responses.' In order to conduct a successful interview as stated by Ochieng (2009), the questionnaires for the study should have introductory letters to the respondents as well as the top leadership of the three Episcopal Dioceses, and the County Commissioners in whose dioceses and counties the data will be collected. The letters introduce the researcher and the purpose of this study.

The method that is designed for the interview will be face-to-face meetings with the interviewees, for data collection. The purpose for selecting face-to-face approach for data collection in this study is because this technique gives the respondents the flexibility to share their experiences about the matter. This approach also is vital and essential, based on the point that it gives clear and detailed information that the researcher may require about the problem. The method employed for interviews will be structured questions to enable the

respondents confidently express their feelings and their understanding of the problem.

#### 1.12.9.1. 5. Focus group discussions

Focus group is a group interview, which always involves demographically a small number of people. It is one of the techniques which the researcher of this study has employed for data collection. The members in this focus group comprised of 12-20 women, male and youth group in each community. Each of the three Dioceses had one session of two to three hours of focus group discussion. Each small group in each Diocese answered open-ended questions and the open-ended questions were linked to the state of economic poverty, the role of the Church in poverty reduction and the reasons why economic poverty persists in their village.

The focus group discussion is vital because it gives an opportunity for members in the group to talk and it gives chances for members in the group to interact with each other. Notes were taken by the volunteers during the discussion and important points were recorded. Members in each group were informed beforehand about keeping confidentiality and respect of value regarding any point that is discussed in the group. The enumerators ensured that there were no interruptions during the exercises, equality, trust, and respect between participants and the enumerators. The other instruments for data collection are for direct observation.

#### 1.12.9.1.6. Observation

Fred Ochieng (2009) defines observation 'as experimental and non-experimental technique that involves the use of eyes rather than ears in scrutinizing behaviour.' In this method the researcher during data collection applies her or his intelligence to watch the movement of the people in the study areas, village and at the same time recording and analysing what is happening in the field. Ochieng (2009) says in order to do effective observation, the investigator must have a goal to achieve and must have in mind the types of information he or she is looking for through observation.

Thus, in this study, observations were done by one of the instruments for data collection. As Ochieng (2009) states, the main reason for employing observation as one of the instruments in this study is to enable the researcher to collect the required data. The information required through observation were; the issue of polygamy, too much drinking of alcohol, clean environment, fetching of water, issues of health facilities, pupils going to schools, situation and circumstances of the interviewees will all be checked through observation.

#### 1.12.1.9.7 Quality Error Control

Quality error control is the efforts and procedures that survey researchers put in place to ensure the quality and accuracy of data being collected, using the methodologies chosen for a particular study. The purpose of quality error control is to improve product quality and also, to reduce risks and be able to gain production efficiencies.

Hence, in this study, the researcher ensured that the process for collecting the data was correct. Secondly, the enumerators were trained so that mistakes are not made through asking wrong questions. Prior to commencement of data collection, the instrument for data collection was tested in one of the different areas to ensure that the instruments are correct and the enumerators are up-to-date with the process.

In order to avoid a mistake that may link to sample size, the researcher increased the number of the sample size so that should there be a mistake in answering the questionnaires, the extra number of the sample size would serve to address that problem. Secondly, in case of any mistake from the respondents in the process of answering the questionnaire paper it was agreed that the enumerators should return back to the respondents for corrections.

#### 1.12.1.9.8. Data Processing

The data processing takes place when the data is collected. The data that was collected from the interviewees were processed. The process of the data comprised the editing of the data, coding, classification and arrangement of the answers and tabulation of the information. Ochieng (2009), states that the purpose

for editing is to eliminate the errors in the research, for instance avoiding typing errors helps in making all answers, which are recorded internally, to be consistent with each other.

Equally, this study entailed coding of data with the aim of summarizing the results that were collected for the analysis. The data was organized into categories for an easy way of retrieving a document.

#### 1.12.1.9.9. Data Analysis

Save the Children (1995) in its book titled '*Tool Kids*', says data analysis refers to the way information is interpreted and how the meaning of the results is assessed. According to Wikipedia, data analysis refers to the process of inspecting, cleansing, transforming and modelling data with the goal of discovering useful information, informing conclusions and supporting decision-making.

Similarly, after the collection of data for this study, data was organized, properly checked and analysed. The analysis of the data in this study was done statistically using descriptive and inferential techniques. The main objective for statistical analysis in this study enabled the researcher to gather more data on a larger scale to also summarize the data. The data collected was against each of the three specific objectives of this study.

#### 1.12.1.9.10. Presentation and Interpretation

The words, Presentation and Interpretation have enormous definitions but the researcher opted to take the definitions from the Cambridge Dictionary. Cambridge Dictionary defines the word presentation as 'a talk to a group in which information about a new product is shared.' Interpretation is defined as 'an explanation or opinion of what something means.'

Thus, this study has findings; the findings will be related to each of the three questions; the state of economic poverty, the role of the Church in poverty reduction and the reasons why there is persistent generational poverty in Western Equatoria Internal Province.

The presentation of the findings in this study was in the form of tabulation with graphs. The presentation will be in the form of statistical tables to demonstrate the results. Ochieng (2009) says the tables for the presentation have to be precise with every table having a title well arranged with headings. The presentation of the findings will entail the conclusion and recommendations. The conclusion will include the summary of the study, beginning with the research problem to the end. The recommendations will be shared with the top leadership of the three Episcopal Dioceses; Maridi, Ibba and Nzara. Equally shared with the top administration of Western Internal Provinces, the state government and the County administrations.

#### 1.12.1.9.11. Ethical Consideration

This study was guided by outright anonymity and confidentiality and objectivity. Confidentiality is maintained and the spirit of impartiality is also maintained in this study.

Six (6) volunteers were trained to keep confidentiality and impartiality during data collection for four (4) consecutive days. Two (2) volunteers were allocated in each of the three Dioceses to collect the data. Within those four days these six (6) volunteers were treated humanely with full respect. Means of transport, breakfast, lunch, supper and accommodation was provided for them equally and those provisions were entirely the responsibility of the researcher. Each volunteer was reimbursed 12,000 South Sudanese Pounds (SSP) for breakfast, 16,000 South Sudanese Pounds (SSP) for both lunch and supper, 45,000 South Sudanese Pounds (SSP) for hiring motor-bikes to facilitate the movement and 60,000 SSP for accommodation.

All respondents were asked before they answer questionnaires and were told that those who are unable to answer the questions would not be forced. Secondly, in the process of answering the questionnaires, those who did not accept to write their names on questionnaire sheets were considered. Those who had no objection, their names were written in the questionnaires. Privacy of the respondents was highly respected in this study.

The authority in whose areas the data were collected was highly respected. Letter for approval was written by the researcher to the County authorities and the Dioceses of Maridi, Nzara and Ibba seeking their approval prior to data collection in their locations.

#### 1.12.1.10. Key Words and their Definitions

The Key words are: Church, Economic poverty Reduction, poverty alleviation, Western Equatoria Internal Province.

1.12.10.1 Church: In this study the word Church is defined as a group of believers, in the body of Christ.

1.12.10.2. Poverty: The poverty has enormous definition but according to the World Bank Institute (2005), poverty is defined as ‘pronounced deprivation in well-being’.

1.12.10.3 Economic poverty reduction is defined as ‘the state or situation in which a person or a group of people don’t have enough money or basic things they need for life.’ It is used interchangeably with the word poverty alleviation.

1.12.3. Western Equatoria Internal Province is one of the eight Internal Provinces in the Episcopal Church of South Sudan, Anglican Communion.

1.12.4 The word ‘factors’ is defined according to vocabulary.com Dictionary, as ‘an element that influences something.’ It is used interchangeably with the word causes.



## CHAPTER TWO

### THE STATE OF ECONOMIC POVERTY IN WESTERN

#### 2.1 Introduction

Chapter one entailed background, problem statement, objectives, justification, literature review and methodology. Thus, chapter two involves an overview of economic poverty, stating of economic poverty in WEIP, and the causes and effects of economic poverty in WEIP.

#### 2.1 An overview of an economic poverty

Economic poverty is understood differently according to different contexts. World Bank describes poverty as a multidimensional problem which looks different to people in different places and it is equally defined and described in different ways by different writers. Myers (2011 P. 132) in his book titled '*Walking with the Poor*' describes poverty as a complicated social issue which involves all areas; physical, psychological, social, cultural and spiritual aspects.

Myers (2011) cited some descriptions of poverty written by other, citing Robert Chamber who in 1980 described poverty as a system of entanglement in a cluster of disadvantages. By being in cluster of disadvantages, Chamber meant that a poor person has no assets; he or she can be physically weak and unable to do something. This can also be isolated from others, and equally be exposed or vulnerable, without power. Such situations can happen to a person who is a bit deformed. For example, a person with his/her hands or legs cut may not have extra knowledge or skills to do anything.

Myers (2011) also cited Friedman, a professor of urban planning in Latin America, who described poverty as lack of access to social power. This is a situation where a poor person finds herself or himself in different domains that have different powers. However, a poor person has no power to get closer or be heard by the powers of those different institutions. Myers (2011) also cited the description of poverty in 1990 by Amartya Sen who argued that poverty is more the result of a lack of freedom, and then lack of money.

The community psychologist, Isaac Prilleltensky and Geoffrey Nelson as quoted by Myers (2011) argued that poverty is the result of oppression that diminishes personal and relational well-being. Jayakumar describes poverty as disempowerment that creates oppressive relationship and whose fundamental causes are spiritual. Myers (2011) defines poverty as ‘a result of relationships that do not work, that are not just, that are not for life, that are not harmonious or enjoyable—the absence of shalom in all its meaning.

Waje (2008), in a book titled ‘*African Christian Ethics*’, describes poverty as something which is pervasive, universal or unescapably—universal in the sense that it is everywhere but different from one country to another, meaning the poverty in the Republic of South Sudan is different from the one in America. Similarly, Chu Ilo (2013. Pp. 162) defines poverty as ‘the absence of adequate means to meet immediate needs.’ According to Law Insider (lawinsider.com), immediate needs may mean many things, such as; restoration of roads and bridges, continued humanitarian aid in the region, emergency testing, and others.

Mwalyo Ruth (2022 Pp. 1) defines it as ‘a state of not having enough material possessions or income for person’s basic needs, and also being inferior in quality.’ Biblically, as cited by Chu Ilo (2011) poverty is seen as a scandalous condition, inimical or unfriendly to human dignity, and poor people are seen as beggars (‘ebyon’) or a destitute person. JRF (2013), as quoted by Karankey (20219) and Davis Sanchez Martinez (2014) define poverty as ‘a situation where the resources of a person or a group of people, in particular material resources, are not adequate to meet their minimum needs.’ World Bank as quoted by Davis and Sanchez-Martinez (2014) defines poverty as ‘a pronounced deprivation in well-being, comprising many dimensions.’

Mwalyo (2022 Pp. 2) says poverty is reality and poor people are found everywhere in the World. To Aneel, (2011) poverty is a global crisis, a global crisis which affects different parties, people, and institutions in the world. (Kunhiyop Samuel Waje (Pp. 143) says, poverty being a reality and a global crisis, is also found in the Old Testament period. It is described with words like ‘ani’ (which means a person who occupies a lowly position and appears 71 times), and ‘Dal’

(used 48 times), which comes from the Hebrew word 'dalal' meaning to be thin and sickly. While in the New Testament, poverty is known by the words such as 'penes', which refers to a person who is not wealthy, but works harder to get something, and 'ptochos' which refers to beggars.

Karnani Aneel (2011), in a book titled *'Fighting Poverty Together'* gives global statistics of people who are experiencing poverty; 2.6 million people live on less than \$2 per day, 1.2 billion people are hungry, 1 billion people live without electricity, 9 million children die every day, 1.8 million children die of diarrhoea every year. In Wikipedia, in Africa, in 2019, 424 million people in Sub-Saharan African were reportedly living in severe poverty and 460 million people in 2022 were anticipated to be living in extreme poverty as a result of Covid 19.

Matoc (2018), in his book, *'South Sudan economist issues in theory and practice, South Sudan'* says; 51% of people who are below eighteen, 72% below thirty, 83% in rural areas, 27% of the adult population are literate, 51% of the population live below poverty line, 78% of the household depend on crop farming or animal husbandry, and only 55% of the population has access to improved source of drinking water. Following an overview of an economic poverty around the globe, the next section is to understand how economic poverty is perceived in Western Equatoria Internal Province.

## 2.2 The understanding of economic poverty in Western Equatoria Internal Province

Poverty is not a new phenomenon in Western Equatoria Internal Province. People in Western Equatoria Internal Province, mainly the Azande people, call it 'Rungo', a general term for the word poverty. Rungo in Western Equatoria refers to a situation in which people or a person does not have something at hand to eat or use. It is a situation when a person has no means of accessing something, when they lack something (something here refers to anything), have problems in life—socio-economic problems, have a shortage in whatever he/she wants or needs, has no ability to do something, has very difficult living conditions, has no money to purchase things, lacks resources and inability to get them, suffering that goes beyond one's ability, unavailability of services, state of not being able to take care

of oneself, unable to meet the minimum needs, being ignorant of life and self-reliance, state of being spiritually, physically and economically poor in mind, war, lack of necessity needed and not having a job. When a person is not married, he or she is poor. When a person has no children, he or she is poor.

Rungo, among the Azande is applied to something small or big—absolute and relative poverty. It applies to tangible resources and intangible resources. Kenton (2022) describes tangible resources or assets in items of a real physical form that may depreciate in value and can be recorded such as; buildings, land, computer equipment, while intangible resources refer to resources which people have but cannot be seen physically such as; the gift of composing songs, a gift of building social relationship with friends, neighbours and others. All the aforesaid descriptions are considered as poverty among the Azande.

Some of these words that are mentioned by the respondents like ‘lack’, and ‘shortage’ are not new words. So, Mwalyo Ruth (2022 P. 1) describes them as poverty of imagination—the situation, according to search result, as an inability to conceive of well-being consisting of anything more than food, clothing and shelter. So, the respondents of this research were requested in the research questionnaires to define ‘Rungo’ in their own independent understanding. Summarized below are how the three hundred ninety-nine (399) respondents defined this word.

Therefore, having seen the various definitions and descriptions of poverty by the respondents from the research sites, the researcher realized that these definitions and descriptions of poverty are similar to some of the other definitions defined earlier by different writers. Hence, based on these different definitions and descriptions, although the main topic of this research centres on economic poverty, the researcher decides to condense these definitions to encompass the economic, social, political and physical aspects of poverty to read:

‘Poverty is the inability of the most vulnerable people or a person to have access to the processes that can enable them or he/she to meet his/her physical, social, political and economic desires, or, poverty is a physical, social, political embarrassment in life. The gist of this definition centres on inability of the most vulnerable to have access to the process or means that can enable a person to

meet what can enable him or her to move out of poverty. People are all susceptible, but the researcher meant the most vulnerable people, like those who are in the rural areas, which are; very far from good roads, no water points, no social services, areas without organizations or companies who can give practical support to those in need. So, now that we have an understanding of how poverty is defined by the Azande people in Western Equatoria Internal Province, the next topic focuses on economic poverty.

### 2.3.1 Causes of Economic poverty in WEIP

Table 10 below explains the economic poverty. This table has 8 columns; a column for ‘view’ (s); under this are the selected economic factors for analysis. There is a column for locations, a column for sample size in each diocese, a column for those who strongly agree (SA), a column for those who only Agree (A), a column for those who are not sure (NS), a column for those who disagree (DA) and a column for those who strongly disagree (SDA) with the views. The factors that are analysed in the table include; insecurity, illiteracy, external factors, lack of resources, lack of health facilities, unemployment, and lack of policies, big family size, hopelessness and cultural values.

Table 10

View	Location	N	SA	A	NS	DA	SDA
Insecurity	Maridi	133	101	23	04	03	02
	Ibba	133	112	07	05	06	03
	Nzara	133	62	44	14	09	04
	Total	399	275	74	23	18	09
External Factors	Maridi	133	96	31	0	04	02
	Ibba	133	96	17	07	12	01
	Nzara	133	64	47	09	07	06
	Total	399	256	95	16	23	09

Lack of resources	Maridi	133	94	28	04	05	02
	Ibba	133	93	24	06	05	05
	Nzara	133	56	60	05	06	06
	Total	399	243	112	15	16	13
Illiteracy	Maridi	133	105	19	03	04	02
	Ibba	133	96	37	0	0	0
	Nzara	133	40	64	11	10	08
	Total	399	241	120	14	14	10
Lack of health facilities	Maridi	133	81	47	03	0	02
	Ibba	133	96	32	0	04	01
	Nzara	133	46	49	20	14	04
	Total	399	223	128	23	18	07
Unemployment	Maridi	133	78	48	04	0	03
	Ibba	133	83	29	09	07	05
	Nzara	133	24	60	26	16	07
	Total	399	185	137	39	23	15
Lack of policies	Maridi	133	57	61	05	09	01
	Ibba	133	79	39	07	06	02
	Nzara	133	24	62	29	10	08
	Total	399	160	162	41	25	11
Cultural values	Maridi	133	45	40	11	19	18
	Ibba	133	68	41	14	06	04
	Nzara	133	30	64	23	09	07
	Total	399	143	145	48	34	29
	Maridi	133	63	35	17	12	06

Big family size	Ibba	133	44	35	29	19	06
	Nzara	133	24	50	35	22	02
	Total	399	131	120	81	53	14
Hopelessness	Maridi	133	49	61	05	11	07
	Ibba	133	38	59	20	11	05
	Nzara	133	36	41	28	17	11
Total		399	123	161	53	39	23

Source: Data collected in 2023

Table 10 above explains the analysis of the causes of economic poverty in three Episcopal Dioceses; Maridi, Ibba and Nzara. This analysis was conducted by three hundred ninety-nine (399) respondents—one hundred thirty-three (133) from each of the three dioceses. The collection of data was administered by well-trained interviewers, under the auspices of the researcher.

Generally, insecurity ranked highest in the three Episcopal dioceses in Western Equatoria Internal Province (399 respondents), with 275 respondents (69%) strongly agreed that insecurity is a factor of poverty in the area (WEIP). Looking at the other columns, we see that; 19% of the respondents (74) are in support of the view that insecurity is a challenge, 6% of the respondents (23) neither agreed nor disagreed with this view (they abstained by being neutral or said they are not sure whether insecurity can contribute to poverty), 5% of the respondents (18) disagree with the view and 2% (9) strongly disagreed and without reservation, said insecurity cannot contribute to poverty.

Specifically, 112 respondents (84%) in the Episcopal Diocese of Ibba strongly agreed that insecurity is a primary factor of economic poverty, 7 (5%) agreed and 5 (4%) were not sure, 6 (4.5%) disagreed and 3 (2%) strongly disagreed. While in the Episcopal Diocese of Maridi, 76% of the respondents (101) strongly agreed, 17% (23) agreed, 3% (4) not sure, 2% (3) disagreed and also 1.5% (2) strongly disagreed that insecurity was a factor. On insecurity in the Episcopal Diocese of Nzara, 47% of the respondents (62) strongly agreed, 33% (44) agreed, 10.5% (14) not sure, 7% (9) disagreed and 3% (4) strongly disagreed on the issue of insecurity.

The exercise of ranking shows that the issue of insecurity in the Episcopal Diocese of Ibba is very high (84%), with Maridi next in ranking on 76% and lastly the Episcopal Diocese of Nzara, on 47%. Insecurity, in all its forms, is believed to be the primary factor of economic poverty, by the respondents in the Episcopal diocese of Ibba, compared to the ranking in the two Episcopal dioceses Maridi and Nzara.

People experiencing insecurity are likely to be unable; to go to farm in their gardens, to harvest their honey and sell and pay school fees for their children and hence children are unable to go to schools, and unable to access quality health services when they are sick. So, as a result of missing the required services above, people are likely to become illiterate, sick and die, and poverty will continue.

Hence, the issue of insecurity globally is very crucial and different writers have written on how insecurity is detrimental to socio-economic progress in the community. Thus, Mwalyo Ruth (2022) gives an example of the long-term impact of economic insecurity or wars within the nation, and how it makes people to live a life of poverty. Encyclopedia.uia.org, the Encyclopaedia of World Problems & Human Potential (2020 update), gives an update on how international insecurity affects people, for instance the threat of nuclear war; the economic imbalance that exists between developed and developing countries, issues of world food shortage, global pollution, and earth resources, and others.

Similarly, Choosing Therapy (2023) categorises insecurity into five categories. Firstly, relationship insecurity, is the situation where a person is unwilling to expose himself or herself to vulnerability and trusting others. Secondly, social insecurity, is the situation in which a person does not have confidence in one's ability and body. Thirdly, image insecurity, is a situation in which a person does not understand her/his body's physical appearance. Fourthly job insecurity, is the situation in which a person is controlled by doubts, at times confusion, and at times, uncertainty about the job. Lastly, basic needs insecurity, which include the uncertainty about basic needs like food, housing and health.

The five categories of insecurity as stated by Choosing Therapy (2023) can be new in some countries and not new in Western Equatoria Internal Province



because of the Second Sudanese Civil War in the Republic of South between Northern Sudan, now called the Republic of Sudan, and Southern Sudan caused broken relationship among tribes and individuals. People fear one another—tribes fear other tribes—which means the personal relationships and security are endangered. A person cannot travel alone for business, such as going to forest to harvest beehives. The continuation of such situations can result in economic poverty.

The same thing is related to social insecurity. When a country is in war, children cannot go to school, and people cannot access health services because drugs are susceptible to anything. Lack of access to school will result in illiteracy, and illiteracy will lead to unemployment, with the results that they will not earn money to pay school fees, proper medication, and other things. So, the five categories of insecurity in different ways are fuelling economic poverty.

Matoc (2018 P 60) in support of the above point of insecurity in his book 'South Sudan Economy', says that social protection is a key pillar of development plan; a holistic plan for this case, Matoc mentions South Sudan. Protection is a very pivotal action in the community, because when people are protected, they can willingly be free to work, but if people are not protected, they can develop negative feeling to work. So, the failure to work can result in the continuous economic persistence of poverty in the community, in all its form. Burkey Stan (2000 P. 19) in his book '*People First*', tacked insecurity under the political causes of poverty. He affirms that instability and civil wars result in insecurity. Insecurity can be at the national and local levels, and once it happens it affects the tranquillity of the dwellers.

Therefore, although insecurity is a huge challenge, which contributes to economic poverty in Western Equatoria, the level of insecurity in the Episcopal Diocese of Ibba is higher, compared to the levels in the Episcopal Dioceses of Maridi and Nzara. This brings us to the next discussion; that is, illiteracy.

The respondents in Western Equatoria Internal Province within the three Episcopal Dioceses of Maridi, Ibba, and Nzara analysed and ranked insecurity as a

factor of economic poverty. Illiteracy is also one of the factors of economic poverty ranked by the respondents in the three dioceses; Maridi, Ibba and Nzara.

The three hundred ninety-nine (399) respondents in their ranking associate illiteracy as the fourth factor which contributes to economic poverty in Western Equatoria Internal Province. Two hundred and forty-one (241) respondents (60%) strongly agree that illiteracy is a factor towards economic poverty and 120 people (30%) agree with this view. The results of ranking from the three dioceses differ from one diocese to another. In the Episcopal diocese of Maridi 79% of the respondents (105) strongly agree, 14% (19) agree, 1.5% (2) not sure, 3% (4) disagree and 1.5% (2) strongly disagree on illiteracy being one of the factors of poverty. In the Episcopal Diocese of Ibba, 72% respondents (96) strongly agree, 28% (37) agree that illiteracy can contribute to economic poverty, with no respondents opting for the other three columns. In the Episcopal diocese of Nzara 30% (40) strongly agree, 48% (64) agree, 8% (11) said they are not sure, 7.5% (10) disagree and 6% (8) strongly disagree on this issue of illiteracy.

While comparing the results of ranking on illiteracy, the Episcopal Diocese of Maridi leads by 79% of respondents who strongly agree that illiteracy is a factor to economic poverty, followed by 72% respondents from the Episcopal Diocese of Ibba and 30% from the Episcopal Diocese of Nzara.

This result is also in line with the statement from the members of a focus group in Maridi here quoted:

‘We know that if a person is illiterate, unable to read and write, it’s because he or she lacks knowledge. It’s because we don’t have well established schools here. Being illiterate, one is likely to miss a lot of opportunities in life, including one’s rights. The understanding of an illiterate person is always contrary to the understanding of people who are literate or informed. Our place is less developed because we are lacking educated people.’ Source: (Focus Group discussion in Maridi 2023)

The comment made by the small group members signifies that the respondents knew the importance of education. Kunhiyop S. and some writers like

Waje (2008 P. 139) and Apt, N.A (2007) as cited by Stephen Afranie (2011) associate the factor of poverty with illiteracy. Mwalyo Ruth (2022 P. 28) says illiteracy is not confined to the issue of reading and writing only, but also involves financial illiteracy (the situation in which a person knows how to manage whatever money he/she has). Stan (2000. P21) equally says illiteracy is a symptom of poverty and the causes are linked to; a lack of schools in the village, a lack of teachers trained as primary and secondary teachers, gender discrimination in the families, villages, and counties through ticket of bad cultural values, and inadequate understanding of the importance of education, etc.

Illiteracy, as ranked by the respondents in the Episcopal Dioceses of Maridi, Ibba and Nzara, proves to be the factor of economic poverty because an illiterate person does not know the importance of money. An illiterate person cannot be offered white collar jobs from which he/she can earn substantial amount of money—money that can enable her/him to save some. An illiterate person knows little or nothing about a particular subject. The person knows nothing about one's rights, the importance of education, and going to the hospital for medication. So, illiteracy is a factor of economic poverty.

Although the Episcopal Diocese of Ibba ranked illiteracy 72%, illiteracy is the second factor for economic poverty (sharing the same percentage as 'Lack of Health Facilities' and 'External Factors'), while it's the first factor in the Episcopal Diocese of Maridi (79%). The ranking of illiteracy in Maridi shows that in Western Equatoria Internal Province, there are many illiterate people in Maridi. This result shows that many people in Maridi cannot be employed in the offices, but they can do some work that does not involve reading and writing.

The results also are associated with the ranking of illiteracy in the Episcopal Diocese of Ibba where illiteracy is the second factor to economic poverty. The results also show that in addition to the issue of insecurity in the area, there are also many illiterate people in Ibba, who cannot be offered jobs that involve reading and writing. They can be employed only in manual jobs. Meanwhile, in the Episcopal diocese of Nzara, illiteracy is the fifth factor, but not their first priority

as per the ranking. This result shows that the levels of illiteracy in the Episcopal Diocese of Nzara are less, compared to the results in Maridi and Ibba.

This ranking indicates that people in the Episcopal Diocese of Nzara are better educated. As a result, they can be employed and can save some money. Generally, although illiteracy is indicated as the fourth factor for economic poverty, the illiteracy levels are not the same across the dioceses.

The results of the ranking above are connected to the research conducted by the United Nations as cited by Mwalyo (2023 P. 10), which concluded that poverty is a result of not being able to read and write because people who are not able to read and write have little chance to get skilled jobs—jobs that can enable them to build their livelihood. Although the levels of education in Western Equatoria are not the same, based on Mwalyo's (2023) quotation and the results of this research, illiteracy is reckoned to be the fourth factor which contributes to economic poverty in Western Equatoria Internal Province. The next factor which we will look at is the one that was ranked second overall—The External Factor.

Like insecurity and illiteracy, external factors were similarly ranked by the respondents in the Episcopal Dioceses of Maridi, Ibba and Nzara. While taking the average results of the ranking, 256 respondents (64%) strongly agree that external factors are one of the main factors to economic poverty. This result received a support of 95 respondents (24%) who agreed in support of the view; and only 16 respondents (4%) were not sure; 23 (6%) disagree and 9 (2%) strongly disagree. So, external factors should be the second in ranking after insecurity followed by lack of resources and then illiteracy. External factors include natural disasters and even issues of insecurity.

In terms of ranking in the three Episcopal Dioceses; 72% of respondents (96) the Episcopal Diocese of Ibba ranked external factors as contributing to economic poverty, followed by 72% of respondents (96) in the Episcopal Diocese of Maridi and 48% of respondents (64) in the Episcopal Diocese of Nzara. Although the Episcopal Diocese of Nzara have the lowest percentage out of the three dioceses, this represents the highest percentage in any of their responses, therefore making external factors the first in rank of economic factors within the diocese. The

occurrence of natural disasters such as less rain, floods, wildfires, and insecurity occur in the Episcopal dioceses of Maridi and Ibba. Secondly, the level of occurrence of insecurity, illiteracy and external factors in the Episcopal Dioceses of Ibba and Maridi are high compared to the Episcopal Diocese of Nzara.

The challenge of external factors does not only occur in Western Equatoria Internal Province, but also some countries that have the same experience. Mwalyo (2023 P.6) in her book says the causes of economic poverty in Sub-Saharan Africa are linked to some external factors like war, genocide, famine, land availability, climate change, and others. War is not new in South Sudan, because she has been at war for many years—wars that have claimed the lives of millions of people. More still, wars have destroyed the infrastructure and have led to many people not having access to quality education, and health services.

Western Equatoria State has experienced Arab nomads, called ‘Ambororo’, who create insecurity in the areas. In the Episcopal Diocese of Ibba, the Ambororos have occupied the forest around Ibba, and are not in good terms with local people. Thus, people are unable to go to the forest to harvest their honey from the beehives. UNMISS (2015) Update says the Ambororos are a nomadic tribe that originated in West Africa. They moved to Sudan 400 years ago and people near the Blue Nile and in Darfur decided to declare war against them. Then the Ambororos decided to move to Western Equatoria and began to occupy the forest in Western State. This situation contributes to economic poverty because it contains element of insecurity.

The other issue which is related is the issue of land availability. The issue of land is not applicable here because land is not an issue in Western Equatoria Internal Province People just need stable security to make use of the land. Land becomes a challenge when it is not possible for people to go to the forest to cultivate due to insecurity. Another example of an external factor is the outbreak of snails for three consecutive years in Ibba, without any attention to address them. Thus, they destroyed the crops and this situation was made worse by the outbreak of diseases e.g. Covid 19. Below is the statement from the small group in Ibba:

‘We have had a serious outbreak of snails for the last 5 years. The snails are destructive, for they consume all the crops in our gardens and we cannot sell any crop. The presence of the Ambororo in the forest is a threat to us/people because the civilians cannot go to the bush to harvest their honey or cultivate—the source of income from which we can generate some money is unreliable.’ Source (focus group discussion in Ibba 2023).

Comment from the respondents in the small group in Nzara:

‘We are tied in this community. The time we need rain, there’s no rain. The time we don’t need rain, it’s the time people experience torrential rains here. The Ambororos are from another country; their presence in this community has created insecurity that makes people not to access gardens. Tribal conflicts like the one which happened between Balanda and a Zande people in Tombura scare people.’ (Source small group discussion: Nzara2023).

External factors are challenges that draw the attention of global writers to write about and equally define. For instance, Collins dictionary defines it as ‘a word used to indicate that something is on the outside of a surface or comes from outside, or something intended for foreign countries or existing in the world in general and affecting you in some ways. It’s a circumstance, influence, ingredient, element and cause, a fact or situation that influences the result of something, a fact or a situation that influences a result, one of the several things that affects or influence a situation.’

Mwalyo (2022 P.6) gives the example of external factors which include civil wars and conflicts such as terrorism in Burkina Faso, Cameroon, Central African Republic, armed conflict between the Sudanese Armed Force (SAF) and the Paramilitary Rapid Support Forces (RSF) that began in April 2023; on-going issue of Boko Haram insurgency in Nigeria, genocide in Rwanda which occurred in 1994 between Hutu and Tutsi according to Britannica update history (2023) where more than 800,000 civilians were killed. Famine is a situation where there is less food to eat and can be brought about by natural disasters, wars, drought, climate change, terrorism, and others. Abdulai and Shamsiry (2014) said that cumulative theory in which family household members or individual members are not in

position to get what they need due to unforeseen circumstances like natural disasters.

Therefore, the ranking of external factors shows that Western Equatoria has a challenge of external factors that cannot permit local people to do what they should do to economically manage. The issue of Ambororos, insecurity, and conflicts that happened between Balanda and the Azande people in Tambura in 2023—like the presence of Lord’s Resistance Army (LRA)—can cause economic poverty because those situations do not give room for people to engage in economic activities.

Having known that external factors are the priority which contributes to economic poverty in Nzara, the second factor in Ibba and Maridi, therefore, this section discusses lack of resources. Lack of resources in the Episcopal dioceses of Maridi, Ibba and Nzara are considered to be one of the factors which contribute to economic poverty.

The table above shows that 243 respondents (61%) strongly believe that lack of resources is one of the factors contributing to poverty. The percentages of ranking differ from one diocese to another. The Episcopal Dioceses that has the highest percentage showing that lack of resources are the Episcopal Diocese of Maridi with 71% and the Episcopal Diocese of Ibba with 70%, compared to the ranking in Nzara. 112 respondents (28%), among whom 60 are from Nzara, 24 in Ibba and 28 in Maridi agreed that lack of resources influences poverty.

The results portray that the dioceses do not have things that can enable them to progress, such as money, adequate number of trained human resources, and others. If these dioceses lack resources as indicated in the ranking, these dioceses will experience difficulties in the implementation of the activities. The magnitude of how the dioceses lack resources are not equal, which means that other dioceses are better off than others.

The ranking also shows that 4% of the respondents are neutral. They said that they are not sure whether or not that lack of resources is a factor to poverty. The Episcopal diocese of Ibba has 6 respondents who say they are not sure, 5 in

Nzara and 4 in Maridi, which shows the Episcopal Diocese of Ibba has a higher number of respondents who are not sure of the lack of resources being a factor of poverty, followed by Nzara and Maridi.

The Table equally displays respondents who disagreed and those who strongly disagreed. 16 respondents disagreed (4%) and 13 respondents (3%) strongly disagreed. The percentage of those who disagree and strongly disagree is less compared to the percentage of those who strongly agree and those who just agree. This shows although lack of resources is a factor to poverty, there are respondents in Western Equatoria who believe that lack of resources cannot entirely be the main factor of poverty.

Hence, lack of resources becomes the fourth factor of economic poverty in Maridi, the fifth in the Episcopal diocese of Ibba and the third in the Episcopal diocese of Nzara. The response of interviewees is supported by the discussion of small group members below:

‘We have enough land full of natural resources. If we have peace to use, people here can’t discuss poverty but we are forced by the issue of insecurity in our country; insecurity by the presence of the nomads called Ambororo, the continued political instability in our country which started 60 years before most people in this group were born. We cultivate only for consumption, not for surplus to sell. So, because of this situation, we can’t send our children to where they can have access to any primary school since we don’t even have primary school here.’  
Source: (a Statement from small group 2023 Ibba). So, having seen the issue of external factors as a challenge fuelling economic poverty, the next discussion is lack of resources.

Hence, generally, the results depict lack of resources as one of the challenges which contributes to economic poverty in Western Equatoria. Like what the respondents in Western Equatoria Internal Province ranking, other writers also consider lack of resources as one of the factors of economic poverty. <https://www.vocabulary.com/dictionary/resources>, traced the root of the word resources and found that the word resource comes from an old French word



meaning “relief” or “recovery”. It ties the idea of a resource to something that offers necessary aid and it is equally referred to as natural resources.

Matoc (2018) defines natural resources as ‘something which refers to anything obtained from the land in terms of its physical environment to meet human, economic, and social needs through the utilization of existing natural resources in the country.’ He gives two characteristics of natural resources; renewable and non-renewable resources. Examples of renewable resources include; sunlight, wind, water, forest. Whereas, non-renewable include fossil fuels such as; petroleum, natural gas, and minerals. Within natural resources, there is biotic resources which refer to any life form that lives within nature such as humans, animals and plants. Secondly, there are abiotic resources which refers to resources which are available in nature but without life in them such as metal, rocks and stones.

Matoc’s (2018) reflection on the natural resources creates some questions in me as to how these renewable and non-renewable resources are being managed in the community. Are there written policies in the Republic of South Sudan that regulate the usage of the resources? If there are written policies, are these policies passed down to the States, Counties, Payams and BOMAs for implementation? If these policies are already in the Counties and BOMAs, why are the implementors of the policies not executing them? If those policies are not put into use, it always results in economic poverty.

The challenge of poor utilizations of the resources made Mills Greg (2021 P. 13) in his book title refuse to concede to the statement that the African is poor. He says the African is poor because the resources in Africa have been used by African leaders to just enrich the elite, spread corrupt practices and divert development energy. Greg’s (2021) point reminds people that the issue is not lack of resources, but the poor management of the resources by those who are in authority in their different capacities. The people in authority should ensure that resources are used properly for the betterment of the community.

Consequently, having identified that lack of resources is due to poor management by those in authority in Western Equatoria Internal Province, this is one of the factors contributing to economic poverty.

The next topic discusses diseases or lack of health facilities in the rural communities in Western Equatoria Internal Province. Just like the issue of insecurity, illiteracy, external factors, and lack of resources, the respondents in the Episcopal Dioceses of Maridi, Ibba and Nzara ranked lack of health facilities as one of the factors of economic poverty.

Generally, the ranking shows that 223 respondents (56%) strongly believe that lack of health facilities is a factor to economic poverty. This view receives a support from 128 respondents who agreed with the view. Only 23 respondents said they were not sure whether lack of health facilities is one of the factors, 18 disagreed and 7 strongly disagreed. The number of those who strongly agree and those who agree gives the impression that lack of health facilities is a factor to economic poverty.

By comparison, the level of lack of health facilities in the dioceses is not the same because the number of those who strongly believe in the three-sampled dioceses have varying views, from one diocese to another. For instance, 72% of the respondents (96) in Ibba strongly agree, 61% of the respondents (81) in Maridi and 35% of the respondents (46) in the Episcopal diocese of Nazara. In regard to those who support, 37% from the Episcopal of Nzara, 35% in Maridi and 24% in Ibba agree that the lack of health facilities contribute to economic poverty. This is what the focus group members in Maridi said:

‘I want to tell you that lack of health facilities is bad. We have the experience in our community because many people died here in Maridi of Monkey disease in 1976. Sleeping sickness affected almost all fishing people in this community. We do not have medical specialists in this community. We have community health promoters/workers whom we call doctors—no health facilities—and people here depend entirely on prayers for healing.’ (Source a lady in Maridi during group discussion 2023).

Lack of health facilities is a global concern because it falls within the 17 Sustainable Development Goals (SDG) Number 3, which says, “Good health and Well-being”. People are expected to be healthy in body. For this reason the government and the socio-economic economic-related organizations sensitize the community about it in many books and articles that have been developed about health.

People cannot talk about health facilities without establishing whether health facilities in the communities are vital. Are there problems of diseases— which is the state in a person, animal or a plant harmed because an organ or part is unable to work normally. The issue of health facilities or disease draws the attention of the world. Michael (1989 P396) in a book titled ‘*Contemporary Cultural Anthropology*’, *Third Edition*, did a research on illness and curing and gives two types of diseases; endemic diseases and epidemic disease. He argues that the former has a relatively low incidence but is constantly found in a given community. The examples of epidemic disease include common cold, flu, chickenpox, and AIDS.

The latter is not common in the community since it is characterized by higher occurrence, quick and widespread dissemination. An example is HIV & AIDs. The carriers of this fatal disease and other diseases need health facilities established in the community to which they can go for treatment. Burkey (2000) makes an illustration of the disease as a form of vicious circle in which there are factors other than the lack of health facilities causing illness in poor family and community. In the illustration of a vicious circle, he depicts that a disease can lead to poor health and when there is poor health, it contributes to low production. When there is low production eventually it leads to low income; and when there is low income, it leads to low tax, and finally, lack of health facilities.

Burkey (2000 p.21) analyses disease as a symptom which happens due to lack of clinics, drugs, clean water and sanitation as secondary. He considers lack of knowledge, awareness, capital, and misdirected priorities as primary factors of economic poverty. Lack of knowledge according to Quora refers to a situation in which someone does not possess the information, skills needed for a specific task.

Lack of knowledge is ignorance. Ignorance is a reality because some people are ignorant of some of the existing challenges. Most people in the home area of the researcher of this study do not believe in HIV and Aids; they link HIV and AIDS to cultural beliefs. If such a mindset continues in the community, it will result in many cases of death.

Therefore, whether endemic or epidemic diseases as explained above, the ranking of the causes of economic poverty in the Episcopal diocese of Maridi referred to every kind of a disease as a factor which contributes to economic poverty. The analyses on the diseases or lack of health facilities by the three dioceses are in line with the report written by the United Nations on Human Development as cited by Mwalyo (2023) which says 3% of people suffer from growth disorder such as chronic malnutrition caused by physical and mental underdevelopment.

The United Nations on Human Development Report specifically says the 3% of Africa has the highest infant mortality rate and 25 million people live with HIV and Aids. Therefore, the result of this study finds that diseases or lack of health facilities are factors fuelling economic poverty in Western Equatoria Internal Province. The next topic to discuss is unemployment how it contributes to economic poverty.

Unemployment is joblessness, redundancy, idleness, being without a job, and job loss. When one listens to the radio, or reads newsletters, the issue of unemployment is the story of the day in the world. Unemployment is considered as one of the factors leading to economic poverty. Moreover, unemployment was ranked by the respondents and the result shows that unemployment is one of the factors of economic poverty.

In the table above, unemployment is ranked with 185 out of three hundred ninety-nine (399) respondents strongly believing that it (unemployment) triggers economic poverty. In addition to this, 137 respondents were in support of this view, giving a total of 322, or 81% who felt that unemployment did contribute to poverty. The other 19% were made up of 39 respondents who were not sure, 23 who disagreed and 15 strongly disagreed. So, the majority of the respondents are

saying unemployment is a factor to economic poverty. Those who are not sure may be due to ignorance because this research identifies illiteracy as a second factor that contributes to economic poverty.

The issue of unemployment is a global challenge which writers have written about, and individuals also discuss in their different social gatherings. For this reason, Chappelow & Barnier (2020) describe it as the situation when a person is actively searching for an employment and is unable to find job or work. Drimmelen (1984.p.75), says unemployment affects 35 million people and there are another 4 million who do register as unemployed because they have given up hope of finding acceptable job. Beardshaw & Ross (1996) reiterates that in 1987, unemployment was the most specific social disease of Western civilization with 2.2 million who were jobless, and 5.3 million people without work. African Development Bank (2020) says in Africa, 60% of young people across Africa are unemployed. Due to joblessness, 40% of those young people joined rebel movement. Moreover, in South Sudan unemployment rate remains unchanged in two consecutive years—in 2018 and 2019—at 12.70%.

Beardshaw (1996) says the structural changes in organizations or downsizing policy in the organization can create unemployment. For example, the coming of new technology such as computers, tractors, and lifting machines reduces the demand for labour. <http://journal.sagapub.com>, Unemployment is a challenge because of a lack of income which can lead to hardship, and poor health. The researcher thinks that unemployment can be a challenge only for the people who are not creative. However, people with creativity do not see unemployment as a challenge that can lead to economic poverty.

A creative person always thinks in a sustainable and strategic manner. He or she does not live luxuriously but thinks of ways of investing the money he or she earns in an agriculture project, or if business-oriented, he/she can start an income-generating activities from which income can flow in. A creative person does not rely on being offered a job, he/she does anything to get money. Those in the village can cultivate for both consumption and surplus. Surplus can be sold to generate money and some can be kept as seeds for the subsequent year.

All the respondents in the three dioceses are largely in agreement about unemployment being factors of economic poverty. The respondents in the three dioceses understood what unemployment is and what it is not. But it brings to mind the question whether unemployment to them is when a person is employed in the government, in an organization or in a company; or, unemployment is when a person has no job to do? This question takes us to hear what people in the focus groups have said:

“I have no work to do now because the insecurity can't permit. Not insecurity only but I don't have any skill which I can use apart from farming. Apart from cutting trees to make charcoal, I'm not a mason, not a carpenter, plumber; life is difficult for me and my children.” (Source a young man aged 24)

The Organization for Economic Co-operation and Development (OECD), an Intergovernmental organization founded in 1961 with the main purpose to encourage or stimulate economic progress and world trade, defines unemployment as people above specified age not being in paid employment or self-employment but are currently available for work. Self-employment as mentioned by the Organization for Economic Co-operation and Development is the answer to the issue of unemployment. People fear self-employment because some expected to gain a lot of money within the shortest time possible, which is not the case in the rural areas.

For its part, Maryville University says unemployment is when a person who is actively seeking employment cannot find work. It gives two types of unemployment; voluntary and involuntary unemployment. The former, that is, voluntary unemployment relates to people who voluntarily leave their jobs with the aim of looking for another job. Conversely, the latter refers to unemployment relating to firing or laying off staff from the work and the person goes out to look for another job. The point of leaving a job or looking for another job is risky which people should avoid. People leave a job for reasons such as low wages or misunderstanding in the workplace, and other reasons. The agenda of why people leave jobs is not part of this research.

Karl Marx equally relates unemployment to a symptom of the capitalist system and categorizes it into different types: Frictional, cyclical, structural and institutional unemployment. Frictional unemployment; a situation which relates to giving of jobs to suitable people while cyclical unemployment refers to a periodic rise and fall of in the unemployment rate when an economy of a country passes through growth and some time when it goes through losses. Structural unemployment occurs when a country begins to experience some changes and certain technical skills are required for a job and those who do not meet the requirements miss out on the jobs. Institutional unemployment is the situation in which people are hired for the job based on racial, religion and political affiliations.

The Economic Times (2023) said the reasons for unemployment included retirement, disability, and pursuing of higher education. The higher the country's unemployment rate, the less is the productivity of its economic growth. Maryville University emphasises that voluntary and involuntary unemployment make people to lose their wages and when they lose their wages it results in an inability to meet the basic needs. This situation can lead to depression, anxiety, loss of self-esteem and equally divorce in the family.

Since unemployment is about making a person to be operational, if it doesn't work, the theory of individual deficiencies comes in which emphasises that an individual is responsible for their poverty. Gans (1995) Semati et al (2012) referred to individual attitudes, human capital and welfare participation as the factors to economic poverty. While reacting to this theory, Bradshaw (2006) decided to blame the poor for not holding to hard work as a strategy that could address their challenges; the challenge of remaining in poverty.

The blame of the poor by Bradshaw (2006) is in place but it depends on the context. Hard work, and creativity, as I mentioned above, require peace in the country. That is, it needs a healthy body. Therefore, if political stability is lacking, the poor can also defend their position as stated by Schwartz (2000) in his study. Schwartz identifies that poor people have the spirit of emphasising hard work. So, this finding disproves the belief that poverty is factored by individual's negative

attitude. For this case, these theories apply to people in the urban areas and not a situation where insecurity is tied.

Further, this finding of unemployment as a factor in economic poverty is in line with what Glichen (1981), Hobsbawn (1968) and Kimenyi (1991) say in terms of linking the causes of economic poverty to prolonged unemployment, low wages, employment, seasonality of employment, thin labour market, material and infrastructural deprivation of the poor. This takes us to the next topic which is lack of policies. Lack of policies in place for poverty reduction is counted as one of the factors of economic poverty.

The analysis of lack of policies in the three dioceses in terms of those who strongly agree and those who only agree varies from one diocese to another. Generally, 160 respondents from all the three dioceses strongly agree that lack of policies in place to address an economic poverty is one of the factors. This opinion received support from 162 respondents. Hence 81% (322) of respondents agree that the absence of policies in place can expeditiously increase economic poverty in the community or country. The other 19% of the respondents were made up of 41 who said they were not sure, 25 who disagreed with the view and 11 strongly disagreed. While taking the number of those who strongly agree and those who agree, the number is bigger compared to those who are not sure, disagree and strongly disagree. This indicates that the absence of written or unwritten policies in place is a factor to economic poverty because there is nothing to push the agenda of reduction of economic policy.

So, the degree of the absence of policy to regulate how economic poverty can be reduced differs from one Episcopal diocese to another. In the ranking, 43% of the respondents in the Episcopal Diocese of Maridi strongly believe that lack of policies is a factor to economic poverty and supported by 46% respondents. In the Episcopal diocese of Ibba, 59% of respondents strongly agree and 29% agree in support of the view, while in the Episcopal Diocese of Nzara, 18% strongly agree and 45% were in support of the view. This result shows that there are policies in place in other Dioceses to reduce economic poverty; but those policies are not operational. It can be due to little knowledge of what to say and how to say it; or,



though there are policies, those in authority have just ignored them for one reason or other.

This topic was equally discussed by people in the focus group meetings and below is the summary of what they said in Ibba:

‘Rural people live as if there are no rules or policy guiding the everyday life of people. The traders here are free to fix prices of their commodities. The way people encroach on our community to cut trees without a letter of approval is unbelievable. The leaders we have in this community such as headmen, BOMA Chiefs, paramount chiefs, youth leaders, and women leaders have the right to put things right, in terms of policies that can guide economic standard of living’

Besides, the issue of policies is crucial. The government, the Church and communities need policies for guidance. Dressler Gary: 1982. P.33) says policies, procedures and rules are special types of plans. Dressler (1982) says plans are methods formulated with specific goals beforehand for doing or making something. These plans can be descriptively done and other plans are stated in financial terms known as a budget. Similarly, Cambridge dictionary defines it as ‘a set of ideas or a plan of what to do in a particular situation that has been agreed to, officially, by a group of people, a business organization, a government or a political party.’

Commerciets powered by Press Bank theme (2023) give different types of policies, namely; Organisational policies, functioning policies, originated policies, appealed policies, imposed policies, general policies, specific policies, written policies, implied policies, major policies, supportive policies, minor policies and composite policies. These policies have their own ways of usage. For instance, organizational policies are the general policies of the organization. These policies are the ones deciding the goals of the activities of the organization. Functional polices are policies which are designed for dissimilar functions such as; procedures, marketing, finance, personnel and others. Functional policies assist in coordinating efforts of different people.

The other category of policies is the originated policies which are always initiated by the Manager of an Institution, and they are guidelines for the

subordinate, and this policy is known as an internal policy. The other policy is called an appealed policy—a policy formulated on the request by the subordinates. This policy is vital in the organization, because it helps the subordinates to handle some situations in the organizations.

In addition, the succeeding policy is an imposed policy. This policy is imposed on the organizations by outside forces—forces such as; government, trade unions, trade associations and others. Another category of policies includes general policies. It represents the philosophy of the top management executives. An example is a policy for motivating employees that encourages good performances. There is also a specific policy which is formulated with regard to any specific issues, for instance; transfers, promotions, compensation, and others.

There is also a written policy which is formulated and intimated in the written form, which invites everyone to observe it. There is an implied policy conditional from the behaviour of the superior—more flexible than other policies. Similarly, there is a major policy which provides an amalgamated general concern that indicates the commitment of the resources. It equally gives shape to the concern in the accomplishment of its purpose, which is also supportive to the objective of the organization. That is, a supportive policy designed to support the implementation of major policies.

Similarly, there are minor policies, which do not influence the main objective of the organization, but it is connected to some routine matters which are not important. Thus, there are composite policies linked to how an objective is achieved to emphasise, that in order to achieve an objective, there must be a number of policies in place to use.

So, the establishment of policies in organization have reasons for which they are established. Power DMS (2020) says the software platform was designed to recruit, train, equip, and protect employees across their concern. Policies are developed to help the organizations to achieve their mission, vision and values. Wood John (2021) says the purpose of policies is to record the essence of what a business does and this includes; how it does it, what it represents, what funds its

growth, and how funds should be at hand in order to achieve the objective policies.

Hence, linking the issue of policies to the subject of poverty reduction, Dr Esperanza Vera-Toscana and Professor Roger Wilkins, University of Melbourne consider persistence of poverty as a major policy issue. The point of Toscana and Professor Roger Wilkins indicates that policies can address the issue of poverty in a national, state, county, rural or family level.

The most important point under lack of policy is linked to who implements the policies when they are developed. If policies are developed and handed over, there may be conflict of interest, and then those policies will not be implemented, and the economic poverty will continue. So, this research has found that lack of policies in place is one of the factors in Western Equatoria Internal Province, but its occurrence varies from one place to another. What is more, its ranking is low compared to insecurity, external factors, lack of resources, and illiteracy. This takes us to discuss the next topic which is big family size.

The respondents of this study categorized big family size in their ranking as a factor to economic poverty in Western Equatoria Internal Province. The exercise of ranking big family size by the sampled three dioceses generated high percentage in support of the view point that big family size can contribute to economic poverty. Generally, 131 respondents strongly believed that big family size can contribute to economic poverty. In addition to this, 120 respondents agreed, giving a total of 251 (63%) who expressed this viewpoint. This ranking indicates that a big family size is one of the factors in Western Equatoria Internal Province.

Although the result displays that a big family size can contribute to economic poverty, the ranking shows that there are people who do not believe that a big family size is a factor for economic poverty. This is shown by the fact that 81 respondents who said they were not sure, 53 respondents who disagreed and 14 respondents who strongly disagreed with this view. Those who disagree or strongly disagree may be those who are ignorant of the new paradigm shifts and they are still adhering to their cultural belief that a big family is another form of wealth.

The crucial point to understand in the ranking, is the percentage of respondents who strongly agree or agree that a big family size can lead to economic poverty. While 63% believe this is a factor, it ranks 9<sup>th</sup> out of ten, with higher marks been allocated against insecurity, illiteracy, external factors, and lack of resources. In the Episcopal Diocese of Maridi, 63 respondents strongly agree that a big family size is one of the factors to economic poverty and 35 respondents are in support. In the Diocese of Ibba, 44 respondents strongly agree with this view, and 35 respondents are in support. Meanwhile, in the Episcopal Diocese of Nzara, 24 respondents strongly agree that a big family size influences poverty and 50 respondents are in support of this view. It shows that though a big family size is a factor, it is not highly considered as a factor compared to the other factors above.

The issue of a big family size and how it is perceived in the community is not a new phenomenon to be discussed. Some writers have written about it, describing its benefits and disadvantages. Howard Michael (1989) refers to a family as an intimate kin-based group which consists of parent and his or her children. Howard (1989) gives the types of family group such as nuclear family, which is composed of a woman, and their children, and it is found in places like the United States of America and marginal foragers like the Inuit. Other types are called complex or compound groups. He speaks of a polygamous family which consists of a man, his wives and their children. In this situation, each woman has her own house or territory.

Another group is the polyandrous family which consists of wife, husband, and children who live under a single roof. There are also the patrilocal extended family which consists of a man and his sons and their wives and children. There is also the matrilocal extended family which consists of a woman, her daughter or daughters including their spouses and children. There is also an avunculocal extended family group that consists of a man, his sister's son or sons and their wives and children living together. Finally, there is a joint family group which comprises of two relatives of the same generation, their spouses and children putting up together.

Notably, the issue of extended family in South Sudan and in Western Equatoria Internal Province is not new. In Azande land or among the Azande, a big family household is reckoned as a sign of responsibilities. It is also considered as a sign of richness in terms of availability of enough food at home and it is reckoned that “the bigger the family the bigger the garden one has at home”. What has to be noted only polyandry does not exist but the rest of the categories of families do exist in Western Equatoria. When one asks us, why are people doing that?

The answers which are being put forward in the community by those who practice are connected to economic challenges. For instance, the continued political instability that is war, in South Sudan brought many challenges; women produce fatherless children whose fathers do not want to be known for economic reasons; and marriage is expensive in other tribes. Moreover, parents are forced to take care of their daughters including their children. Some men are forced in Western Equatoria Internal Province by the economic crisis to join their wives and be part of the wives’ family.

Due to the present living standard that requires parents to focus on enabling children to have access to quality education, and health service for the family, household members realize that a big family is a challenge, and the living standard of a big family becomes difficult in terms of accessibility to quality basic services and meeting of socio-economic needs. Thus, based on the above, the big family households have nothing at hand to save. The meagre resource they strive to get all goes toward medical treatment, purchase of basic commodities like salt and soap and those who drink, spend the little money on drinking alcohol.

This identification of a big family size as a factor of economic poverty is in line with the theory which supports how big family size contributes to economic poverty, known as the cultural belief system, that supports the sub-culture of poverty. Bradshaw (2006), says this theory is rooted in a culture of poverty, which trusts that poverty is instigated by the transmission of beliefs, values and some of the skills that individuals must keep moving from generation to generation. Poverty can be transmitted through the transmission of beliefs, values and other skills.

One important thing that comes to mind when one listens to the stories of a big family size is how the head of the family supports the family members. The head of the big family size may require enough resources to enable him to meet the basic needs for family members; resources like money to pay school fees, afford medicine, clothes and others. If there is no ability to afford the resources, it can make household members hopeless. The next topic to discuss is hopelessness.

Hopelessness is one of the challenges that contributes to economic poverty. People frequently talk about hope, and we need to encourage people to have hope; for instance, in the Church and the word hope is repeated several times. Hopelessness was ranked equally with big family size by respondents.

The table above shows that hopelessness is one of the factors of economic poverty in Western Equatoria Internal Province. This point is reflected in the ranking done by the three sampled dioceses, where 123 respondents strongly agree that hopelessness can influence economic poverty, and 161 respondents agree with this view point. While 71% of the respondents believed that hopelessness can influence economic poverty, 53 respondents said they were not sure, 39 respondents disagreed and 23 strongly disagreed with this.

Given that 29% were either not sure or disagreed, there are people who believe that hopelessness is not a factor for economic poverty. The number of respondents and the percentage of the respondents who ranked, differ from one diocese to another. For instance, 38 respondents who are from Ibba strongly believe that hopelessness is a factor and supported by 59 respondents who agree. In the Episcopal Diocese of Maridi, 37% of respondents strongly agreed and this viewpoint was supported by 46% respondents, while in Nzara, 27% strongly agreed, receiving support from 31% of respondents.

Although the hopelessness is not ranked higher like the other factors, people in Western Equatoria seem to have spirit of hopelessness in them. This is known from the way some people talk when they encounter certain situations in their life and begin to express themselves negatively. For instance, in the focus group some

expressions that people say about themselves are captured below in the focus group discussion about the subject matter.

“Nothing good will ever happen to me”, “We are poor and we’ll remain poor”, “This is what God has chosen for me”, “We are already in the evening hours, nothing good will happen to me again.” (Source, Focus group discussion, 2023).

The expression above by the group members in the focus group can be described as killers of the expected socio-economic change that should be happening in the community. Similarly, in relation to the ranking and declaration of hopelessness as one of the factors that can fuel economic poverty, hopelessness according to Cambridge dictionary and Oxford Learners’ Dictionary define hopelessness as the feeling or state of being without, the quality of being without skill at a particular activity. Lisnj et al. 2020, Pompili et al (2010) link factors of hopelessness to loneliness; the state of being lonely, anxiety; a feeling of worry, fear, dread and uneasiness, overwhelming stress; state of difficult pressure and fatigue and extreme tiredness.

Mwalyo Ruth (2022. 99) in her book says hopelessness is the state of mind where the person feels that there is nothing that anyone else can do to change his or her bad situation. Stephen (2011) in analysing the assessment of achievement level of respondent’s life expectation says hopelessness happens to the poor in the situation of persistent failure classified under the “culture of poverty”.

Economic theories as quoted by Karankye Alex Addae (2019), Blank (2010), Jung and Smith (2017) says that poverty is triggered by a number of factors such as economic underdevelopment, lack of human capital development, capitalism, dysfunctional market, social and political forces, individual behaviour characteristics, choice and welfare dependence or poverty traps. So, the issue of hopelessness falls within individual behaviour because there are people who do not trust and value themselves. They see themselves as useless people without any skills that can change bad things to better ones. These types of people have given up and trapped. If a person surrounds himself/herself without any struggle, then that person’s situation will not change. The person will continue to experience

hard life which can lead to economic poverty. This brings us to the next topic which is the Cultural Values.

Like hopelessness, cultural values were a factor to be ranked by the respondents to determine whether they are also factors of economic poverty in Western Equatoria Internal Province. Three hundred and ninety-nine (399) ranked it and generally the results show that cultural values also are contributing to economic poverty because 143 respondents strongly agree that cultural values are factors to economic poverty and 145 respondents were in support of this viewpoint. Out of this population, 51% of respondents were from the Episcopal Diocese of Ibba, 34% were from the Episcopal Diocese of Maridi and 23% are from the Episcopal Diocese of Ibba who strongly agreed. This view was supported by, 30% from the Episcopal Diocese of Maridi, 31% from the Episcopal Diocese of Ibba and 23% from the Episcopal Diocese of Nzara.

This ranking shows the way people in Ibba Diocese believe and practice cultural values is high compared to the ways they practice in Nzara and Maridi. This shows that although cultural values are factors fuelling economic poverty, the level of practices differ from one diocese to another. The results also brings to mind a question as to why the practice of cultural values are high in Ibba. To answer this question, one of the answers could be due to issues of illiteracy; the situation when people are unable to distinguish what is beneficial and what is not.

Other writers have written about cultural values, explaining the motives why cultural values are essential. Howard (1989 P.5), writes about the types of culture in which he divides it into three aspects, namely, behavioural, cognitive and material. Behavioural refers to how people act; for instance, interactions of people with others, such as children rearing. Cognitive includes the perception of people about the world. For example, children with limited understanding on how they should act. The material aspect of culture includes what people produce to sustain and improve life, such as food, and shelter. Howard (1989) says what goes into the making of culture includes learning and human beings dependency on their culture for survival which constitutes a shared strategy of a group of people transmitted over generations. Culture is guided by values.



Howard (1989: P 247) defines values as emotionally charged beliefs about what is desirable or offensive; right or wrong, and appropriate or inappropriate. Ethic Sage (20218) says values are basic and fundamental beliefs; the feeling of being sure that something exists, or something is true. Drew Chris & Pernilla Stammler (2023), describe values as collective beliefs, principles, and ideals that guide the behaviour, norms and decision-making of a particular group in a society. Cambridge dictionary describes values as norms that help people to decide what is right or wrong, and how to act in various conditions.

Drew Chris & Pernilla Stammler (2023), reiterate that individualism emphasises personal freedom, autonomy, self-reliance, and harmony. This focuses on maintaining of balance, unity and cooperation within a community by valuing consensus, social cohesion, and meritocracy. Against this, is the belief that people should be rewarded for their hard work and judged based on their skills. To that end, Christianity fosters value and love as some of the examples of cultural values.

So, based on the above explanations and description, the definition of the two words, culture and values, therefore, may mean the belief or norms that guide the behaviour, cognitive and material aspect of the cultures. The cultural values differ from one continent to another, from one country to another, from one village to another, passed from generation to generation. Therefore, in light of the above descriptions, three hundred and ninety-nine (399) respondents ranked cultural values as one of the factors of poverty in Western Equatoria Internal Province.

Although the respondents treated other cultural activities as important as possible, some said that some cultures are bad, and they cannot contribute to development. With an interview with the Bishop of Maridi Rt. Rev Moses Zungo on the issue of culture, he mentioned one culture which he thinks contributes highly to economic poverty in Maridi: Bishop Moses Zungo says this:

‘The harmful traditional practices that we have in Maridi are seen during funerals. The whole village will move to a mourning place and sit there idle for days and expect to eat from there, leaving farming and other economic activities that support the house. This culture is so serious; it has led our people not to

engage in vital development for themselves and have thus caused damage to the families.’ (Source Bishop of Maridi 2023.)

As I conclude, the responses of the respondents in the three Episcopal dioceses agree that cultural values are some of the factors which contribute to economic factors. Therefore, as I conclude the discussion on the causes of poverty as per the questionnaires and the focus group discussions, each of the three dioceses have five main factors which they think contribute to economic poverty these include; illiteracy, insecurity, external factors, lack of resources, diseases, and others. In the Episcopal Diocese of Ibba, the five factors are; insecurity, illiteracy, diseases, external factors, lack of resources, and others. Meanwhile, in the Episcopal Diocese of Nzara the first five factors include; external factors, insecurity, lack of resources, diseases, illiteracy, and others.

These problems/challenges; illiteracy, insecurity, external factors, lack of resources, lack of policies whether written or unwritten, diseases, cultural values, unemployment, and big family size have socio-economic effects at homes, on the institutions, individuals, the groups of people, Churches and other problems/challenges and identified as problems. They all have effects on the community or life of the people when there are issues of illiteracy, insecurity, external factors, lack of resources, policies, health facilities or diseases, unemployment, and cultural values. Therefore, the next topic to discuss is the effect of economic poverty on the people in Western Equatorial Internal Province.

## 2.4. The Effect of Economic Poverty

### 2.4.1. Introduction

Economic poverty is being fuelled by challenges as discussed above. I have analysed the factors of economic poverty in Western Equatoria Internal Province in the Episcopal Church of South Sudan (ECSS); and the problems that affect people in the rural areas. The next discussion focuses on the effect of economic poverty on people in Western Equatoria Internal Province. Three hundred and ninety-nine (399) respondents in three sampled dioceses in which one hundred and thirty-three

respondents in each diocese were asked in the questionnaires to rank the views: no stable income, no daily source of income, no payment of school fees for children, children not finished primary school, children not finished secondary school, poor enrolment of children at schools and the sources of income by ticking: strongly agree, agree, not sure, disagree and strongly disagree. The table below explains the ranking.

Table 11

View	Locations	SA	A	NS	DA	SDA
No stable income	Maridi	69	25	17	19	03
	Ibba	79	10	32	12	0
	Nzara	18	35	53	23	04
	Total	166	70	102	54	07
No daily source of income	Maridi	54	39	28	10	02
	Ibba	72	18	31	08	04
	Nzara	13	46	38	28	08
	Total	139	103	97	46	14
No payment of school fees for your children	Maridi	16	69	15	09	24
	Ibba	72	51	24	18	10
	Nzara	06	61	21	19	26
	Total	94	181	60	46	60
Children don't finish primary school	Maridi	45	30	38	16	03
	Ibba	69	19	33	07	05
	Nzara	14	39	56	23	01
	Total	128	88	127	46	09
Children don't finish Secondary Schools	Maridi	58	35	33	04	03
	Ibba	72	11	33	06	06
	Nzara	27	58	40	06	02
	Total	157	104	109	16	11
Poor enrolment of children at schools	Maridi	09	18	19	48	39
	Ibba	36	24	18	40	15
	Nzara	06	18	27	36	46
	Total	51	60	64	124	100
Sources of income difficulties	Maridi	105	21	04	01	02
	Ibba	96	19	05	08	09
	Nzara	45	59	13	05	11
	Total	246	99	22	14	22

Source: Data (2023)

This study has found that the effect of economic poverty on people is due to unstable income. This is justified by the analysis of this study conducted in three dioceses. In the Episcopal Diocese of Ibba, out of one hundred and thirty-three (133) respondents, 79 strongly agreed (59%), supported by 12 respondents, giving a total of 68% who believed that unstable income effects economic poverty. In the Episcopal Diocese of Maridi, 69 respondents (52%) also strongly agreed with the view supported by 19 respondents, giving a total of 66% who agreed with this view. In the Episcopal Diocese of Nzara only 18 respondents strongly disagreed and 23 agreed with this view.

This study shows that two dioceses have difficulties of generating income; the Diocese of Ibba and the Diocese of Maridi. The Episcopal Diocese of Nzara has challenges, but not as the difficulties in the Ibba and Maridi. These difficulties do not mean these dioceses are not generating some funds. The Episcopal Diocese of Nzara gets income to run her activities because 35% of the respondents agree and said they have some sources of income.

The other concern is that 102 respondents in the three dioceses said they are not sure about the economic situation in the Episcopal Dioceses. Out of the 102 who are not sure of source of income in the dioceses, 53 are from the Episcopal Diocese of Nzara, 32 from Ibba and 17 from Maridi. These respondents might not have been from one denomination. The respondents were from different denominations, with Christians coming from the Roman Catholic Church, the Pentecostal Church, the Episcopal Church of South Sudan, and others.

What matters here is that 166 respondents said their source of income is unstable and 54 respondents supported this view. This result indicates that the source of income in Western Equatoria Internal Province is unstable, and the little they get goes for consumption. The situation can be linked to the causes of economic poverty that were ranked as according to illiteracy, issue of insecurity, external factors, lack of resources and others.

The situation of unstable income can lead to no savings, no access to schools and being unable to meet some essential needs that can lead to development. For this reason, Burkey (2020) also says, saving is genuine for

development, and also a basis for all social assurance, which include setting resources aside to take care of future costs such as issues of death, treatment, schools fees, and others. This takes us to discuss the next topic, which is, no daily source of income.

This study identifies people in Western Equatoria Internal Province as having no daily sources of income from which they can generate some money for their upkeep, training of their children and meeting of other socio-economic services. In the exercise of ranking, 139 respondents say they have no daily source of income, and 103 respondents agree in support of this view. Out of the three dioceses, 72 respondents in the Diocese of Ibba strongly agree that they have no daily source of income, and 18 respondents substantiated this. In the Diocese of Maridi, 54 respondents strongly agreed, and 39 respondents confirmed this by agreeing. In the Episcopal Diocese of Nzara, 13 respondents strongly agreed, and 46 respondents validated this view.

This ranking shows that the challenge of having no daily source of income is not uniform. The Diocese of Maridi has a larger number of the respondents (70%) who have no daily source of income; followed by the Diocese of Ibba (68%). However, the respondents in the Diocese of Nzara have only 48% who agreed with this view. This could be because the respondents in Nzara are a bit more educated and are able to get employment from which they earn money, compared to those in the Episcopal Dioceses of Maridi and Ibba. This also indicates that there are a few people in Western Equatoria Internal Province who have a daily source of income, and those who do not have. Those who do not are in the majority.

Notably, lack of daily source of income is economically challenging because when people have low income and no daily source of income, their family suffers in terms of inaccessibility to quality health service, no schools for children, poor performances of children in schools, no proper housing, and poor health of children, due to lack of good feeding. It also can emotionally affect parents.

The study analysis of economic poverty depicts that the effect of economic poverty on the people is that it compels people not to have source of daily income. When people lack daily source of income, it can result to failure to meet the socio-

economic basic needs for the family. This takes us to the next point of payment of school fees for children.

The respondents were asked to assess whether they struggle to pay the school fees of their children, or not. In ranking this view, 94 respondents strongly agreed that they struggle to pay school fees and in validating this view 181 respondents agreed, giving a total of 69% in agreement. The other 31% is made up of 60 respondents who were not sure, 46 who disagreed and 60 strongly disagreed. The analysis shows that majority agree that they struggle to pay school fees, and 106 respondents said they didn't struggle to pay school fees.

This result goes together with the ranking of factors which contribute to economic poverty. Illiteracy and lack of daily source of income are issues in the Episcopal Diocese of Ibba, while there are not issues in the Episcopal Diocese of Nzara. This indicates that although lack of daily income and payment of school fees are challenges in Western Equatoria Internal Province, other people are able to pay school fees, while others are not in position to do so.

The challenge of whether there are people who pay school fees and others are unable is indicated in the ranking conducted by the three sampled dioceses. The ranking indicates that 72 respondents in the Episcopal Diocese of Ibba said they cannot pay the school fees of their children to have access to schools. They were supported by 51 respondents who agree and believe that people in Ibba are unable, giving a total of 92% who agree. While in the Episcopal Diocese of Maridi, 16 respondents strongly agreed that they struggle to pay school fees for the children and in the Episcopal Diocese of Nzara, where there are more educated people; 6 respondents said they struggle with this.

This result shows that there those who are able to pay school fees (27%) in Western Equatoria Internal Province and there are those who are not able to meet the school requirements for their children (69%). The reason could be insecurity, illiteracy, lack of resources, and others. The issue of payment of school fees was discussed by the focus group members, and they have this to say in Maridi:

‘The escalation of war (insecurity) in South Sudan has made many people in our area not to have access to schools. As a result, we are illiterate, and our children will also be illiterate and the rate of illiteracy in our area will be high.’ (Source: focus group discussion in Maridi 2023.)

This analysis on the effect of economic poverty in Western Equatoria reveals that the effect of economic poverty affects children to the extent of not finishing their primary schools. The reasons for this could be traced back to factors that were analysed, such as war or insecurity as equally stated by the members of the focus group in Maridi.

This question leads us to analyse whether students in Western Equatoria finish their primary education. The analysis conducted reveal that most of the children in Western Equatoria Internal Province do not finish primary schools. Out of three hundred ninety-nine (399) respondents, 128 respondents strongly agreed that their children do not finish primary school, and 88 respondents agree with the view, while 55 respondents said their children finished primary school.

In the Episcopal Diocese of Ibba, 69 respondents strongly agreed, and 19 agreed that their children have not finished their primary education, making a total of 66%. In the Episcopal Diocese of Maridi 45 respondents also strongly agreed and 30 agreed that their children have not finished primary schools, making a total of 56%. While in the Episcopal Diocese of Nzara 14 respondents strongly agreed and 39 agreed that their children have not finished primary education, making a total of 40%. What comes to mind is why are they not finishing primary education? Is it due to insecurity, lack of resources as identified under the causes of economic poverty? Or is it because there are no policies in place to reinforce the processes of education. Is it ignorance?

The questionnaire did not stop there but sought to find out whether there are students who have finished secondary education or not. In general, 157 respondents (39%) strongly agreed and 104 (26%) agreed that their children had not finished secondary school, giving a total of 65%. This result corresponds with the percentage of children who did not finish primary school. For a child to join secondary school, he or she must finish the primary school first.

In the level of the individual diocese, 58 respondents in the Episcopal Diocese of Maridi strongly agreed and 35 agreed that their children have not finished secondary school, giving a total of 70%. In the Episcopal Diocese of Ibba, 72 respondents strongly agreed and 11 agreed that their children had not completed secondary school, giving a total of 62%. Whereas in the Episcopal Diocese of Nzara, 27 respondents strongly agreed and 58 agreed that their children had not finished their secondary education, giving a total of 64%.

Although the study shows that majority of children have not finished secondary education, the statistics of children in the individual dioceses shows that majority of respondents are from the Episcopal Diocese of Maridi, followed by Nzara and then Ibba.

Having known the statistics of children who have not finished secondary education and those who have finished and the statistics of those whose parents or guardians are not sure, this section discusses the effect of economic poverty on the enrolment of children at schools. The question in the questionnaire booklet asked respondents to say whether their children have ever been to any school.

In response to this question, out of three hundred ninety-nine (399) respondents from the three dioceses, 51 said their children have been to schools and 60 respondents concurred. As for those who haven't been able to enrol their children, 100 respondents strongly agreed and 124 respondents agreed, giving a total of 56%.

The responses differ across the three dioceses. In the Episcopal diocese of Maridi, 9 respondents strongly agree that their children have not been enrolled in any schools, and 18 of the respondents validated the point giving a total of 20%. In the Episcopal Diocese of Ibba, 36 of the respondents strongly agreed that their children have not been enrolled in any school and 24 agreed, giving a total of 45%. However, in the Episcopal diocese of Nzara, 6 of the respondents strongly agree that their children have not been registered in any school and 18 agreed with this viewpoint, giving a total of 18%.



The analyses show that in Western Equatoria there are families whose children have been to schools and there are families whose children have not been to schools. The reason for which children have not been to school is an economic factor as stated in the analyses of income and sources of daily income. If sources of daily income are dubious, it likely can result to children not going to school. The results show that 64 respondents are not sure. Why are they not sure? Are they not part of the community? Is the Church not closer to them? These are questions that can be answered at any another time. The gist of the point under this discussion is that there are families whose children have not been to any school, and yet there are those whose children have been to school. However, the challenge is most of them have not finished their primary or secondary education. This brings us to the next topic about the sources of income from which people can get money for their livelihood.

While analysing the source of income in the three dioceses, 246 respondents said the sources of income in the dioceses are difficult and 99 respondents agreed. Very few respondents said they are not sure, 14 respondents disagreed, and 22 strongly disagreed. The analyses show that 96 respondents in Ibbra, 105 in Maridi and 45 in Nzara said their sources of income is very challenging.

Critically, if sources of income in the community are difficult, it means life also becomes difficult for people and very little can be expected of them. Thus, above analysis correspond with what other writers have said about the effect of economic poverty on people in the community, being source of incomes, issue of schools, employment or unemployment. Law Inside (2023) says stable income means income at the same amount each time it is received, and he takes off a supplemented security income, social security disability, pension or other regular and consistent income. The point of Inside (2023) shows that there are varieties of sources of income. The varieties of income can be applied when there is security. Above all, it can be applied by people who are informed about the businesses.

Burkey (2000) analyses economic factors of poverty with the development workers. The analysis identified levels of factors in which some are in local levels, others are in the national levels, and others are in the international economic

factors of poverty. Factors in the local levels include; issues of capital, saving, credit, skilled labour, management of skills, storage, tools, and equipment. The analysis shows the source from which capital are generated as; savings and credit—somebody else’s savings—meaning once a person lacks credit, he or she cannot have stable income, or if one does not have the skilled labour the source of income cannot be possible.

Burkey’s (2000) point of saving, skilled labour, and management skills sounds good. People who do have savings have purposes for which they struggle. It can be for; educating children, medication and other socio-economic needs. However, for a community which is full of uneducated people—people in the rural villages—it needs time to sell the concept to people so that they can see the benefits. People need to be told about the need for skilled labour and management of their resources.

The analysis on the effect of economic poverty on the community reveals that illiteracy, insecurity, external factors, lack of resources, unemployment, big family size, and cultural values make people not to have income. For this, there are no daily sources of income, resulting in children not finishing their primary and secondary education. However, other children have not been to any school and so, the source of income becomes very difficult for people. This kind of situation made Apt (2007) as quoted by Stephen (2011 P.99) implicitly attribute the formation and economic poverty in rural Ghana to a combination of factors which include illiteracy, deprivation of socio-economic infrastructure, and amenities.

Karnani Aneel (2011 P.33) in his book *‘Fighting Poverty Together’* says when people are poor, they have low income and their difficulty is exacerbated by the instability of their income, which is both irregular and unpredictable. Illiteracy and low income have effects. Karnani Aneel (2011 P. 01) in this book outlines these effects in which he says the effects of poverty on children is heart-breaking. He gives the lists of the effect of poverty on children as summarised below:

- About half of the children in the world live in poverty.
- 9 million children die every year before their fifth birthday due to poverty.

- 4 million newborns die in the first month of life.
- 22 million infants do not get routine immunization.
- 101 million are not attending primary school.
- 148 million under the age of five are underweight.
- 1.8 million children die of diarrhoea every year.
- 2 million children under the age of 15 are living with HIV.
- 150 million children under the age of 14 are engaged in child labour.

Similarly, according to a blog on the effect of poverty by Naomi C. Kellogg says, a study done by youth in the Caribbean found the challenge of joblessness as a factor that contributes to no income. The study by Smarter UK, reveals that economic poverty leads to families getting low-income jobs and they cannot be promoted to higher position because they do not have academic papers to qualify them. Moreover, they have little access to quality health services, infant mortality rate increase, they suffer from diseases, and children remain physically, mentally, socially underdeveloped. This brings us to the summary.

In summary, Chapter Two focuses on the state of economic poverty in Western Equatoria Internal Province. The objective is to know the state of economic poverty, the understanding of poverty among the Azande, and the causes and effects of economic poverty. Under the overview of poverty according to World Bank, poverty is multidimensional problem which looks different in different places. Among the Zande, poverty is not a new phenomenon and the Azande call it 'Rungo'. According to the Azande, Rungo is applied to physical, social, economic and political aspects of poverty—to both tangible and intangible resources. Thus, based on the different descriptions of poverty by the Azande, the researcher condensed the description or definition to read thus:

'Poverty is the inability of the most vulnerable people or a person to have an access to the processes that can enable them or he/she to meet his/her physical, social, political and economic desires; or, poverty is a physical, social, and political embarrassment in life.' (Source Wilson Kamani 2023.)

The analysis of the causes of poverty show that each of the three Episcopal dioceses has five top factors that influence economic poverty. The first priority factor of each diocese is different in type. In the Episcopal diocese of Maridi, the five top factors that are contributing to economic poverty are: Illiteracy, insecurity, external factors, lack of resources, and diseases. The five factors that contribute to economic poverty in Ibba include: insecurity, illiteracy, diseases, external factors and, and lack of resources. While in the Episcopal diocese of Nzara, the top five factors that contribute to economic poverty are: external factors, insecurity, lack of resources, diseases and illiteracy.

In the analysis of effect of economic poverty, the study found that economic poverty in Western Equatoria makes people not to have stable income to assist them to meet their physical, economic, social, and political desires, and socio-economic needs are not met. It also lead to people not having a daily source of income, school fees are not paid, and children enrolled in primary and secondary do not finish their studies. Above all, children not enrolled in school, and lack of source of income, becomes very difficult for people. The source of income is unstable and unpredictable resulting in them not having a daily source of income. This situation therefore means the rural people in Western equatorial live in absolute poverty. Children who have not been to school will continue to be out of school, with no access to quality health services. Mortality rate of children will continue to increase and meeting socio-economic immediate needs will not be possible unless remedial policies are put in place. Hence, this brings us to discuss the next chapter on what can be the contribution of the Church in economic poverty reduction.

## CHAPTER THREE

### THE ROLE OF THE CHURCH IN ECONOMIC POVERTY REDUCTION IN WESTERN EQUATORIA INTERNAL PROVINCE

#### 3.1 Introduction

Chapter Two focused on the state of economic poverty, the understanding of economic poverty in WEIP, the causes and effects of poverty. Chapter three now focuses on the role of the Church in Western Equatoria Internal Province. It includes an introduction, the purpose of the Church and the challenges that are facing the work of Western Equatoria Internal province

#### 3.1.2 The purpose and Mandate of the Church in Poverty Reduction

The book of Deuteronomy says ‘There will always be poor people in the land. Therefore, I command you to be open-handed toward your fellow Israelites who are poor and needy in your land.’ (Deuteronomy 15:11 NIV). This statement also is found in Matthew (26:11 NIV) “The poor you will always have but you will not always have me”.

The book of Deuteronomy encourages the Israelites about how they should worship God when they entered the Promised Land and how they should treat Israelites in the Promised Land. Verse 11 and 4 contradict because verse 11 that says, “There will always be the poor among you” and verse 4 says, “However, there should be no poor among you, for in the land the Lord your God is giving you to possess as your inheritance, he will richly bless you.” Verse 5 makes it clear that if only they fully obey the Lord God and carefully follow the instruction that He gives. If they do not obey Him, the poor will continue to be among them.

In the Gospel of Matthew 26:1-13, it speaks about how the priests were plotting against Jesus. According to the Bible, on his arrival in Bethany to visit his friend called Simon for the Passover feast, a woman known in the Gospel of John as Mary the sister of Lazarus and Martha broke a bottle of perfume and poured it on Jesus’ feet and the disciples described it as a waste, but Jesus knew the heart

of the woman. Jesus told them that “Why are you bothering this woman? She has done a beautiful thing to me (NIV)”. In verse 11, he says, “The poor you will always have with you, but you will not always have me (NIV).”

The response of Jesus here is recognition of what the woman did in love for him. So, Jesus always expects the disciples to extend the same love to the people who are in need. Thus, chapter 15:11 says poor people will continue to exist if they do not obey God’s command, and in the Gospel of Matthew 26:1-13, Jesus expects the disciple to extend love to those in need. Based on these, the Book of Isaiah (61:1-3 NIV) says:

“The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to proclaim good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the captives and release from darkness the prisoners; to proclaim the year of the Lord’s favour, and the day of vengeance of our God to comfort all who mourn, and provide for those who grieve in Zion – to bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the Lord for the display of his splendour”.

The quotation above refers to Jesus because when Jesus stated his Ministry on earth in the Gospel according to Luke (4:18 NIV) we see that Jesus, when in Nazareth, went into the synagogue, as was his custom, he stood up to read. He read from the scroll of the prophet Isaiah in verse (18 NIV) “The spirit of the Lord is on me, because he has anointed me to preach good news. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favour”.

The declaration of Jesus’ ministry also commissioned his disciples in the Gospel according to Matthew (28: 18-20) to “go and make disciples of all nation, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything that he had to do to the very end of the age”.

What Jesus said, he decided to translate into actions by preaching and asking listeners to repent (Matthew 4:17), asking his disciples to be salt and light in the community (Matthew 5:13-14), he encouraged his disciples that when they give to the needy, it should not be announced publicly Matthew (6:2). Matthew (8:1-4) he had concern for a person who had leprosy, Matthew (9:1-3) he healed a paralytic person, Mark (1-20) he healed a demon-possessed man, John (6:8-12) he fed 5000 people, John (8:1-11) he defended a woman who was to be stoned to death. According to Matthew (21:12) Jesus entered the temple court and drove out sellers and buyers who were misbehaving, and he commissioned his disciples to go to the field for implementation.

So, the great commissioning program has three very important activities entrusted to the disciples; proclamation of the Good News of Jesus Christ; the Good News of the death, resurrection and ascension of Jesus Christ, baptizing (making them followers of Christ), teaching them; means enabling people to know the unknown things or the secrets of Jesus Christ. The second purpose of the Church is to glorify God. How do we do this? We glorify God with our body as it is mentioned in (1 Cor 6:12-20 NIV), 1 Peter (2:12) live good lives among the pagans. Though they accuse you of doing wrong, they may see your good deeds and glorify God on the day He visits us”, (Matthew 5:14-16), be light and shine in the world, Ephesians (4:11-15), to edify the saints or prepare people for works of service. These actions establish the purpose of the Church in getting involved in the program of poverty alleviation.

The other words for “purpose” include drive, persistence, and determination. When asking about the purpose of the Church, it means one wants to know why the Church exists, or the reasons for which the Church exists? Ritvalsky Zack (2017) as cited by Kamani (2020) cited five areas of operation for which the Church exists to perform. He says the Church exists to educate the poor about the Bible such that the poor should have knowledge of the Bible stories, prepare the young and elderly people through education programs to know what they should do today and will do tomorrow. Secondly, serve the poor by availing accessible facilities to the poor such as empty Church buildings as recreation centres for orphans, and establish computer centres for the most vulnerable

categories. Thirdly, offer education chances for people, provide loans for women to enable them to initiate income-generating activities for their sustenance. Conner (2000) also says the Church includes ministering to God by building the broken relationship with God through praises, worship, thanksgiving and ministering to one another, and to the world.

Conversely, Olidipo J. (2000) a Research Consultant wrote an article on the roles of the Church in poverty mitigation in Africa with a focus on the mission of the Church based on Jesus' statement in Luke (4:18-19) "The spirit of the Lord is on me because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind; to set the oppressed free, to proclaim the year of the Lord's favour." Olidipo (2000) says the mandate of the Church includes mobilization of people; making people to be enlightened or adapt the ways and approaches of sustainable development innovation. The strategy of mobilizing local people to understand new invention can make people move away from their old ways of understanding to a new paradigm shift; for example moving from inside to outside.

The above descriptions of the purpose of the Church bring us to see what the Church in Western Equatoria Internal Province is doing to reduce economic poverty.

### 3.1.3 The role Western Equatoria Internal Province towards Economic Poverty Reduction

Table 12

Diocese of Maridi			Diocese of Ibba			Diocese of Nzara		
Activities	A	NS	Act	A	NS	Activities	A	NS
Farm/ agricultural	22%	0	Agriculture	09%		Income generating	01%	
Fundraising programs	15 %	0	Brick-laying	11%		Microfinance	23%	
Microfinance	18%	0	Relief/seeds	04%		Agriculture	26%	



		45%	Training	09%		Training	07%	
			Microfinance	30%		Beekeeping	03%	
			Tailoring	10%		Tailoring	02%	
						Know nothing		38%
	55%	45%		73%	27%		62%	38%

Source: Data 2023

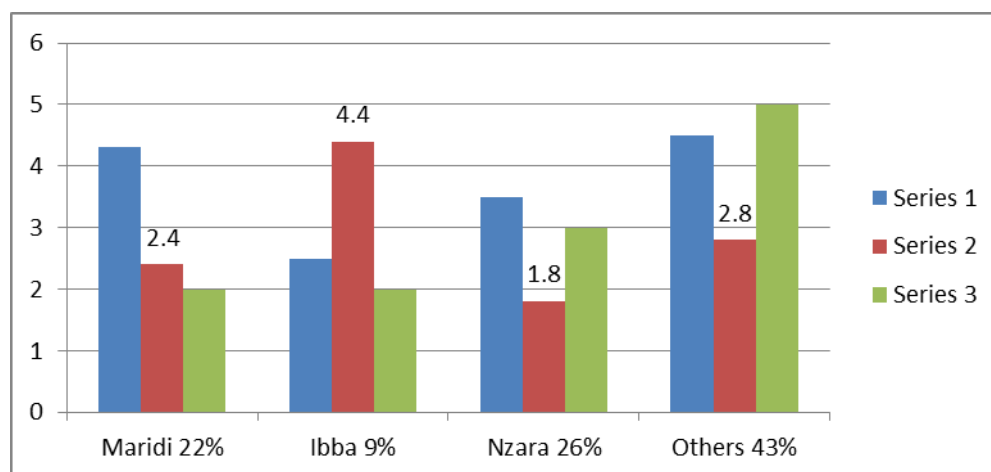
Based on the declaration of Jesus’s ministry to reduce poverty in St Luke: 17-18) in which he says, “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind to release the oppressed to proclaim the year of the Lord’s favour”.

The practical conversions of what Jesus said are found in the book of Matthew (4:23) in which Jesus healed diseases and sickness, Matthew (8:1-4). He touched the man with leprosy, Matthew (9:27-29) healed the blind, Matthew (15:29-39) fed the four thousand people. John (8:1-8) defended the woman who was to be stoned to death. These practical actions of Jesus established the foundation for the involvement of the dioceses in poverty reduction in Western Equatoria Internal Province, to be involved in the implementation and support of socioeconomic activities in the community as strategies to reduce economic poverty.

Thus, the respondents in this study were asked to list some of the economic activities which each diocese implements in the rural areas as strategies to reduce economic poverty. In the same line, they were also to list some of the challenges each diocese faces in the course of the implementation. The respondents in the three dioceses believe that agriculture, fundraising, brick-laying, distribution of seeds, trainings, income-generating, microfinance, beekeeping and tailoring projects are being supported and implemented by the dioceses as part of their contribution toward economic poverty reduction.

### 3.1.3.1 Agricultural project

Table 2



Source: Data

According to Wikipedia, agriculture incorporates crop, and livestock production in order to provide labour and equally produce diversified products such as food, fibre and raw materials. The purpose is to sustain life through the provision of food, other materials and build strong economies through trade.

With the above explanation on agriculture, the dioceses of Maridi, Ibba and Nzara are involved in supporting agricultural projects in the communities to enable the inhabitants to produce food. Hence, when respondents in the sampled dioceses were asked to mention some of the economic activities that the dioceses are supporting in the community, 26% of the respondents in the Episcopal diocese of Nzara, 22% of the respondents in Maridi, 9% of the respondents in Ibba, were involved in supporting agricultural projects. An example is the teak plantation project of the Mothers' Union in every archdeaconry in Ibba and is involved in promoting and supporting agricultural projects in the rural areas.

Agriculture projects are very crucial based on their importance. Maryville University describes agriculture as the second highest source of employment (at 26.7%) and it contributes \$7 trillion to the USA economies. Agricultural projects take place on land. Land according to Investopedia by James Chen (2022), in a traditional economics, says land, is a factor of production along with capital and

labour. Land ownership offers titleholder the right to any natural resources that exist within the boundaries of their land.

The issues of land ownership, production and labour have surfaced. The questions that come out of the contribution of the Church toward economic poverty reduction through agricultural projects are; who are the legitimized owner of the land on which the agricultural project is taking place? Is the land owned by both men and women? How are the people digging? Do they have new machinery or are they using traditional methods? Are they producing food for both consumption and surplus for the market? What guarantee do they have for market if they produce enough food? Are the roads passable to the rural village? If their produce is bought, do they have management knowledge and skills to manage their outputs?

The answer to the above questions will make the agricultural projects sustainable. Burkey (2000 P. 6) quotes the argument that poverty exists because poor people lack modern techniques of agriculture. If modern techniques are not in existence in the rural areas, what can be the next option? In the absence of mechanized tools, people cannot wait until modern techniques are available. The diocese should step forward to encourage rural people to work as a team by joining hands to work as groups to increase productions. Notably, production can be for consumption and some for surplus for the market even if it is not as it would be like the production of modern techniques.

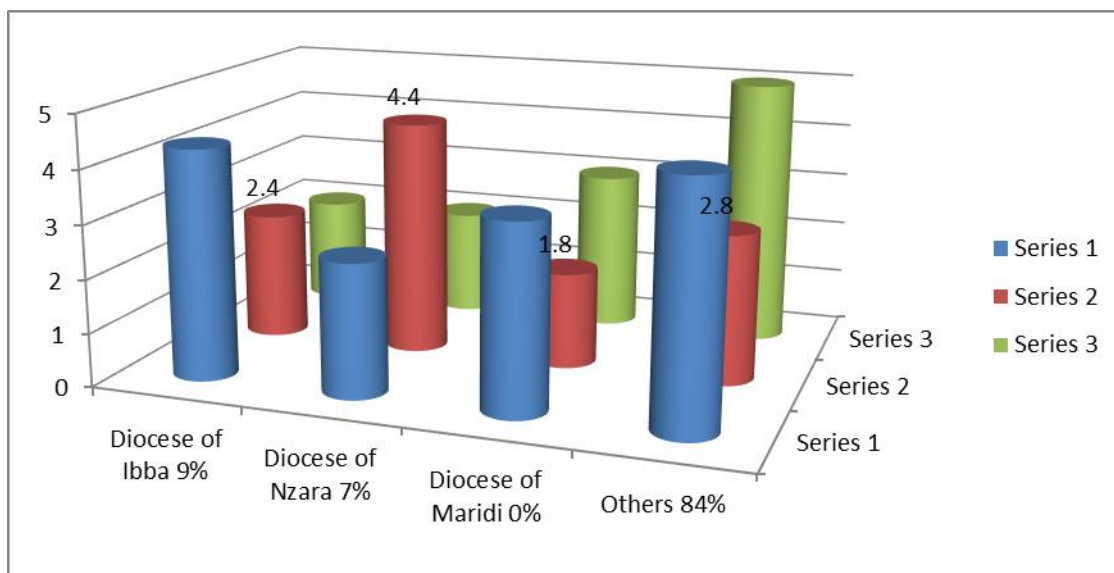
Secondly, the new research as quoted by Burkey (2000) on the issue of modern techniques have disagreed with the point of modern techniques to the extent of mentioning the weakness of the argument that cash-crop agriculture has not led to the generalized improvement of the income and living standards of the rural population. Moreover, they said, export crops have replaced food crops. He goes on to say, profits that are being accrued are concentrated on the hands of merchants, middlemen, large landowners and the government bureaucrats.

The above approach is applied to those who take their produces to the international markets. Therefore, instead of thinking of international markets at this stage, other strategies can be devised to enable the people in the rural

villages to get money out of their produces. In summary, Western Equatoria Internal Province is involved in agricultural projects. The dioceses are helping people to form their local committees composed of trusted persons in the community and assign them some of their responsibilities to ensure their products are sold and money given to the owners. For any successful work to be realized, it involves training.

### 3.1.3.2 Training

Table 13



Data 2023

Training is referred to as teaching or developing in oneself or others any skill and knowledge or fitness that relates to specific useful competence. Three important words to know: teaching, skills and knowledge. Teaching is a practice implemented by a teacher. The aim of teaching is to transmit skills to a learner, a student or any other audience in the context of an educational institution. Skills refer to the learned ability to act with determined result with good execution often within a given amount of time, energy or both.

As far as economic poverty reduction is concerned, training is vital and essential for people in the rural areas. If training is crucial, what types of training

are marketable that can provide the required skills and knowledge to enable people to be aware of their own situation and have the ability to act? For instance, the implementation of agricultural projects needs skills and knowledge that can enable the people in the rural areas to increase their products. They need skills on resource management that entails financial management, time management, and others.

Based on the aforementioned points, the Episcopal dioceses of Ibba and Nzara are involved in training programs as part of their contribution to economic poverty reduction. 9% of the respondents in the Episcopal diocese of Ibba said this diocese is involved in training programs for her people in the diocese and 7% of the respondents in the Episcopal diocese of Nzara said the diocese has strategies of training programs for her people in the rural areas.

The involvement of the dioceses in training programs is very imperative and beneficial for the local people on the ground because it provides knowledge and skills. The training is important because trainings which are organized by the Church contain Christian values and prepares people to be God-fearing practitioners in the field. But the question is what types of training can the Church contribute to economic poverty reduction? How can the training be different from other trainings that are being organized by others?

While looking to the world market to see what is expected of people, today in the Republic of South Sudan any adverts placed on boards, proficiency on computer skills and knowledge, ability to read, write and speak English, driving license and others, are needed. Not everybody reads and writes; there are communities that have a high rate of illiteracy; the capacities of those illiterate people need to be enhanced. Thus, for that reason, for the Church to contribute to economic poverty reduction, Church should not capitalize on these courses, these trainings should include a variety of disciplines such as vocational trainings that can entail auto mechanics, business administration, intensive English courses, Computer, book-keeping, hotel management, health and other short courses such as bicycle and motor-bike mechanics, making of bee-hives, tailoring and others that can enable people to become self-supportive and self-sustained.

Thus, the main purpose of these different types of training is to prepare people to become self-sustained and to be able to support children in their socio-economic immediate needs to become innovative. Based on the importance of training, Mwalyo (2022) in her book, *'Poverty Eradication through Christian Faith in Africa'* writes on the need of financial literacy. While expounding on the need for financial literacy, Mwalyo (2022) says lack of financial knowledge leads to poor financial choice and decision. Burkey (2000) describes poor financial choices and decision making as misdirected priorities which include; unnecessary consumption, drinking, smoking, spending a lot of money on drinking alcohol, and others.

Aneel Karanani (2011 p. 96) says alcohol consumption is a financial drain for the poor as cited by Karanani (2011 p.96), the share of household income spent on alcohol and tobacco by the poor is high in many countries ranging from 6 percent in Indonesia to 1 percent in Nicaragua. When a person is trained on how to manage resources, that person is likely to change and begin to prioritize the needs, the expenditure and equally think of savings for the future. The other necessary component of training which is necessary for the people in Western Equatoria Internal Province is the establishment of Vocational Training Centres (VTC).

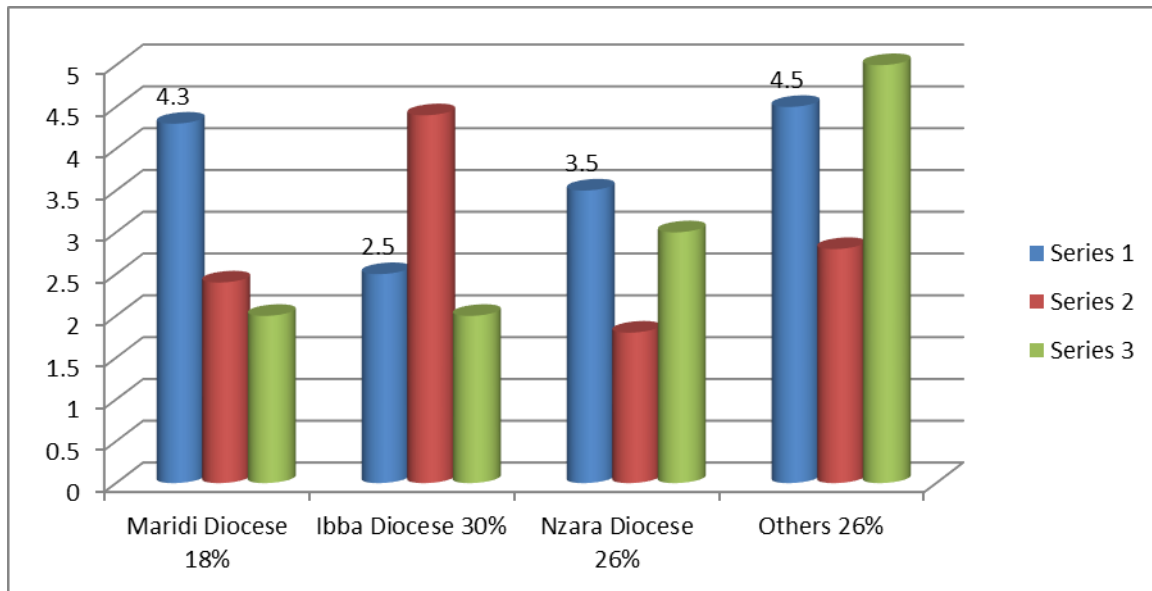
Vocational training is essential based on the analysis of educational background of the respondents in the sampled dioceses, it depicts that 57% of respondents in the Episcopal Diocese of Maridi, 69% in the Episcopal Diocese of Ibba and 10% in the Episcopal Diocese of Nzara had not been enrolled in any vocational training programs. These percentages portray that the rate of unskilled personnel in the sampled diocese is high meaning that the level of unskilled personnel in Western Equatoria Internal Province is high.

The unskilled people are very important, and they have hidden talents in them that need to be revealed through vocational training programs for both men and women. As the Church is involved in training programs then vocational training should be one of the components of the training to provide necessary skills and knowledge on carpentry and joinery, building, tailoring and others to both educated and illiterate personnel to enable them to become economically self-

supportive and self-sustained to be able to address their economic immediate needs. This takes us to the establishment of microfinance projects.

### 3.1.3.3 Microfinance

Table 14



Source: Data 2023

This study finds that Western Equatoria Internal Province is involved in microfinance projects in the dioceses. This involvement in microfinance in the dioceses is depicted in the following rankings. In the Episcopal Diocese of Maridi, 18% of the respondents believed that the Church is contributing toward economic poverty reduction through the initiation of microfinance. In the Episcopal Diocese of Ibba, 30% of respondents, and 26% of respondents in Nzara said their dioceses are equally contributing toward economic poverty through the provision of loans to the poor to start their small business. The main purpose is to improve the economic status of the poor so that they can be able to meet their immediate needs.

Microfinance program has become strategic for reducing economic poverty. It is a category of finance services which is designed with the aim of supporting individuals and small business for those who do not have access to conventional banking. Because of its services to the world, the microfinance program founded

by Yunis in 1976, according to Aneel Karnani (2011 p. 23) in a book titled, *'Fighting Poverty Together'*, has become a major movement.

This program involves lending a small amount of money at a very low interest to those who would like to initiate new businesses. Its designed mainly to assist poor people, those socially marginalized, and those geographically isolated in the developing countries so that they can become self-sufficient.

The program of microfinance has drawn the attention of many different local and international organizations, government and civil societies. Karnani (2011) quotes Kofi Annan, then United Nations General Secretary who described it as a solution, not a problem, but a way to build ideas, energy and vision, a way to grow productive enterprises, and allow communities to prosper. As quoted by Karnani (2011), Stanley Fischer former Chief Economist of World Bank says, microfinance offers hope to many poor people, and it improves the situation of poor people through their own effort.

Karnani (2011) says there are 3552 Microcredit Institutions worldwide that provide loans to 155 million clients and based on the effectiveness of Microfinance, the United Nations (UN) designated 2005 as International Year of Microcredit. The target group for microfinance projects is the poor people; those who are socially marginalized, economically poor and those who are geographically isolated; and the money loaned to them at low interest.

This category of beneficiaries is also biblically based because the Bible talks about the poor and equally says God's heart is for the poor as is reflected in Hannah's prayer 1Samuel (2:8 NIV) she says, God raises the poor from the dust and lifts the needy from the ash heap; he seats them with princes and has them inherit a throne of honour. In the book of Isaiah (14:17 NIV), the prophet Isaiah spoke about the helper of Israel in which he says; the poor and needy search for water, but there is none; their tongues are parched with thirst. But the Lord will answer them; I, the God of Israel, will not forsake them. These biblical verses support the objective of microfinance as a project designed to support the poor; those who are socially marginalized, and geographically isolated.



The microfinance project is equated to the Parable of the Talents Matthew (25:14-29 NIV) summarizes by saying that a rich person entrusted his wealth according to his servants according to their ability and he went on his way. The man who received five bags of gold decided to put his money to work and made a profit. The second person did the same and made a profit while the third person dug a hole in the ground and hid his master's money. So, the first two servants' work involved both innovation and inventiveness and was cemented by faithfulness.

The involvement of the dioceses in microfinance project is in line with what Stan Chu Ilo (2013 Pp. 204) says that the Church should be of the poor, a Church with the poor, a Church for the poor, and a Church on the side of the poor. This means that the availability of the Church in the community to render the required services needed in the communities such as the initiation of microfinance projects in the community to support those who have no access to a loan, means the availability of the Church in the community to serve so that the communities can be able to move out from economic poverty.

Although Microfinance has drawn the policymaking bodies in the government, organizations and civil society, Karnani (2011), Julie Moksime (2011) critics like Thomas Dichter, Vijay Mahayan, Robert Pollin, Milford Bataman as quoted by Karnani (2011) are putting forward a debate about the operationalization of microfinance on how the poor people are benefiting from Microfinance. They say, there is little evidence that microcredit reduces poverty.

Karnani (2011) objects to the objective of microfinance which is based on the promise that the poor have skills which remain unutilized or underutilized. He says it is not lack of skills which makes poor people poor; secondly, charity is not the answer to poverty, because it helps poverty to continue. He says, unleashing of energy and creativity in each human being is the answer to poverty. This shows that laziness is bad, and that people have to strive for the future.

The arguments from Karnani and other critics are great for they also open the way for more questions. Karnani (2011) says there are 3552 Microcredit Institutions worldwide that provide loans to 155 million clients. Based on the

effectiveness of Microfinance, the United Nations (UN) designated 2005 as International Year of Microcredit. I think the extension of this program to 155 million clients is based on its effectiveness that made millions of clients to accept it. It is true that creativity is inbuilt, but the level of creativity differs from one person to another. The creativity of a learned person surpasses the creativity of an illiterate person. An understanding of an illiterate person in the urban areas is different from the understanding of an illiterate person in the rural areas.

Creativity in people can be naturally unlocked and it can hardly be unlocked without the support of others, and organizations through awareness or education. In the rural areas where there are no education programs, health services, and roads, their level of creativity is about how to manage their daily consumption. They have no plan for the surplus because geographically they are isolated. Such situation needs Church-related organizations which are passionate about the poor and guided by Christian values to work with the poor so that their potentials can be unlocked.

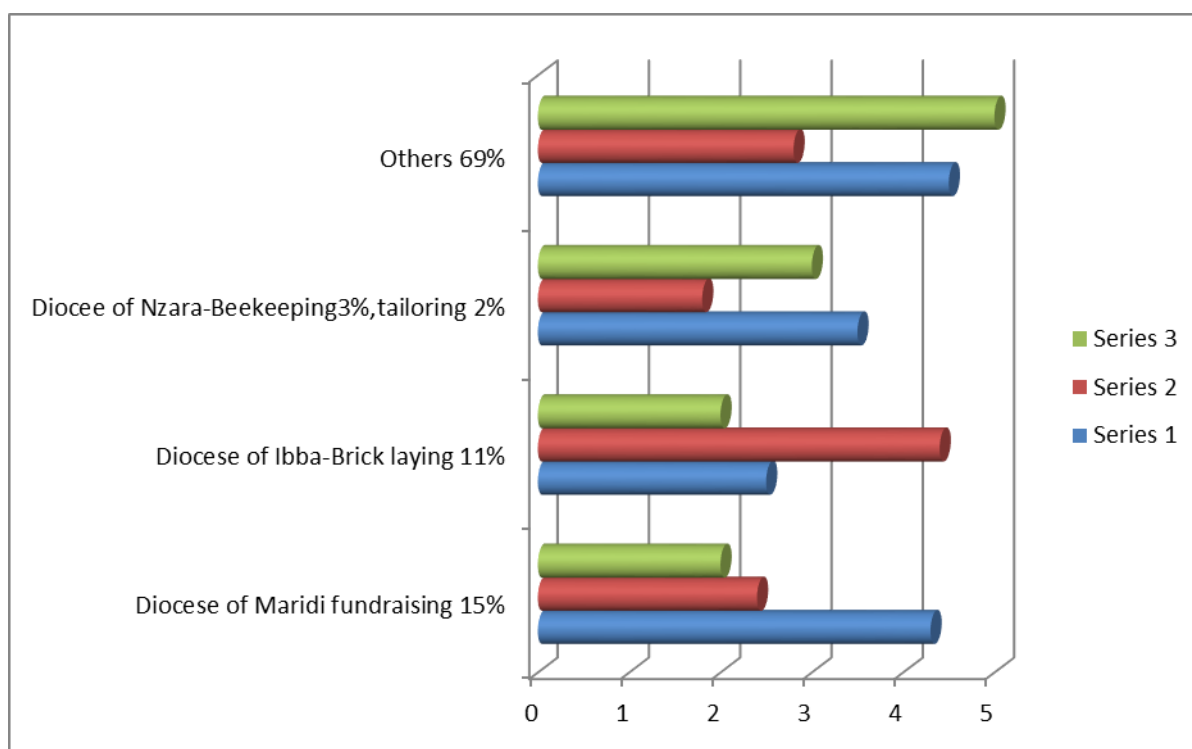
Secondly, in regard to commissions or interest rate, interest rate serves to contribute towards the continuity of organization that works for the poor. The worst would be giving the money to the poor without interests. Giving money without interests to the poor sounds like relief money being distributed to the poor and it eventually contributes to the continuity of poverty. Church-related organizations operate as facilitating organizations that make the work easier for the poor. The poor become the implementers while the organizations operate like a conduit through which opportunities can reach the poor.

Therefore, the microfinance programs that are being implemented in the dioceses in Western Equatoria Internal Province are done for the rural people in the dioceses. These activities are being facilitated by the development wings of the dioceses and the poor are solely the implementers. The interests that accrue are given to new groups to equally initiate their income-generating activities. Therefore, in summary, this study has found that Western Equatoria Internal Province have less contribution toward economic poverty reduction in their dioceses; example is less work on agricultural projects; less work in helping people

with seeds, agricultural tools, less trainings, less work on microfinance, and others. The above activities are not the only activities, but WEIP concentrates on these.

### 3.1.4 Other Income generating Activities

Table 15



The table above shows the other different income generating activities which the dioceses in Western Equatoria Internal Province are involved in as their strategies to reduce economic poverty. According to Cambridge dictionary, income-generating is defined as an investment of business activity that makes money. The other different income-generating activities include fundraising in the Episcopal diocese of Maridi, tailoring and beekeeping are being implemented in the Episcopal diocese of Nzara and bricklaying in the Episcopal diocese of Ibba, and others.

#### 3.1.4.1 Fundraising

This study identifies that the Episcopal diocese of Maridi is involved in fundraising activities in the community. Fundraising is defined as the seeking of financial support for a charity, cause or other enterprise. The word cause refers to a reason, foundation, source, origin, and an effect. In Africa, there are many reasons, many effects, foundations for which fundraising can be organized. It can be reasons for establishing bush schools to enable children to have access to education. It can be for the payment of one teacher to teach hundreds of boys and girls. Besides, it can be to train local farmers to enable them to increase their yearly production. Above all, it can be for training women on how to initiate small business in their locality to improve their economic status.

This study discovered that the Episcopal Diocese of Maridi is involved in fundraising programs in the community. Fundraising helps people or the community raise money in the shortest possible time. This money is for a purpose such as construction of schools, training, scholarship, and support to help those in need. Glenn J. Schwartz (2007) says the Diocese should first encourage the local people to understand how they can become self-supportive, self-managing and self-propagating. To become self-supportive requires resources, and one of the strategies can be fundraising.

When fundraisings are done, there are people who have no money, and no material resources yet still this type of person can offer themselves to do the work—work for instance in the teaching profession. Besides, they can become builders, cooks, and other jobs. There are those who donate food items like goats, cows, clothes, watches and anything at hand that can be sold to fetch some money.

The most important thing to note before one gets into the fundraising program is to think about who can be involved in the program. It requires the type of people, who are the faithful, bearing the fear of God in their hearts, people who are good stewards, who can collect the donations and keep them for the interest of the public in the community.

Thus, considering the above, this study found out that 15% of the respondents in the Episcopal Diocese of Maridi said the diocese is involved in the fundraising program to mobilize resources for improving the economic status of the people in the rural areas. The Episcopal Diocese of Maridi also organizes training for the local people on resource mobilizations strategies. This involvement of the Episcopal diocese of Maridi in fundraising programs makes the community to become economically partially sustained. Besides, involvement includes the economic support which households give to their children to enable them to have access to education, and good health services. This exercise enables people to be in position to give their tithes and contribute generously to the Church activities. In summary, the Episcopal Diocese of Maridi contribute through fundraising in the community to reduce economic poverty. This brings us to the next economic activity, which is bricklaying.

#### 3.1.4.2. Bricklaying

This study has identified that the Episcopal Diocese of Ibba contributes through bricklaying as a strategy to reduce economic poverty. The involvement is through extension of help to young people on the ground to start making burnt brick project as a source of income for their sustainability.

The above statement was confirmed during analyses which show that 11% of the respondents in the Episcopal Diocese of Ibba said the diocese is involved in mobilizing local people to get involved in a brick-laying project. For Instance, the administration of Nazareth Parish, one of the Parishes in Ibba Central Archdeaconry, has mobilized the Parish Church Council Members (PCCM), the youth and the Mothers Union members, to make bricks every year and sell them to the organizations and those who need them for the constructions of schools, and the construction of health centres in Ibba Town.

So far, they have sold some bricks that enabled them to purchase some iron sheets for the construction of their Parish. Some people in the community in Ibba Central Archdeaconry have come together in groups of five and six people to make bricks to sell. Some members in the community in Ibba Central Archdeaconry have

generated some money, and their economic status has greatly improved. This is testified by some members of the focus group discussion in Ibba. This is what they have to say:

“We are economically different today. We thank the administration of the dioceses for having enlightened us to know what we can do to generate money. When we started bricklaying project, we did it reluctantly. However, when we sold the first bricks, we laughed because we had money that enabled us to first buy school uniform for our children, we paid school fees and we managed to purchase the things we did not have. (Source Focus group in Ibba 2023).

People have talked about bricklaying. Dictionary.com, describes bricklaying as an activity of building walls using bricks, and it is a skilled job. Skilled job if done well, it can generate money because people love bricks for different purposes. The post by Bristone Home and Cardens 25<sup>th</sup> September 2023, says bricklaying is not a new phenomenon, its origin is traced back to the ancient civilization. From the onset, bricks were sun-dried in different sizes and used for the construction of simple residences, fortifications and some other basic structures.

The posts continued to emphasize that during the time of ancient Egypt, the ingredients of the bricks included mud, sand, and stones. They raised bricklaying to a true art form, and they used the bricks for the construction of pyramids, and temples. So, during the Greek and Rome periods, they used stones for the architectural endeavour and bricks appeared during the Hellenistic period and were used with stones.

The Romans were skilled to the extent that they used bricks in their architectural design and were able to bring different techniques. In the Medieval period, bricklaying passed through revival with the emergency of Gothic architecture. Bricklaying played very important roles in the construction of the monasteries, construction of cathedrals during the Middle Age, and in the Industrial Revolution. Bricklaying brought significant advancement with different technologies, and it has become a symbol of progress and industrialization during

19<sup>th</sup> century with the construction of factories, warehouses, and residential buildings.

Based on this brief narrative of the origin of bricklaying, the purpose of the Church getting involved in bricklaying projects is very crucial to improve the economic status of young people. The method of the ancient Egyptians of using mud, and sand to create bricks is very relevant because local people can be mobilized to make bricks and sell them for the construction of schools, health centres, and some residential areas. Stones and mud are not expensive to get. What is needed is just leadership that can mobilize local people; the youth, Mothers' Union members, and other categories to get the work done. The money can be generated from the brick work which can assist the bricklayers to pay school fees, have access to good health facilities and meet other economic basic needs. This takes us to the next topic of tailoring and beekeeping, activities the dioceses are involved in to reduce economic poverty.

#### 2.1.4.3. Tailoring and Beekeeping

This study found out that the Episcopal dioceses in Western Equatoria Internal Province are involved in some economic activities and the purpose of these activities is to reduce economic poverty among the inhabitants of Western Equatoria. Apart from fundraising and bricklaying activities, the dioceses are involved in supporting tailoring and beekeeping activities in the communities.

Based on the importance of tailoring project, some writers have written about it. According to Merriam Webster and Collin dictionary, tailoring is the business of the tailor which include the way something is tailored, the cut or fit of something. It is the work, profession or occupation of a tailor. According to Quora, most of the students can complete the sewing class syllabus within six months to earn tailoring certificates; others get their certificates after one year. Tailoring improves appearance, it is sustainable, and it saves money.

This study found that the dioceses are involved in this project and 10% of respondents said the Episcopal Diocese of Ibba has a 6-month training program organized in the diocese to provide tailoring skills to women in the rural areas.

Similarly, 2% of the respondents in the Episcopal Diocese of Nzara said the administration of the Episcopal diocese of Nzara has tailoring training project in the diocese for girls who have dropped out of school or who had never attended school. The main purpose for this project as stated by the respondents is to provide tailoring skills and knowledge that can enable them to become economically sustainable. The project is designed in a such way that after graduation, each trainee is given a sewing machine as capital to take home and begin the tailoring business. Here is a testimony from one of the beneficiaries in Ibba:

“I did not have chance to go to school. I was unable to read and write. I thank God because the 6 months training on tailoring has helped me. The additional English course and mathematics I had in the six months training is helping me to take measurements and write names of my customers. The sewing machine the diocese gave me helped me to generate some money and be able to pay school fees for my children. If my children are sick, I also buy drugs for their treatment. I thank God for how He has brought me this far.” Beneficiaries of tailoring training in Ibba 2023.

This program is very vital because it gives knowledge; knowledge that can enable a person to become sustainable. The only concern that comes to the mind of the researcher is related to the procedure in which trainees are selected for this course and how this program is managed. Are these programs supervised by a committee or one person? Are the beneficiaries from the rural areas or they are within the town? Are the beneficiaries really those who are in need, or they are the relatives of the diocesan staff?

So, for this program to reach those who are in need and to avoid reproach from people, the administration of the dioceses should exempt the priests and make use of the non-priests; those who have the expertise to run such programs. There must be written policies in place to safeguard and regulate its operationalization. This program is not only to improve the economic status of the needy, but it economically helps the dioceses to become sustainable in the sense



that when members of the dioceses are economically better off; they can assist the dioceses financially.

In summary, the dioceses in Western Equatoria Internal Province are involved in other economic activities such as initiation of tailoring project in the dioceses. So, having seen how the dioceses are contributing towards reduction of economic poverty by providing knowledge and skills on tailoring, the next topic to discuss is beekeeping programs.

#### 3.1.4.4 Beekeeping projects

This study finds that the dioceses in Western Equatoria Internal Province are contributing to economic poverty reduction in the community through provision of practical support to the groups that are involved in beekeeping project. Beekeeping is not a new exercise because Cambridge dictionary describes it as the activity or job of keeping bees in order to produce honey. Equally according to <https://www.mayoclinic.org>, beekeeping is as an occupation of owning and breeding bees for their honey and the ingredient of honey include sugar, mixed of amino acids, vitamins, mineral, iron, zinc, and antioxidants. Honey is used as an anti-inflammatory, antioxidants and antibacterial agent.

Masuku cited by Legarreta Olatz Etxegraai and Famoso Valeriano Sanchez (2022) in their article titled “The Role of Beekeeping in the Generation of Goods and Services” as an agricultural activity defined as the art, science, or business of managing bees for the purpose of producing honey, wax and other bee’ products for personal consumption and industrial use. Caron, D.M Manual Practico de Apicultura (2010) describes it as the “technique of keeping bees for commercial purposes, for sale of pollination products or service, and lucrative purposes.

Legarreta Olatz Etxegraai and Famoso Valeriano Sanchez (2022) say beekeeping produces income for those who are practising it. Casanelles-Abella and Moretti say, beekeeping is a project in which bees move freely without being controlled, and they do not depend on beekeepers, but they produce faster than other livestock. If they produce faster, it means people who are involved also get money faster.

This study is not about how beekeeping is understood in the community but on how it can economically contribute to economic poverty reduction in the community in Western Equatoria and any person is involved in it.

The description of beekeeping by Caron, D.M Manual Practico de Apicultura (2010) as the “technique of keeping bees for commercial purposes is in line with the purpose for which the Episcopal dioceses in Western Equatoria are involved in this project with the purpose of helping the community to move out from economic poverty and become self-supportive.

According to the focus group members in Nzara, they said, “There are two ways of breeding bees; first, bees can be found in the forest in natural cavities of stones and trees. The second method is through beehives that are made at homes for breeding. The homemade beehives method requires timbers, nails and technical knowhow. In addition, the methods of collecting honey from the cavities do not require the inputs; it requires only fire and a container”. The people in the rural areas in Western Equatoria apply these two methods; getting honey from the cavities, and through manmade beehives.

As the Dioceses struggle to assist people in the community to get involved in honey project, what matters in this study considerably is the quality of honey that is being produced in the rural areas. Can the honey produced in rural areas compete in terms of quality in the markets with honey produced in other communities? What is the quality of the honey in Western Equatoria Internal Province? And if the quality is good, are there good markets for them to sell? And are the roads to the villages accessible?

As the dioceses are involved in this valuable project, Western Equatoria Internal Province needs to think about the provision of technical skills and knowledge of beekeeping for practitioners. Let the administration consider the market for them and the road network to those rural villages.

So, the Episcopal dioceses in Western Equatoria Internal Province in addition to her core spiritual activities, promote holistic approaches in her work. The dioceses are involved in some economic activities in the communities by assisting

local people to improve their living standard. The activities that the dioceses are involved in include; agricultural projects, fundraising, microfinance, bricklaying, training, beekeeping, tailoring and distribution of seeds. As Salt and Light (Matthew 5: 13-14), the dioceses are involved in some economic activities, and there are equally other development activities which the dioceses are doing in the communities. So, this takes us to see the other activities which the dioceses are involved in to reduce economic poverty in the rural areas.

### 3.1.5. Other developmental activities in the dioceses.

Table 16

Maridi (133 respondents)			Ibba (133 respondents)			Nzara (133) respondents		
Activities	A	DA	Act	A	DA		A	DA
Preaching & Prayers	11%	0	Preaching & Prayers	13%		Preaching & Prayers	14%	
Education	10%	0	Education	12%		Education	15%	
Peace building	07%		Peace building	8%		Peace building	10%	
Health service	15%		Health service	17%		Health service	19%	
Total	43%	57%		50%	58%		58%	42%

Source: Data

The table above explains the other activities which the Episcopal dioceses in Western Equatoria are implementing as part of their contribution to reduce economic poverty in the rural areas. Hence, the respondents were asked to mention some of the extra activities which the dioceses are implementing in the community as part of their contribution to reduce economic poverty in the community. In the process of identification of these extra activities, respondents

mentioned the following activities: preaching, establishment of primary schools, peace-building programs and establishment of health centres, and others in the rural areas.

### 3.1.5.1 Preaching

According to Cambridge dictionary, preaching is the process of trying to persuade other people to believe in a particular belief or follow a particular way of life. Merriam dictionary describes it as the action of urging acceptance or abandonment of an idea or course of an action. Preaching is one of the roles of the Church. It is through preaching that messages of socioeconomic deliverances are preached to people. Jesus also started his ministry of delivery with preaching in Mark (1:15 NIV) he says: “the time has come, he said, the Kingdom of God is near. Repent and believe the Good News”.

Equally in the Gospel according to Luke (4: 18 NIV) Jesus declared his ministry through preaching quoting Isaiah 61:103 in which he says, “the Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favour”. Preaching is a tool through which messages of socioeconomic deliverance can be passed to those who are socially, economically, and politically marginalized. Through preaching, messages of hope and reconciliation can reach the oppressed, the well off, and others.

Therefore, when asked what other activities the dioceses were doing as their contribution, 11% of respondents in the Episcopal dioceses of Maridi, 13% in Ibba and 14% in Nzara said, the Episcopal dioceses in Western Equatoria Internal Province are involved in preaching of good news of Jesus in the communities. The members of the focus group in Maridi said:

“In every social gathering, there is preaching by the Pastors, Lay readers and Bishops and the preaching is always comprehensive because they educate the people for instance on the importance of education, health service, self-reliance, good governance, and the economic issues which are cross-cutting. People are

being encouraged through preaching to work together as a team, to treat people equally, not to hate each other but love each other and live according to Christian values. Based on the importance of preaching, Mwalyo (2022) says ministering through Christian Faith, teaching, preaching and implementing some activities is likely to enable people to become faithful. Faithfulness is very important because a faithful person does things according to the instruction of the Bible. This brings us to the next topic, which is education.

#### 3.1.5.2 Establishment of primary education

This study also found that the Episcopal dioceses in Western Equatoria Internal Province are involved in establishment of primary education programs in some villages. Primary education is typically the first stage of formal education which comes after preschool. So, 10% of the respondents in the Episcopal diocese of Maridi said the diocese contributes to reducing economic poverty through promotion of education in some rural village. 12% of respondents in the Episcopal diocese of Ibba said; the administration of the Episcopal diocese of Ibba supports primary education in the rural areas; while in the Episcopal diocese of Nzara, 15% of the respondents said the diocesan administration of the diocese of Nzara supports primary education in the rural areas.

Education is very important because it introduces people to new things. (Matthew 5:1-16) when Jesus started his ministry on earth, he taught his disciples in preparation for the future. He introduced them to the different types of challenges they will encounter in their way, and the outcomes that they will have when they resist those challenges.

The involvement of the dioceses in education programs is very vital because as Mwalyo (2023 p. 10) concluded in her book, poverty is a result of not being able to read and write because people who are not able to read and write have little chance to get skilled jobs; jobs that can enable them to build their livelihood. What comes to mind about education rotates around the issue of the ownership of the school. Who owns the schools? Do people in the rural areas understand that the schools are supposed to be owned by the communities? Are

the parents willing to pay school fees so that teachers can be paid out of it? Are the community members involved in the decision-making for the schools? Is the land on which the schools are established registered by the government? Are the teachers in those schools trained?

Establishment of schools is not the end of the journey but the most crucial element within the process of establishing of the schools is the ownership of the school; the ownership needs to be ensured. The dioceses cannot do it alone; they need to work together with the community members to find remedies. This work can be through meetings with the local leaders in whose territories the schools are established, without forgetting the issue of gender, Parent Teachers Associations (PTAs), Board Members and other stakeholders such as the policy-making bodies of the Education sector.

The policy-making body is the one to come out with good policy that can regulate the operationalization of the education program including payment structures for the teachers, how to run the schools with Christian values such that children who study at diocesan schools should be different in terms of behaviour. For education programs to successfully continue, it needs peace in the country or village. So, this takes us now to the topic of peacebuilding.

### 3.1.5.3 Peacebuilding

This study finds that the Episcopal dioceses in Western Equatoria Internal Province are involved in peace-building program in the rural areas with the purpose of ensuring that people live in peace to do their activities. Peacebuilding is an activity that aims to resolve injustice in nonviolent ways and to transform the cultural and structural conditions that generate deadly or destructive conflict. Peacebuilding is very important for it encourages people to coexist in peace, for instance. Paul's letter to Romans (14:19 NIV) encourages people in Roman to do things that lead to Peace. This is what Paul says in his letter: "Let us therefore make every effort to do what leads to peace and mutual edification". The book of Hebrew (12:14 NIV) also encourages people to make every effort to live in peace with all men and to be holy; without holiness, no one will see the Lord".

The involvement of the dioceses in peacebuilding is crucial because the world is full of problems that are structural and behavioural that can jeopardise economic progresses in the community. There are cultural and political issues that are hindrances to any positive economic transformation. These hindrances can be addressed through peace-building programs that can change the entire negative opinions. Thus, because of the mandate from the Bible for making peace, the Episcopal dioceses in Western Equatoria are involved in peace-building programs.

This study finds out that 7% of the respondents in the Episcopal Diocese of Maridi, 8% in the Episcopal Diocese of Ibba and 10% in the Episcopal Diocese of Nzara said they are involved in peace-building programs as a strategy to contribute toward economic poverty reduction in the community.

This is the testimony from the focus group in the Episcopal Diocese of Ibba:

“In 2009, the name of Ibba was completely tarnished; there was serious misunderstanding between the politicians and young people. Elderly politicians were named by young people as “old padlocks”. Some politicians were not greeting each other for many years, but when the diocese started peace and reconciliation program in 2010, 2016 and 2022, it brought peace among politicians and young people and things have changed in the community. People work together for the benefit of Ibba, and the security situation in Ibba is normal” Source focus group discussion in Ibba 2023.

So, in summary the Episcopal Dioceses in the Western Equatoria Internal Province are involved in peace-building so as Mwalyo (2022) stated, people should love one another (John 13:34), be available to one another (Romans 12:5), accept one another (Romans 15:7), be lovingly affectionate to one another (Romans 12:10), provide for one another (Romans 12:13), be kind to one another (Ephesians 4:32), spur love in one another (Hebrew 10:24), wash each other’s feet (John 13:14), rejoice with one another (Romans 12:15), weep with one another (Romans 12:15--), live in harmony with one another (Roman 12:16), don’t judge one another (Romans 14:13), admonish one another (Col 3:16), greet one another (Roman 16:16), wait for one another (1Cor 11:33), care for one another (1 Cor 12:25), serve one another (Gal 5:13), forgive one another (Eph 4:32), be compassionate

toward one another (Eph 4:32), encourage one another (1Thessalians 5:11), submit to one another (Eph 5:21), bear with one another (Eph 4:2, Col 3:13), offer hospitality to one another (1 Peter 4:9), minister gift to one another (1 Peter 4:10), be clothed in humility toward one another (1Peter 5:5), do no slander to one another ( James 4:11), do not grumble against one another (James 4:9 ), confess your sin to one another ( James 5:16), pray for another (James 5:16), fellowship with one another (1John 1:7), do not be puffed up against one another (1 Cor 4:6), carry one another's burden ( Gal 6:2), honour one another (Roman 12:10), instruct one another (Roman 15:14) and put one another first (Phil 2:3). Therefore, this takes us to the next discussion which is the health services.

#### 3.1.5.4 Health services

In the analyses of health service programs, this study identifies that the Episcopal dioceses in Western Equatoria Internal Province are involved in health services programs in the communities. According to IGI Global Publishing, health services are services that are provided to protect and improve the health of people, prevent diseases, treat the patients, prevent disabilities, provide medical and social rehabilitation services and provide quality and long life.

In Matthew (5:13-14), and Matthew (6:2) Jesus gives a mandate to his disciples to be salt and light in the community and he encourages them that when they give to the needy, it should not be announced publicly. In Matthew Chapter 8, Jesus had concern for a person who had leprosy (Matthew 8:1-4), and in the next chapter, he healed a paralytic (Matthew 9:1-3). In the first chapter of Mark's Gospel he healed a demon-possessed man (Mark 1:21-27), and in John's Gospel we see Jesus feeding well over 5,000 people (John 6:8-12), and defending a woman who was to be stoned to death (John 8:1-11). During the week leading up to his crucifixion in Matthew's Gospel, Jesus entered into the temple court and drove sellers and buyers who were misbehaving (Matthew 21:12), and at the end of Matthew, Jesus commissions his disciples to go to the field (the world) for the implementation. The above work of Jesus encourages the Episcopal dioceses to be involved in the health services programs.



Based on the examples given by Jesus when he was on earth, especially his involvement in health issues, 15% of the respondents in the Episcopal Diocese of Maridi said, the administration of the diocese is promoting and supporting health programs in the rural areas and that work is being administered by a community health worker (CHW) who was called by the inhabitants of the community “doctors”. That Community Health worker treats the outpatients without the patient being examined first. Any sicknesses which are beyond the capacity of the Community health Worker are referred to the Primary Health Care Unit (PHCC) in Maridi.

While in the Episcopal Diocese of Ibba, 17% of the respondents similarly said, the diocese supports a mobile Primary health unit in the rural areas which is also administered by a Community Health Promoter (CHP). That Community Health Promoter is trained to work with the Medical Assistant. The Medical Assistant treats sicknesses medically such as malaria, diarrhoea, headache, and others in the community.

In the Episcopal Diocese of Nzara, 19% of the respondents said the Episcopal diocese of Nzara has health programs in the village run by the Community Health Worker (CHW) who does the same work his colleagues in Maridi and Ibba. Major cases are always being referred to the Primary Health Care Unit (PHCC). The contribution of the dioceses in rendering health services is recognized by the local people. This is what the members of focus group said in the Episcopal diocese of Nzara:

‘We don’t have a full doctor here or medical Assistant but the Community Health Worker (CHW) we have, is the one helping people in this community. Whenever we have a problem, we run to him at night, and daytime. They treat us and help a lot. We thank the diocese for rendering such a valuable work to us.’ (Source Nzara 2023.)

Therefore, in summary, this study identifies that the Episcopal dioceses in Western Equatoria Internal Province have joined hands with other organizations in Western Equatoria to reduce economic poverty. The other contributions of these dioceses in addition to the economic activities they implement include, preaching.

Preaching leads to inward transformation. They are involved also in the establishment of primary schools to enable people to read and write. Besides, they are also involved in peace-building programs, and the provision of health service delivery.

The Episcopal dioceses in the research, have faced challenges in combating economic poverty. Therefore, the next topic focuses on challenges facing the Episcopal dioceses in Western Equatoria Internal Province.

### 3.1.6. Challenges facing Diocese in Western Equatoria Internal Province

Table 17

Maridi (133 respondents)			Ibba (133 respondents)			Nzara (133) respondents		
Challenges	A	DA	Challenges	A	DA	Challenges	A	DA
Lack of means of transport and communication	8%		Lack of means of transport and communication	10%		Lack of means of transport	15%	
Lack of sources of income	12%		Lack of sources of income	8%		Lack of source of income	6%	
Lack of good health services	15%		Lack of health facilities	10%		Lack of water point	20%	
Illiteracy and untrained Church workers/illiteracy	10%		Untrained Church workers/illiteracy	15%		Untrained co-worker illiteracy	13%	
No market	40%		No market	30%		No market	35%	

Source: Data 2023

Having known the contribution of the Episcopal dioceses in Western Equatoria Internal Province to reduce economic poverty through agricultural projects, bricklaying, relief/seeds, training, microfinance, tailoring, fundraising, beekeeping, preaching, establishment of schools and the provision of health

services, the next topic focuses on the challenges which the dioceses in Western Equatoria Internal Province face in the process of providing services to people in the Community.

Cambridge dictionary describes the word, challenge, as a situation faced with something that needs great mental or physical effort in order to be done successfully, and therefore tests a person's ability. The challenges that are facing the dioceses were identified through the questionnaires and through the focus group discussions.

The table above shows challenges that were identified by the respondents and the challenges are; lack of means of transport and communication, resources, health facilities, trained Church workers, poor ownership of the Church by Christians, poor economic infrastructure, insecurity, market, motivation of the priests, and dependence on external support.

#### 3.1.6.1 Lack of means of transport and communication

The respondents identified lack of means of transport and communication as one of the challenges facing the dioceses in Western Equatoria Internal Province in the Episcopal Church of South Sudan Anglican Communion. This means local transport is a problem. People cannot come for meetings in time and let alone that pastoral work is difficult. The local situation is also known to have a poor transport system, underdevelopment of transportation, irregular passenger services, insufficient public transportation, and weakness of public transport work. This study does not apply all these different names; however, inadequate means of transport and communication are frequently used in this study.

According to the members of focus group discussions in Ibba, lack of means of transport and communication include cars or Lorries that can carry the produces from rural village to the markets in the urban towns. It also includes lack of mobile phone network connections in the rural areas like MTN, Zein and other network connections through which the owners of produces can get in touch with customers. The focus group discussion and the top administration of the dioceses in Western Equatoria Internal Province said each of the six dioceses in the Internal

Province has only one diocesan car. Moreover, most priests do not have mobile phones, bicycles, laptops in their offices or internet connection therefore communication is a huge problem.

When the respondents' ranked lack of means of transport and communication, out of one hundred thirty-three (133) respondents allocated to each of the three dioceses; 8% of the respondents in the Episcopal Diocese of Maridi, 10% of respondents in the Diocese of Ibba, and 15% of respondents in the Episcopal Diocese of Nzara believed that the lack of means of transport and communication is a huge challenge in the rural areas and this hinders their work.

Based on the importance of means of transport and communication, Jean Rodrique (2016) says, "When transport system is efficient, it provides economic opportunities; but when it is not in place, the opportunities are reduced, and quality of life becomes low." So, the absence of means of transport and communication in the Church is a huge challenge because communities that are situated far away from the Church and the market cannot easily be reached by the priests or traders. The failure of the priests to reach those who are far away can be due to lack of means of transport and communication.

People are not connected with traders who are in the towns due to lack of means of transport and communication. So, means of transport and communication is a challenge in the Episcopal dioceses in Western Equatoria internal Province. People need resources to execute any program; when there are no resources, implementation of projects or programs become difficult. So, the next topic to discuss is lack of resources.

#### 3.1.6.1. Lack of resources

In Chapter Two inadequate resources is one of the factors contributing to general poverty. The word resources according to the dictionary are defined as a source of supply, support or aid especially the one that can be readily drawn upon when needed. <https://www.vocabulary.com/dictionary/resources> says the word resources comes from an old French word meaning "relief" or "recovery" which

certainly ties in with the idea of a resource or something that offers necessary aids; and it is equally referred to as natural resources.

Matoc (2018) defines natural resources as ‘something which refers to anything obtained from the land in terms of its physical environment to meet human, economic and social needs through the utilization of existing natural resources in the country.’ Matoc (2018) gives two characteristics of natural resources, renewable and non-renewable resources. Examples of renewable resources include sunlight, wind, water, forest; and non-renewable include fossil fuel (petroleum, natural gas, and minerals). Within natural resources, there are biotic resources which refer to any life form that lives within nature such as humans, animals and plants. Secondly, there are abiotic resources which refer to resources which are available in nature but without life in them, such as metal, rocks, and stones.

Although the explanation of natural resources by Matoc (2018) is crucial, however, the mentioning of lack of resources in this study refers to lack of money at hand to implement projects that can improve the economic status of poor people. Additionally, it also refers to lack of trained human personnel in the rural areas who can proactively generate money that can enable them to reduce economic poverty in the rural areas.

Greg (2021 P. 13) in his book titled *‘Why Africa is Poor and What Africans can do about it’* declines to acknowledge the statement that Africa is poor. He says Africa is poor because the resources in Africa have been used by African leaders to enrich elite, spread corrupt practices and divert development energy, and focus. So, the central point of Milla (2021) focuses on the misappropriation of resources by the authority for their own benefit. Milla’s point of view questions Africa’s political leaders who only enrich themselves without considering those in need of economic support.

Greg’s (2021) further refers to political leaders who misappropriate the resources. So, mentioning of lack of resources in this study mainly focuses on how the dioceses are lacking resources like money to do some activities, such as training Church workers who can work effectively in the Church and bring positive

economic changes. Lack of resources is a huge challenge because without money and trained human resources, progress can hardly be realized. Therefore, top leadership in the dioceses needs to think over it and plan accordingly to ensure the dioceses have money for project implementation, and training of Church workers who can be proactive. This brings us to the next topic, which is an inadequate health facility in the dioceses.

#### 3.1.6.2. Inadequate health facilities or service

The findings in this study are that due to lack of financial resources in the dioceses, there are inadequate health services in the rural areas in the six Episcopal dioceses. There are health services in the towns but in the rural areas there are not. Thus, in the ranking of inadequate health service delivery, out of the one hundred and thirty-three (133) respondents in each diocese, 15% of the respondents in Episcopal diocese of Maridi, 10% in the Episcopal Diocese of Ibba and 20% in the Episcopal Diocese of Nzara, said they have no established health services in the rural areas.

The absence of health service in rural areas shows that when people are seriously ill, they can either die or survive by God's grace. The absence of inadequate health services in the rural area can also be linked to the weaknesses of the top leadership of the place whether in the government or in the Church who should have worked hard to ensure health facilities are established to render services to the people.

It is indicated by Wikipedia that the health centre is any location where healthcare is provided. According to the encyclopaedia: work problem and human potential update (2021) gives the other descriptions for inadequate health service such as unused health service, lack of medical care, inaccessible health care, distant medical service, insufficient medical personnel, deficient health service, and others. The title "Inadequate Health Service" gives the impression that health services are not totally missing; there are not enough. If they are there, they are not enough to address the major challenges like surgery, and other difficult diseases. This needs attention.

Hence, by comparing the three rankings of the challenge in the three Episcopal dioceses, the challenge of inadequate health services in the Episcopal diocese of Nzara is grave compared to the ranking in the Episcopal Dioceses of Maridi and Ibba. By comparing the ranking of inadequate health services in Maridi and Ibba, the need of health services in Maridi seems to be higher as compared to its request in the Episcopal Diocese of Ibba.

So, this is what the members of the focus group in Ibba said:

“We have no quality health service delivery in our community. We have one Community Health Worker (CHW) whom we call a doctor who has less experience in the provision of quality health services. He cannot do any minor surgery. We entirely depend on prayers from Church people over sick people, and God through them does miracle. Whenever the evangelists here pray over sick people, the sick people get healed.” (Source focus group in Ibba 2023.)

The reasons for which there are no quality health services established in the rural areas are linked to lack of financial resources in the Church to establish health centres in those remote areas. The reasons why there are not enough health facilities in the rural areas in Western Equatoria Internal Province, centres on the problem of lack of resources at hand or visionary leadership; leadership that is creative and proactive to mobilize resources so that quality health services are established in the rural areas.

Therefore, the challenge of lack of health facilities is very important because the absence of these facilities can negatively contribute to economic poverty. It means sick people will not be properly treated. Burkey (2000 p. 14) says whenever there is a lack of health facilities, it contributes to increased diseases; those diseases will contribute to poor health, and poor health will contribute to low production. From low production, a person can experience low income. Therefore, when there is low income, there will be no savings which result in inability to assist children in their education. The issue of lack of resources needs to be tackled. This takes us to the challenge of untrained Church workers in the Episcopal dioceses.

### 3.1.6.3. Untrained Church workers

The other challenge this study identifies as ranked by the respondents is the challenge of untrained Church workers in the Episcopal dioceses in Western Equatoria Internal Province. The other word for the untrained are untaught, inexpert, unqualified, inexperienced, and others. The issue of untrained Church workers is linked to lack of proper education. Burkey (2000 p. 15) says lack of education is also linked to illiteracy. When a person is untrained it is due to lack of education which happens due to lack of schools, or school fees. Burkey (2000) says lack of education contributes to lack of knowledge, skills, awareness, self-confidence, innovation and dependence thinking. This absence of knowledge, different skills, self-confidence, and innovation can contribute to low production or low productivity, and low productivity gives birth to low income.

Hence, this challenge was ranked by one hundred thirty-three respondents in each of the three dioceses in which they raised the issue of untrained Church workers as one of the challenges facing the Internal Province of Western Equatoria. In the process of ranking this challenge, 10% of the respondent in the Episcopal Diocese of Maridi believed that the issue of untrained Church workers is a huge challenge in their diocese which affects the issue of economic poverty reduction in the dioceses because they have less educated Church workers who can move the Parishes forward.

In the Episcopal diocese of Ibba, 15% of one hundred thirty-three ranked the issue of untrained Church workers as a challenge that affects the diocese; while in the Episcopal diocese of Nzara, 13% of the respondents reiterated the same challenge of untrained Church workers including other challenges. While looking at the percentages of ranking in the three dioceses, the level of untrained Church workers in the Episcopal Diocese of Ibba ranks highest, which means that they have many untrained Church workers, followed by the Episcopal Diocese of Nzara, and the Episcopal Diocese of Maridi.

Therefore, the point of Burkey (2000 P. 15) in which he says lack of education is also linked to illiteracy is notable. When a person is untrained it's due to lack of education which is a consequence of lack of schools or school fees.



Furthermore, he argues that lack of education contributes to lack of knowledge, skills, awareness, self-confidence, and innovation which brings the researcher to point out the dioceses which have untrained Church workers are in big problems because the challenge of lack of knowledge and skills cannot create opportunities for the bright future of the Church. These dioceses are exposed to any forthcoming danger for other mushrooming churches. Trainings need to be done for the Church workers so that they can become informed; informed of their work, and the contemporary issues. This takes us to the next topic, which is poor road infrastructure in Western Equatoria Internal Province.

#### 3.1.6.4 Poor road and telecommunication infrastructures

Therefore, this study finds out that poor road and telecommunication infrastructures is one of the challenges the Episcopal dioceses in Western Equatoria Internal Province encounter in her process of reducing economic poverty. This challenge was identified through the process of ranking by the respondents. Out of the one hundred respondents in each of the three sampled dioceses, 8% of the respondents in the Episcopal diocese of Maridi consider the issue of poor roads and absence of telecommunication system as one of the challenges; 11% of respondents in the Episcopal diocese of Ibba also said so, and 5% of respondents in the Episcopal diocese of Nzara believed that the issue of poor roads and absence of telecommunication are a huge challenge facing the diocese.

This result shows that with the challenge of poor roads, services cannot reach those who are in remote areas. People from the urban areas cannot venture with their cars on poor roads. People in the rural areas that have no means of telecommunication can remain uninformed. Because road and telecommunication infrastructure are vital, Development Bank of Southern Africa (DBSA) (2023), infrastructure describes it as structure, facilities and systems that contribute to the function of a country; functions like buildings, roads, bridges, airports, airways, power supplies, water and sanitation, telecommunication, and others.

This study focuses on roads and telecommunication systems, water sanitation, and bridges. The Development Bank of Southern Africa maintains that

the issue of roads and telecommunication are essential. The absence of these Infrastructures can contribute to the disruption of production; the disruption which causes economic deficit and in turn it brings low standard of living. The DBSA links the causes of poor infrastructure to shortage of funds and inadequate provision of development resources and inefficiency of developmental labour and poor repair and maintenance. So, the inefficiency of developmental labour according to the Development Bank of Southern Africa leads to dilapidated classrooms, school infrastructure and also contributes to the issue of dropout rates, and low retention of teachers.

Thus, by comparing the ranking in the three dioceses, the Episcopal diocese of Ibba has a huge challenge of lack of means of transport and telecommunication. The result of the ranking in the Episcopal diocese of Ibba was substantiated by the discussion by the focus group members in Ibba in which they state that:

“The roads to all the rural areas in the four archdeaconries in the Episcopal diocese of Ibba are bumpy and are inaccessible by cars. MTN and Zein networks in Ibba town are all limited”.

The ranking between Maridi and Nzara shows that; the challenge of lack of means of transport and communication in the Episcopal diocese of Maridi is so grave compared to the one of Nzara because 8% of the respondents in the Episcopal diocese of Maridi believed that the diocese has a challenge of lack of means of transport and communication. This challenge is reflected in the diocese in many ways, for instance; the parish priests who are ministering in the rural areas do not have means of transport, computers, and mobile phones. In addition, many Christians do not have means of transport such as bicycles, motorbikes and the network connection in Maridi is unable to cover the remote areas.

Due to the absence of means of transport and communication, people in the rural areas miss information on certain economic strategies that could contribute to reduction of economic poverty. People in the rural areas cannot even reach people in the town. It is a challenge for the top administration in the diocese to take investors or friends to places that have impassable roads with no network

communication. This challenge needs a remedy. So, this takes us to the next topic, which is lack of market.

#### 3.1.6.5. Lack of Market

This study found out that lack of a market is one of the challenges people face in Western Equatoria Internal Province. The word market has numerous definitions. Cambridge dictionary defines it as a place or event at which people meet in order to buy and sell things; as a composition of system, institution, producer, social relationship or infrastructure, where parties are engaged in exchange. So, the researcher links this study to the definition of market made by Cambridge dictionary. These definitions reveal that there are no places in the rural areas where people can sell their products and generate money to assist them.

Michael J. Boyle & Skylar Clarine (2023) say lack of a market is a situation with inefficient distribution of goods and services in the free market due to insufficient information available for people to know. Secondly, it is due to the situation when one party has much control over the market. Moreover, the processed solution includes the involvement of the government to impose solutions, or it can be in a participatory or collective action solution approach, and other solutions. Michael J. Boyle & Skylar Clarine's (2023) focuses on insufficient information available for people being very relevant because people in the rural areas need to be informed of what is needed and what is not. For instance, if there is a State that needs to buy maize and other crops in another State, this information should be passed to the people in the rural areas to prepare for it, and other information.

In comparing these approaches, the government imposes a solution or a collective action solution, the former strategy seems to be difficult because in a government that operates using multi-party systems, any policy imposed by the ruling party is subject to objection by the non-ruling parties. So, the approach of collective action which includes different parties stands a better chance to succeed.

Therefore, in light of the above descriptions by other writers, 40% of respondents in the Episcopal diocese of Maridi through ranking reiterated the lack of market is a challenge. Moreover, 30% of the respondents in the Episcopal diocese of Ibba said

the lack of market for selling their commodities is a huge issue and 35% of the respondents in the Episcopal diocese of Nzara said lack of market is one of the huge issues they are facing.

Hence, by comparing the results of the ranking, it portrays that the issue of market is a huge challenge. Secondly, it also displays that there are things in the rural areas that need to be sold in the markets. However, there are no markets for them. The results of ranking in the three dioceses indicate that the need for the market in the Episcopal diocese of Maridi is higher followed by the need of respondents in the Episcopal diocese of Nzara, and the diocese of Ibba.

This need explicitly shows that rural areas have enough commodities that can be sold, but the challenge is lack of infrastructure. This takes us to the summary and conclusion.

### 3.1.7. Summary

Chapter Three of this study focuses on the contribution of Western Equatoria Internal Province. The conceptual frame entails an introduction, the contribution of the Western Equatoria toward economic poverty reduction, the challenges which the dioceses face in the process of the alleviation of economic poverty in the community and the summary. Under the introduction, the Church is defined concurrently with her mandate for involving the work of economic poverty alleviation.

Church is derived from the Greek word Ecclesia and Ecclesia from the root meaning of “to call out”. In the usage, the meaning was/is the assembly, and the gathering of Christians. The Hebrew word qahal refers to gathering of Israelites together to appear before God that is “Assembly”. Another word for qahal is Sunagoge translated as “eda” meaning congregation. Similarly, in the New Testament Sunagoge is used as Synagogue which means gathering of Christians (James 2:2). The present understanding of a Church is that it is an assembly of Christians, congregation or gathering of Christians.

The mandate of the Church to get involved in socio-economic development is traced back to the Old Testament and New Testament where it says; “The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to proclaim good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord’s favour, and the day of vengeance of our God to comfort all who mourn, and provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the Lord for the display of his splendour” and Luke (4:18 NIV) sees Jesus in Nazareth where he has been brought to the synagogue, as was his custom and he stood up to read. He read from the scroll of the prophet Isaiah in verse (18 NIV) “The spirit of the Lord is on me, because he has anointed me to preach good news. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favour”.

This study finds out that the Episcopal dioceses in Western Equatoria contribute towards economic poverty reduction through her support of agricultural projects. The support also includes fundraising in the communities, establishment of microfinance project, and bricklaying project. Not only that but also training programs, beekeeping, tailoring and seed distributions to the framers. More still, the support of the dioceses extends to preaching of the good news so that people can inwardly transform; let alone involvement in primary and secondary education so that the people can be enlightened through the involvement in peacebuilding so that people can live in peace with each other, and be able to improve their economic living conditions in their dioceses.

As the Episcopal dioceses are involved in contributing to the reduction of economic poverty, they also encounter challenges in the process of their effort to reduce economic poverty in the communities, these challenges include; lack of means of transport and communication to reach people, lack of financial resources, lack of good health facilities, a high rate of illiteracy, untrained Church workers, and lack of a market in which the produces can be sold.

Therefore, in conclusion, this study has found out that the dioceses in Western Equatoria Internal Province are involved in programs which contribute to economic poverty reduction and also the dioceses face the challenge in the process of implementation. The dioceses need to formulate strategies to address the challenges. As this study is also to analyse the causes of the persistent poverty in Western Equatoria Internal Province, the next topic is to analyse the factors that fuel the persistent poverty in Western Equatoria Internal Province.

## CHAPTER FOUR

### THE PERSISTENCE OF ECONOMIC POVERTY IN WESTERN EQUATORIA INTERNAL PROVINCE DESPITE THE ROLE OF THE CHURCH IN REDUCING ECONOMIC POVERTY

#### 4.1 Introduction

Chapter three focuses on the role of the Church in Western Equatoria Internal Province. It includes an introduction, the purpose of the Church and the challenges that are facing the work of Western Equatoria Internal province. Therefore, this chapter looks at an overview of the persistence of poverty, and the reasons why there is persistent poverty, as well as the findings.

#### 4.2. Overview of Persistence of Poverty

The persistent poverty according to Collin dictionary is defined as something that continues to exist or happen for a long time. The Health Foundation (2022) defines it as ‘a person who lives in a household and he or she experiences poverty.’ The United States Census Bureau (2006), says the persistence of poverty can be measured by looking at individuals whose income is below a fixed threshold over three years, or it can be measured through finding out how many people are poor in two years out of three, and how many are poor only for only one year during this period. IZA World Labour (2008) defines it as ‘the number of periods within a fixed period of time that a person’s income or consumption is below the poverty line.’

Different writers have linked the Persistence of poverty to different factors. Biewen (2008) links the reasons for persistent poverty to ‘poverty trap’ meaning that being poor in one period may increase the chance of remaining poor. The other factors include; low educational qualifications, lack of employment, difficulty in health problems, difficult living conditions of the household, low motivation, lack of skills, and generally unfavourable attitudes. The others are substantial; increase or decrease of labour income, government transfers, and changes in the number in paid employment in the household. Biewen (2008) says once a person experiences the persistence of poverty, it leads to some effects such

as; demoralization, discouragement, stigmatization, habituation, and depreciation of human capital.

According to Google statistics of the factors, persistence of poverty in Sub-Saharan African, includes; lack of shelter, limited access to clean drinking water resources, issues of food insecurity in the community, issues of people having no access to healthcare centres for medication, issues of the government getting involved in corruption, poor infrastructure being widespread in the community, and limited or dwindling natural resources. The Health Foundation (2022) gives statistics for categories such as; 12% of children, 11% of pensioners, and 7% of working-age adult, live in households experiencing persistent poverty, and they have lived in poverty for over the past three years.

Therefore, in summary, the description of the persistent poverty by the Health Foundation (2022), United States Census Bureau (2006), and IZA World Labour (2008), enable people to know the persistent poverty and how it can be measured. It shows that persistent poverty can be measured through income, because income shows whether a person is able to meet his or her needs with what they have at hand. For somebody not to have substantial income, there must be factors.

#### 4.3. Reasons for persistent Poverty in Western Equatoria

This section focuses on the reasons for persistence of poverty in Western Equatoria. The purpose is to find out reasons why poverty persists. The study has some guided factors that were selected and ranked by one hundred thirty-three (133) respondents in each of the three Episcopal Dioceses; Maridi, Ibba and Nzara. The selected factors were; people have no vision for the future, they have the spirit of hopelessness, low cultural values, inadequate shared policies by the Church to reduce poverty, inadequate qualified workers in place in the dioceses, rooted faith in Jesus Christ is low, poor governance, high level of inequality, upsurge of insecurity in the area, spirit of dependence on relief, laziness, weakness of the parents, illiteracy, negative attitudes of people, and polygamy. Below are the analyses from the respondents.



### 4.3.1 People living in Poverty have no Vision.

Table 18

View	Location	N	SA	A	NS	DA	SDA
Poor people have no vision for their future	Maridi	133	78	41	03	02	08
	Ibba	133	62	50	07	09	05
	Nzara	133	30	60	27	09	07
		399	170	151	37	20	20

Source: Data collected in three dioceses 2023.

Table eighteen above explains the data collected by three hundred ninety-nine (399) respondents about people living in poverty who have no vision, out of one hundred thirty-three respondents allocated for each of the three dioceses. Each of the respondents was asked to rank the reason for economic poverty persisting in the rural areas. In the table above, the respondents were asked to analyse the view by either strongly agree or agree, not sure, disagree or strongly disagree.

The analysis as reflected in the matrix above shows that 170 respondents in Western Equatoria strongly agree that the reason for persistent poverty is because people have no vision. This view was supported by 151 respondents, while 37 respondents said they were not sure, 20 disagreed and 20 strongly disagreed.

In the individual dioceses, 78 respondents in the Episcopal Diocese of Maridi believed positively that the reason for which poverty persists in Western Equatoria Internal Province is they do not have vision for life in the future. This point was strongly supported by the large number of respondents who agreed, 41 respondents, while only 3 respondents said they were not sure, 2 respondents disagreed and 8 strongly disagreed. The reservation by those who are not sure can be due to lack of understanding or little education as lack of education is a challenge in the Episcopal Diocese of Maridi.

In the Episcopal Diocese of Ibba, 62 respondents strongly agree that the reason for the persistent poverty is due to the fact that people have no vision for

their future, and this was supported by 50 respondents who agreed, while 7 respondents were not sure, 9 respondents disagreed, and 5 respondents strongly disagreed. The statistics of those who didn't agree or were not sure are less compared to those who agree. Those who were not sure might be due to lack of education or people who do not pay attention to the activities of the community. Those who disagree may be those who are educated and are concerned with the affairs of their own houses. Those who strongly disagree are educated and employed.

While in the Episcopal Diocese of Nzara, 30 respondents strongly agree, without reservation, that the reason for the persistent poverty is because people who live in poverty have no vision for their future living conditions. This view is supported by 60 respondents who agreed, while 27 respondents said they were not sure. The issue of illiteracy cannot be applied here because Nzara seems to have more educated people compared to those in the Episcopal diocese of Maridi and Ibba.

The point of lack of vision is an issue because Blackman (2006) in Tear Fund Roots Resources writes about it. He describes vision as a dream to which people can contribute, and it should be general. For instance, it could be about an improvement in a specific area in life. Hudson Mike (1995) in his book *'Managing Without Profit'* describes vision as the most useful thought of a desired future situation. Hence, these two definitions are centred on the desired future situation—a good future situation in which people can be economically happy with resources at hand.

The issue of lack of vision is vital, because it is even reflected in the Bible, where Proverbs says: 'where there is no revelation, people cast off restraint' (Proverbs 29:18). Blackman (2006), and Hudson Mike (1995) descriptions are like eye-openers, because they focus on the desired future. This shows that as people live, they must have a mental picture about their lives—a socio-economic mental picture about their families—but if a person does not have a plan for his or her future life, poverty will continue to persist in his or her life.

In summary, the results of the analysis, when you combine those who strongly agreed and those who agreed that lack of vision is a factor for the persistent poverty, shows the following; 119 respondents (89%) in the Episcopal Diocese of Maridi, 112 respondents (84%) in the Episcopal Diocese of Ibba, and 90 respondents (68%) in the Episcopal Diocese of Nzara said the factor of the persistent poverty is linked to lack of vision. This result shows that lack of vision is a factor for the persistent poverty in Western Equatoria Internal Province, but its level differs from one diocese to another. This takes us to the next topic, which is hopelessness.

#### 4.3.2. People living in poverty have spirit of hopelessness

Table 19

Issues	Dioceses	Respon dents	SA	A	NS	DA	SDA
people who experience poverty have spirit of hopelessness	Maridi	133	43	63	14	08	05
	Ibba	133	52	50	14	09	08
	Nzara	133	25	58	33	11	06
		399	120	171	61	28	19

Source: Data collected 2023

After having identified lack of vision as a factor for the persistent poverty, this section focuses on whether the factor of the persistent poverty is due to the spirit of hopelessness, also known as; impossibility, fruitlessness, uselessness, the act of having no faith that something good would happen, and the spirit of not having strong confidence or being positive about oneself. Three hundred ninety-nine (399) respondents in the three sampled dioceses ranked it to see whether it is a factor to the persistent poverty in Western Equatoria Internal Province.

Generally, 120 respondents (30%) in the three sampled dioceses strongly believed that hopelessness is a factor of economic poverty, and 171 respondents (43%) concurred with the view, 61 (15%) said they were not sure, 28 respondents (7%) disagreed and 19 (5%) strongly disagreed with the view. So, by comparison, 43

respondents who strongly agree are from the Episcopal Diocese of Maridi, 52 from the Episcopal Diocese of Ibba and 25 from the Episcopal Diocese of Nzara. So, the majority of the respondents who strongly agreed are from the Episcopal Diocese of Ibba, followed by the Episcopal Diocese of Maridi, and the Episcopal Diocese of Nzara.

‘Pai na dunga tire te’, is a Zande expression for hopelessness. ‘Pai na dunga tire te’ literally means ‘there is no way for me’. Such expressions indicate that the person is completely negative about him or herself. This person thinks that all ways to opportunities are blocked, and it is only the way to misfortune that is opened for him/her. It is for such expressions by Azande people that Myers L. Bryant (2011 PP. 141) says hopelessness has its root in the distorted history of the poor and in the action of the non-poor in making and writing history. He says history is written by the non-poor, through what they do and say, and as a result, it increases the poverty of the poor.

As for this study, the respondents mainly focused on the political situation in the country, which does not create hope in people but hopelessness. The effect of the political situation, under the South Sudanese leadership, makes hopelessness history through the way it treats their civilians. This situation does not apply only to the only leadership in the political setup, but it applies to all institutions that lead people, beginning from homes to the institutions.

Therefore, by being always negative about oneself, the situation of a person will continue to be negative—always changing from being bad to worse. What is more, the economic poverty will continue to persist. As people are known for their spirit of being hopeless, hopelessness is identified in this study as a factor of economic poverty. This brings us to the next topic which is cultural values.

### 4.3.3 Cultural value as contributor of economic poverty

Table 20

Issue	Dioceses	Sample	SA	A	NS	DA	SDA
Cultural values	Maridi	133	53	45	15	08	12
	Ibba	133	84	28	08	08	05
	Nzara	133	27	49	28	16	13
		399	164	122	51	32	30

Table 20 above explains the score of whether cultural values fuel the persistence of economic poverty in Western Equatoria Internal Province. The scores show that 164 respondents attest that cultural values of the local people are a factor to the persistent economic poverty in Western Equatoria Internal Province and these scores is supported by 122 respondents who agree, giving a total of 286 or 72%. The remaining 28% were either not sure or disagreed; 51 respondents were not sure, 32 disagreed and 30 respondents strongly disagreed. While comparing the scores of the three dioceses, 84 respondents (63%) in the Episcopal Diocese of Ibba strongly agreed and 28 respondents supported this view, giving a total of 84%. The Episcopal diocese of Maridi was ranked second, with 74% either strongly agreeing or agreeing, while in the Episcopal Diocese of Nzara, 57% of respondents either strongly agreed or agreed.

These marks indicate that people in Western Equatoria Internal Province highly value their local cultures. So, on the issue of culture, Michael C (1989 P.5) describes it as something which has three aspects; behavioural, cognitive and material. The behavioural refers to how people act, for instance interactions of people with others such as rearing children, cognitive, which includes the discernment of people about the world, for example the limited understanding of children on how they should act, and the material aspects of culture, which includes what people produce so as to sustain and improve their life, such as in food, and shelter.

Howard (1989) also says culture includes learning and human beings depend on it for their survival, and it is a shared strategy of a group of people transmitted over generations. In regard to the values, Howard (1989) says values are a belief and ethic, Sage (20218) describes values as fundamental beliefs—the feeling of being sure that something exists, or something is true. Drew Chris & Pernilla Stammler (2023), say values are collective beliefs, principles, and ideals that guide the behaviour, norms and decision-making of a particular group in a society. According to Cambridge dictionary, values are norms that help people to decide what is right or wrong, and how to act in various conditions.

The description of three aspects of culture by Michael C (1989 P.5); behavioural, cognitive and material, help us to understand how cultural values contribute to the persistent economic poverty. An example of the behavioural values which refer to how people act in interactions of people with others such as child rearing. Interaction with children is good but it depends on what people culturally share with children. If the interaction involves discussions on topics like marriage, hunting and others, children will keep in mind the importance of marriage, hunting, children rearing and others; without taking education as an important contributor of positive changes. Secondly, cognitive culture is very important because it is associated with the brain. If people do not have a discerning brain, they cannot know what is good and bad. Also, it involves limited understanding of children on how people should act and the material aspects of culture, which include what people can produce to sustain and improve their life such as in food, and shelter. This aspect refers to the discussion under hopelessness in which people are hopeless and with no knowledge to improve their livelihood. Hence, here is an experience from the focus group in the Episcopal diocese of Maridi.

‘We have a culture in this community that once a person dies, his responsibility of the funeral lies on the owner of the house for three or four days. Economically, this culture affects people because it leads to no savings.’ Focus group in Maridi 2023. In the Episcopal diocese of Ibba, this is the summary of the focus group discussion:

‘We have a culture in this community which cannot assist people. This culture is linked to death issue. When a married person among the Azande dies, the culture prescribes that person must leave the house without taking any single property. The widow/widower is instructed to go to his/her relative the following morning when his wife/her husband are buried. The widow or widower is not allowed to stay in that house again, nor eat anything that was planted by the dead person. If the widow or widower happens to eat what the dead person planted or visit the house where the widow/widower used to stay or take any material bought by the dead person, one will run mad.’

The above two shared examples of culture are bad and are likely to contribute to the economic poverty persisting in Western Equatoria Internal Province. So, this study found out that some cultural values are good, and some are bad. Those cultures which are bad, like the two examples from the Episcopal Dioceses of Maridi and Ibba, and others, are factors as to why economic poverty persists in Western Equatoria Internal Province. The next discussion is on inadequate shared policies as a factor for the persistent economic poverty in Western Equatoria Internal Province.

#### 4.3.4. Inadequate shared Policies

Table 21

Views	Dioceses	Sample size	SA	A	NS	DA	SDA
Inadequate shared policies	Maridi	133	55	48	11	12	07
	Ibba	133	75	39	08	06	05
	Nzara	133	15	62	30	20	06
Total		399	145	149	49	38	18

Source: Data collected in Maridi, Ibba and Nzara in 2023

The respondents in the three Episcopal dioceses were asked whether they believed that inadequate shared policies affect the economic status of the inhabitants in Western Equatoria Internal Province and whether it also contributes to the persistent economic poverty in the society. So, the above reflects the opinion of three hundred ninety-nine (399) respondents on this.

Thus, in the process of scoring, 145 respondents strongly believe that there are inadequate shared policies in place for addressing the challenge of poverty and its' impact and that this can lead to the persistence of the problem. In support of this point, 149 respondents concurred with this view, giving a combined total in agreement of 294 respondents or 74%. This result is the combination of results from the three Episcopal Dioceses, of which 75 respondents with the support of 39 respondents are from the Episcopal Diocese of Ibba, 55 respondents with the support of 48 respondents are from the Episcopal Diocese of Maridi and 15 respondents with the support of 62 are from the Episcopal Diocese of Nzara.

By comparing, the Episcopal Diocese of Ibba has a higher score. This shows that the level of inadequately written policies in Ibba is considered high compared to the other two dioceses. The ranking of inadequate written policies in the Episcopal Diocese of Maridi is second and Nzara is third. The ranking shows that though inadequately written policies is one of the factors influencing the persistence of poverty, it is not in the same level in the dioceses. What comes to mind is, what happens if there are no policies in place? This question can generate many answers—answers like, changes from bad to worse. Instead of transparency, corruption and development poverty, and instead of being healthy, people become sick every time and others die.

The Oxford Dictionary describes a policy as 'a deliberate guideline to guide decisions or resolutions reached and achieve rational outcome.' Resolution or decision is the act of finding an answer or solution to a conflict, problems and other things like poverty, continuous cases of deaths, poor attendances at schools, frequent high number of dropouts, issues of poor sustainability, and others. The absence of policy then results in unwanted consequences.

Resolutions are not new things among the Azande people in Western Equatoria. Whenever there is any problem among the Azande people, they always gather to discuss and find out remedies. This does not mean every house has people who are responsible, who sit with family members to discuss issues and come out with resolutions. There are houses whose households are not visionary and they do not have strategies for the family. Not only that, but there are institutions that are



being led by uninformed leaders, whose managerial capacity needs to be strengthened.

Thus, in summary, this analysis still shows that inadequate shared policies is one of the factors that influence the persistence of economic poverty in Western Equatoria Internal Province, because there are no written policies to address some of the challenges that people encounter. This takes us to next topic, which is unqualified Church workers.

#### 4.3.5. The untrained Church workers

Table 22

Issue	Dioceses	Sample size	SA	A	NS	DA	SDA
Inadequate qualified Church workers	Maridi	133	50	39	24	12	08
	Ibba	133	65	51	08	05	04
	Nzara	133	30	53	32	11	07
Total			145	143	64	28	19

Source: Data collected in Maridi, Ibba and Nzara 2023

The table above narrates the result of the ranking in the three dioceses as to whether the presence of inadequately qualified Church workers contributes to the persistence of economic poverty. This table shows that 145 respondents with support of 143 respondents (72% in total) agree that this is the case. The remaining 28% include 64 respondents who said they do not know, 28 respondents who disagreed and 19 respondents who strongly disagreed.

The table also indicates that out of 145 respondents who believe that the challenge of having untrained Church influences the persistent poverty the following is the breakdown across the dioceses; 65 respondents with support of 51 respondents are from the Episcopal Diocese of Ibba, 50 respondents with support of 39 respondents are from the Episcopal Diocese of Maridi and 30 respondents with support of 53 respondents are from the Episcopal Diocese of Nzara.

Working with untrained Church workers or untrained personnel is a serious problem in an Institution. At this point, one cannot talk about performance

because it is difficult to talk about performance if there is no capacity. Darren M. Carlson shares the understanding of people in the United States of America; he says: ‘when we speak of pastors lacking training, we mean pastors who have not received a formal degree from an officially recognized theological degree program. Besides, when the organizations say over 90% of pastors have not received training, they mean they have not graduated from an accredited seminary.’

The understanding of untrained Church workers in this research is the same as Darren’s explanation. The understanding of untrained Church workers in the research is linked to those who have finished primary, secondary Education and if possible, have certificate of Theological Education by Extension (TEE), certificate in theology, Diploma or Degree in Theology. It is difficult in rural areas to get a Parish Priest who is a holder of a Degree or Master’s Degrees. They work for organizations, or work for the government.

The issue of untrained Church workers is also linked to Chapter Two of this research where high rates of illiteracy is the second factor of poverty in Western Equatoria Internal Province. If illiteracy is the second factor of poverty, it means illiteracy can affect any developmental work, offices, Churches and other sectors in the community because there is no knowledge of the work. When people have no knowledge, they cannot be offered any job from which they can get money. Burkey (2000 P 15) says lack of knowledge, and skills, can lead to low production and low productivity in the office. Low productivity indicates there is nothing productive one can expect from an unknowledgeable and unskilful person. This does not mean, an untrained Church worker has nothing, but that person cannot compete with well-educated Church workers in terms of creativity, because they have limited knowledge and skills in their place of work. More still, they have very little capacity to lead the Parishes, manage resources and introduce Christian things that can shift people out of poverty.

The concern of untrained pastor is not a new thing to tackle. So, Brown William authored an article titled ‘*the American Scholar; Untrained Clergy*’. Brown William Adams discussed the issue of ministerial education in which he cited 200,000 Protestant congregations in the United States have 80,000 who depend

upon part-time ministers. In 1926 census, there were 150,000 colleges or seminaries and less than a third of the Church workers had both seminary and college certificates. He quoted how the Liberal Arts College were founded to supply educated ministry. It was difficult to train a minister to be professional due to the falling of the economic level at families and the failure of seminaries to design programs to address such issues. The major issue which the article led to is the issue of specialization in professional education based on the growing demand for training, designed to fit men for special tasks.

The issue of untrained Church workers is a global issue but like the Americans, there must be a plan in place for the training of Church workers, so that they can have vision and have policies in place to reduce economic poverty. An example is the demand made by Mr Fey, in the spring of 1935 and number of the American Scholars entitled '*The Religious Crisis in Rural America*' as cited by Brown; that article focused on a very serious crisis which the Church faced as a result of the economic changes in rural America.

The writer raised a concern for the enlightenment of leadership in which he says, 'without good leadership, he warns, the source on which the rural church relied before, will be drained and the rural church will be left depressed. He, therefore, concludes his point with suggestion for the training of Church leaders in different disciplines such as rural economies. The focus here is the training for the untrained is very crucial and these trainings should be in different fields.

The Church workers are trained to be stationed where people are—to serve them and to assist the parishioners by enlightening them to see what they have not seen, and to reach where they have had no dream. Secondly, the issue of untrained Church workers is a structural one. It is linked to the leadership. If the leadership are not visionary, they cannot plan to build the capacity of their Church workers. So, the expected service from the Church workers cannot be realized and the economic condition of Christians or people will continue to dwindle and can result to the persistent economic poverty.

So, this study shows that the issue of untrained Church workers is a factor to the persistence of economic poverty. It is a factor in the sense that untrained

pastors have little knowledge, and they are unproductive in terms of being creative in the community by mobilizing local people to work for the improvement of their economic status. Due to the little knowledge, there are no strategies in place that can enhance the economic situation. Therefore, this brings us to the next topic, which is inadequate rooted faith in Jesus Christ.

#### 4.3.6. Inadequate Rooted in Faith in Jesus Christ

Table 23

View point	Dioceses	Sample Size	SA	A	NS	DA	SDA
Inadequate rooted faith in Jesus Christ	Maridi	133	50	57	14	07	05
	Ibba	133	54	49	17	07	06
	Nzara	133	27	54	23	17	12
Total		399	131	160	54	31	23

In the previous discussion untrained Church workers are seen as one of the factors that contribute to the persistency of economic poverty in Western Equatoria Internal Province. This issue of untrained Church workers is also seen as a structural one. So, the next topic focuses on inadequate rooted faith in Jesus Christ. The table above gives the results of how the respondents ranked inadequate faith as a factor for the persistent economic poverty.

The ranking shows that 131 respondents believe that inadequate faith in Jesus is a factor for the persistent economic poverty. Thus, in support of this understanding, 160 respondents agree. There are people who said they are not sure how practically this works. So, 54 respondents abstained from the ranking. 31 respondents disagree with the view and 23 strongly agree. Generally, majority of the people are of the view that the absence of faith in Jesus can contribute to the persistent poverty. There must be some reasons for those who did not rank. It can be due to either little knowledge or not. As well, it can be due to lack of faith in Jesus Christ.

The number of respondents per diocese shows that in 50 respondents in the Episcopal diocese of Maridi, 54 respondents in the Episcopal diocese of Ibba and 27 respondents in the Episcopal diocese of Nzara strongly believe that inadequate faith in Jesus Christ can contribute to the persistent economic poverty in Western Equatoria Internal Province. In these three dioceses, the Episcopal diocese of Ibba has a majority of respondents who strongly say inadequate rooted faith in Jesus Christ can affect the persistent economic poverty, followed by the respondents in the Episcopal diocese of Maridi and the Episcopal diocese of Nzara.

People who do not believe in Jesus Christ have their own gods and they behave contrary to what the Bible says. Mwalyo (2022) encourages people to do good things to one another and she says, poverty can be reduced through Christian faith. She lists 36 Bible values that people have to do to each other in Africa to reduce poverty; the thirty six things are: “ love one another (John 13:34), be available to one another ( Romans 12:5), accept one another (Romans 15:7), be lovingly affectionate to one another (Romans 12:10), provide for one another (Romans 12:13), be kind to one another (Ephesians 4:32), spur love in one another (Hebrew 10:24), wash each other’s feet (John 13:14), rejoice with one another (Romans 12:15), weep with one another (Romans 12:15--), live in harmony with one another (Roman 12:16), don’t judge one another (Romans 14:13), admonish one another (Col 3:16), greet one another (Roman 16:16), wait for one another (1Cor 11:33), care for one another (1 Cor 12:25), serve one another (Gal 5:13), forgive one another (Eph 4:32), be compassionate toward one another (Eph 4:32), encourage one another (1Thessalians 5:11), submit to one another (Eph 5:21), bear with one another ( Eph 4:2, Col 3:13), offer hospitality to one another (1 Peter 4:9), minister gift to one another (1 Peter 4:10), be clothed in humility toward one another ( 1Peter 5:5), do no slander one another ( James 4:11), do not grumble against one another ( James 4:9 ), confess your sin to one another ( James 5:16), pray for another (James 5:16), fellowship with one another (1John 1:7), do not be puffed up against one another (1 Cor 4:6), carry one another’s burden ( Gal 6:2), honor one another (Roman 12:10), instruct one another (Roman 15:14) and put one another first (Phil 2:3)”. The thirty-six stated above are spiritual virtues and also

behaviour acts that are within a person that needs to be seen practically in action, for one to be felt.

The absence of the 36 Christian values in people’s life is sin as described by Myer (2000). Mwalyo’s point is very relevant because people are supposed to love each other and if people love each other, they cannot oppress others, fight each other or enjoy the suffering of others. So, as these values as stated by Mwalyo (2022) are missing, the level of poverty increases to the extent that some people are happy and some experience economic challenges. Thus, inadequate faith in Jesus Christ is one of the factors identified in this study causing economic poverty in Western Equatoria Internal Province. This takes us to the subsequent topic, which is poor governance.

#### 4.3.7. Poor governance

Table 24

View point	Dioceses	Sample size	SA	A	NS	DA	SDA
Poor governance	Maridi	133	95	28	04	04	02
	Ibba	133	97	21	05	06	04
	Nzara	133	49	44	17	12	11
Total		399	241	93	26	22	17

Source: Data collected in 2023

Inadequate rooted faith in Jesus Christ is ranked as one of the factors why economic poverty persists. The respondents of this study in three dioceses believe that inadequate faith in Jesus Christ can contribute to the persistent economic poverty. This view was substantiated by more than a half of the respondents and some respondents stood neutral to that viewpoint. Also, a few respondents said that the issue of faith in Jesus Christ has no link to the issue of economic poverty. In summary, the analysis culminates at the point of the absence of faith in Jesus Christ which can contribute to unwanted practices leading to the persistent poverty in Western Equatoria Internal Province. Thus, the next topic focuses on poor governance as a factor to economic poverty.

The above demonstrates that 241 respondents strongly trust that poor governance is one of the determinants of economic poverty. 93 respondents equally support the view believe that poor governance can lead to the persistent poverty.

The scoring in the three dioceses differs from one diocese to another. For instance, 97 of the respondents in Ibba strongly agree that poor governance is the reason for the persistent poverty and this view obtains support from 21 respondents. In the Episcopal diocese of Maridi, 95 respondents, with the support from 28 respondents reiterate that poor governance prolongs economic poverty. Finally, in the Episcopal Diocese of Nzara, 49 respondents, with the support of 44 respondents, said poor governance is a factor for which economic poverty persists. The scores show that most of the respondents are from the Episcopal diocese of Ibba who strongly agree, followed by the respondents from the Episcopal dioceses of Maridi and Nzara.

Governance is very important according to the Bible. Genesis (1:26-2:8) In the book of Genesis, God created a human being and placed him in the garden of Eden to take care of it as a steward or a manager. As Rachel (2006) says, governance is about overseeing and ensuring, rather than doing. The process of ensuring is to make sure the organization is well-managed and is not involved in the mismanagement of resources. This governing body can also be called the Board; others call it advisory Committee, or Council. FitzGerald Patrick, Lennan Mc Anne & Munslow Barry (1995), define it as the process through which power and authority are exercised between and within institutions in the State and civil Society in the allocation of resources. Hudson (1999. 42) as cited by Helmut K. Anheier (2005) says governance is about giving guidance, ensuring that the organization has a clear mission and strategy, and is well-managed.

The above definitions enable us to understand governance. So, when the respondents ranked poor governance, they meant the opposite of the above definitions and examples. Mismanagement in the organization can mean poor exercise of power and authority between and within the institutions, the state, and the civil society. As this study is confined to the rural areas in Western

Equatoria internal Province in the Episcopal Church of South Sudan, poor governance in this study refers to the poor exercise of power and authority in Western Equatoria Internal Province and in the rural areas within the Internal Province and the administration of the dioceses in Western Equatoria Internal Province.

Dan-Woniwei & Fie David (2020) writes on the nexus or connection between poor and bad governance and the sub-national conflict in Africa where he quotes the African Governance Report 2019 which says that the absence of good governance is a serious challenge in the African continent. This indicates that in Africa there is poor governance. Crocker (2019), Annan (2014) and Downie (2014) as cited by David (2020) say poor governance in many African countries is a factor for the continent's intra-state or local conflict. Yagboyaju & Akinoal (2019) say poor governance defines the state as 'an Institution which lacks capacity and effectiveness in regulatory quality for eradication of challenges; challenges such as improvement, infrastructural development, corruption, insurgency, and others.' David (2020) concludes that poor governance creates gap between the rich and the poor while, Kerentz (2012) says it creates gap of wealth inequality among citizens, which promotes widespread unemployment and wealth inequality.

Therefore, the issue of poor governance it is not a new thing to be discussed or identified in this study as factor to persistent economic poverty. This study is in line with what the other writers said about poor governance. This shows that in Western Equatoria Internal Province, there is a gap between people living in the urban areas and those living in the rural areas. There is also lack of capacity; as well as conflict, and poor infrastructural development, corruption, and others.

So, in summary, this study has identified poor governance as one of the factors which promotes the persistent poverty in Western Equatoria. The next topic to discuss is inequality. This result is against what the Bible says about the leaders because in the book of Psalm 72 it entails prayers to God to guide the rulers of Israel. It offers an ideal governance model, focused on a relationship of care for the poor and vulnerable. Good governance is shown based on the principles of justice, righteousness and compassion, defending the rights of the



poor and marginalised and protecting the people from conflict. Quoting from Isaiah 61, Jesus declares his manifesto for leadership in chapter 4 of Luke’s Gospel. So, as poor governance is one of the factors to the persistence of poverty, it means people in the rural areas do experience, element of injustice, there is no spirit of compassion, the rights of people in the rural area is not protected and people are exposed to conflicts.

#### 4.3.8 Inequality

Table 25

View point	Dioceses	Sample Diocese	SA	A	NS	DA	SDA
Inequality	Maridi	133	81	37	06	03	06
	Ibba	133	83	32	07	06	05
	Nzara	133	24	61	31	07	10
		399	188	130	44	17	21

Data collected in 2023

The previous discussion centred on poor governance as a reason for economic poverty persisting in Western Equatoria Internal Province. So, the table above illustrates the ranking on whether inequality plays a role in the persistent economic poverty in Western Equatoria Internal province. The above data was collected by three hundred ninety-nine under the supervision of the researcher. The matrix explains the total combined percentage as gathered by the three sampled dioceses and the percentage obtained by each Episcopal diocese.

Hence, under the combined figures, the table shows that 188 respondents believe that inequality is one of the factors of economic poverty. There were those who were too reserved to strongly agree, but just agreed. The table shows 130 respondents agree in support of the former. Some respondents did not express their view by ranking but they only said, they were not sure and a few disagreed and only 21 respondents who strongly disagree. There were respondents who were not sure, those who disagree and those who strongly. So, the total percentage of ranking in the table above shows that the respondents are of the opinion that inequality can generate economic poverty.

Therefore, in the individual levels, 83 respondents from the Episcopal diocese of Ibba, 81 from the Episcopal diocese of Maridi and 24 from the Episcopal diocese of Nzara believe that inequality is one of the factors of economic poverty in Western Equatoria Internal Province. This result shows that the majority of the respondents who strongly believe that inequality is one of the factors for the persistence of poverty were from the Episcopal Diocese of Ibba, followed by 81 respondents from the Episcopal diocese of Maridi and 24 respondents from the Episcopal diocese of Nzara. The different results also depict that although inequality is identified as one of the causes of economic poverty in Western Equatoria Internal Province, the level of its occurrence is not equal. It means the inequality practiced in Ibba is not the same as being practiced in Nzara.

Inequality is a challenge which many writers described and explained in various ways. For instance, the Development Strategy and Policy Analysis Unit, Department of Economic and Social Affairs, Development Issues No. 1 (2015) define it as the state of not being equal, especially in status, level of education, level of qualification, and others. It says inequality has a distinct understanding such as economic inequality which refers to how economic variables are distributed to individual people, and groups. There is also inequality of rights; for instance, when people are not treated equally and also when people have unequal political powers. The issue of inequality centres on two aspects; that are inequality of opportunities, for example, unequal access to employment, education, health services. Secondly, inequality of outcomes in material aspects, for instance, the different levels of income that people have, attainment of education, and health status.

The description of inequality by The Department of Economic and Social Affairs, Development Issues No. 1 (2015) enables people to know how inequality is so grave. People are created in the image of God but when they are not treated equally, it can lead to a bad feeling. When people have unequal access to employment, it means those who are not employed suffer economically. When people have no equal access to education, they become illiterate and therefore they cannot be offered any job. As a result, that person can have limited income to support the family.

So, the result of this study is in line with what Paul Krugman (2014) said when he wrote on fighting the last war on Poverty. He says progress against poverty is disappointing; not on the fact that the family is declining but because of the rise of extreme inequality and the persistent poverty which is due to high inequality of the market income. Similarly, income inequality is described by Julian Augusto Casas Herrera (2016) as a multidimensional phenomenon which is associated with political participation; being multidimensional it is exhibited in social, cultural, health, education, gender, ethnicity or race aspects. It shows that persistent poverty is not confined to inequality of the market income; it, therefore, depends on the context.

The bible discourages practices of inequality. Genesis (1:27) focuses on equality that people are all created in the image of God. John (3:16) says God sent Jesus to save people impartially and all regardless of race are saved. As it is indicated in Colossian 3:11, Gal 3:28, all people have the same right and privileges of salvation. James 2:1-13 says disrespect or abusing of other people based on physical, racial, mental or socioeconomic is not advisable or it is wrong.

Therefore, the scoring of inequality shows that whatever the type of inequality, it leads to persistent poverty in Western Equatoria Internal Province; be it education, health, market, political participation, cultural, gender and others, contribute persistent of poverty. Secondly, the occurrence of inequality differs from one diocese to another but in Western Equatoria Internal Province. This takes us to the next topic, which is the upsurge of insecurity.

#### 4.3.9. Upsurge of insecurity

Table 26

An issue	Dioceses	Sample size	SA	A	NS	DA	SDA
Upsurge of insecurity	Maridi	133	79	33	05	07	09
	Ibba	133	99	16	06	06	06
	Nzara	133	34	52	25	17	05
		399	212	101	36	30	20

Source: Data collected in Maridi, Ibba and Nzara 2023

The preceding topic dealt with inequality, and it shows that whatever type of inequality is a factor to persistent economic poverty in Western Equatoria Internal Province, be it inequality in education, health, market, political participation, cultural, gender and others. Therefore, inequality contributes to the persistent poverty. Therefore, table 26 above is confined to discussion of upsurge of insecurity. The analysis of this factor is done by three hundred ninety-nine respondents in the three Episcopal dioceses; one hundred thirty-three per each dioceses. The purpose is to find out if the upsurge of insecurity is also a factor to economic poverty in Western Equatoria Internal Province.

The table above reveals the outcome of the analysis. The ranking has many parts; first, the total number of the respondents from the three dioceses think the upsurge of insecurity is a factor to economic poverty. Secondly, the numbers of respondents in each diocese who strongly agree, agree and those who did not participate in the analysis and those who disagree or strongly disagree. So, I begin with the total in the level of Western Equatoria Internal Province. Out of three hundred ninety-nine respondents, 212 respondents said upsurge of insecurity is one of the factors that can lead to economic poverty. This view received support from 101 respondents who concur. Only 36 respondents said they are not sure, and 30 respondents disagreed and 20 strongly disagreed. This result shows that majority of the respondents believe that insecurity is bad and is one of the leading factors of insecurity for the people in Western Equatoria Internal Province.

in the diocesan levels, out of three hundred thirty-three (399) respondents per each diocese, 99 respondents from the Episcopal diocese of Ibba strongly say insecurity is one of the factors for economic poverty and 16 respondents supported the view, 6 respondents did not participate, 6 respondents disagreed, and 6 respondents also strongly disagreed. In the Episcopal diocese of Maridi, 79 respondents strongly agreed, and 33 respondents agreed. 5 respondents said they were not sure, 7 respondents disagreed, and 9 respondents strongly disagreed. While in the Episcopal Diocese of Nzara, 34 respondents strongly agreed, 52 respondents in support agreed. 25 respondents said they were not sure; 17 respondents disagreed, and 5 respondents strongly disagreed.

Thus, by comparison at the diocesan level, the Episcopal diocese of Ibba has the majority of the respondents who strongly trust that insecurity is a factor to persistent economic poverty. This result was supported by the discussion of the focus group. Below is what the members of the focus group in the Episcopal diocese of Ibba said:

“Since the outbreak of the war in the former united Sudan to the time of independence of South Sudan, our economic situation in the rural area remains the same: no road, market, no schools and source of daily income is a challenge. Some of the villagers are displaced by Ambororo and cattle owners, tribal conflicts, all these happen due to the continued insecurity in the country that has caused many negative actions” Focus group in Ibba 2023.

The second Episcopal diocese which has a high score is the Episcopal diocese of Maridi with 79 respondents who strongly agree that insecurity is one of the reasons why poverty persists in Western Equatoria Internal Province, and the Episcopal diocese of Nzara with 34 respondents who strongly trust that insecurity is the determinant of the persistent economic poverty.

The issue of insecurity is a global challenge. Some writers around the globe have written about it; giving their descriptions and how it affects the world. Eric Pallerson & Benjamin Troy (2022) define it as something which involves an overall sense of uncertainty or anxiety about one’s worth, abilities, skills, and values as a person. Uncertainty according to Oxford language is the state of doubt about the future or about what is the right thing to do.

Eric Pallerson & Benjamin Troy (2022) go as far as demonstrating the five types of insecurity. First, insecurity in relationship; and the state in which a person is unwilling to become vulnerable. Secondly, the social insecurity; is the situation which involves lack of confidence in one’s ability to do something well and succeed. Thirdly, body insecurity which is connected to the situation of physical appearance to the extent that a person is worried about how he or she looks; therefore, a person feels insecure about his/her body such as his/her nose, ears and others. Fourthly, job insecurity, the situation in which a person does not feel adequate wherever he or she works or at a workplace, may be the person doubts

his or her ability in terms of performance and basic needs insecurity. Fifthly, basic needs insecurity includes the situation when a person does not have enough food at home, when a person does not have decent housing, and other socio-economic needs.

Eric Pallerson & Benjamin Troy (2022) also linked the causes of insecurity to a couple of things such as absence of family emotional support, lack of physiological needs satisfaction; especially when a person is insecure in terms of feeding, accommodation, lack of emotional intelligence which include people with low emotion, lack of openness to each other, issue of disagreement among people, issue of mental problem such as anxiety, depression, and others.

So, the five types of insecurity explained by Eric Pallerson & Benjamin Troy (2022) are very relevant to the understanding of the respondents for this study because people do not want to be vulnerable to bad things. Lack of confidence is bad, since the people need to be encouraged to have confidence in oneself. People need to feel secured and employed so that they can generate money for their livelihood to meet their basic needs.

Therefore, in summary, the analysis shows the issue of insecurity is in line with what other writers have identified and said about insecurity more especially the description of insecurity by Eric Pallerson & Benjamin Troy (2022). So, an upsurge of insecurity is one of the leading factors of economic poverty because if the lives of people are not secured, they cannot do anything that can aid them economically. This takes us to the next topic, which is the spirit of dependence on relief as a determinant of economic poverty.

#### 4.3.10. Spirit of Dependence on Relief

Table 27

View	Dioceses	Sample size	SA	A	NS	DA	SD
Spirit of dependence on relief	Maridi	133	42	26	12	13	40
	Ibba	133	35	15	14	18	51
	Nzara	133	37	43	23	22	08
		399	114	84	49	53	99

Source: Data collected in 2023.

The upsurge of insecurity is identified as one of the factors of economic poverty in Western Equatoria Internal Province. Based on the on-going political instability in the Republic of South Sudan and other tribal conflicts which are causing insecurity in the nation, the respondents of this study categorized insecurity among the other factors that perpetuate economic poverty; though a few of the respondents appeared to be neutral and some strongly believed that insecurity cannot perpetuate the economic poverty.

Thus, the table above displays the results of the score on whether dependency on relief is a reason for why economic poverty persists in Western Equatoria internal Province. This result is categorized into two areas: The first category focuses entirely on the level of Western Equatoria Internal Province, and the second level, entails information about the ranking made by the respondents at the diocesan level. I begin with the general ranking.

The percentage of ranking in the table above says out of three hundred ninety-nine respondents, 114 respondents in the three sampled dioceses believe that the spirit of dependence on relief is one of the factors of economic poverty. This is the situation in which people rely entirely on relief items. People do not do anything that can economically help them. This point received secondment from 84 respondents. Although there were people who strongly agreed that dependence is a factor of economic poverty, 49 respondents based on their own reasons said they were not sure how it works, 53 respondents disagreed, and 99 respondents strongly disagreed.

While the ranking in the diocesan levels, 42 respondents from Episcopal diocese of Maridi in their analysis said dependency contributes to the persistent economic poverty, and 26 respondents similarly concur with the ranking. While in the Episcopal diocese of Ibba, 35 respondents strongly agree and 15 respondents in support agree. In the Episcopal diocese of Nzara, 37 respondents strongly said dependency on relief can enable economic poverty to persist, and this was supported by 43 respondents.

The evaluation of dependency by the three Episcopal dioceses shows that the Episcopal diocese of Nzara has the majority of the respondents who ranked dependency higher followed by the respondents from the Episcopal diocese of Maridi, and thirdly, the Episcopal diocese of Ibba.

The analysis of dependency in this study does not mean it is the first to be considered. The topic is authored by different writers who have described, defined and suggested a way out of it. The word dependency has similar words that explain it, for instance, words like reliance, dependence, addiction, habit, enslavement and need. The Cambridge dictionary defines it as a situation in which one needs something and is unable to continue normally without others. Merriam Webster defines it as ‘something that is dependent or relying on another for support.’ So, the researcher is happy with the later definition by Merriam Webster which says: ‘Dependency is relying on another for support’.

Similarly, Stephen Afranie (2011 Pp. 196) in his study on the sense of dependency says people who live in poverty are noted for their sense of dependency on other persons and institutions. Afranie (2011) cited Kimenyi (1991) who identifies in his study on the welfare usage that the culture of dependency is a function of the degree of parental exposure to welfare usage. He goes on saying those who receive welfare are the ones enabling their children to socialize their children into the system of welfare.

Afranie (2011) sounds true because the organizations whose names are linked to the word “relief” or “assistance” and are not words linked to development, and encourage dependability on free assistance. Relief activities should be emergency relief programs for those who are in desperate needs, not a



continued support for people in camps. Camps should not be in towns, for they should be located in places where Internally Displaced People (IDPs) or refugees who are supposed to be relocated in the camp for one or two years and should be given a piece of land for agricultural activities. Secondly, they should build their capacity and initiate their own programs. The relief distribution should be given to them under the name “Food for work”.

Similarly, Kimenyi (1991) raises a good point that accuses the parent of enabling their children to get socialized into the system like social welfare and other activities. If these activities are done, they can make children to familiarize themselves with things that have negative repercussions on people or the community; for instance, taking children to the place where relief items are distributed. This type of treatment of children will enable them to think that relief items are the source on which people depend for livelihood.

Also, some of the respondents of this study identify that dependency on relief is a reason for the persistent economic poverty, and others also think that it is not a factor. Schwartz J. Glenn (2007 PP.1) the author of “When Charity Destroys Dignity’ writes about self-reliance in the context of how missionaries brought the Gospel to the un-reached areas and the recipients of the Gospel became dependent upon the money and other resources that were brought to them by the missionaries. For this reason, Glenn (2007) says the most important thing is to depend upon God for support. He says total dependence on others for every support is not good, like the definition of Merriam Webster which says dependency is relying on another for support.

Therefore, when looking critically into the issue of dependence, in whatever case; it means interdependence is important but not total dependence on somebody for every support, which becomes a challenge and a weakness. So, dependency becomes a challenge when a person totally relies on others for any practical handy support. When the giver does not have, then the receiver will not have it. In addition, if the giver gives, sometimes the quantity given can only be for consumption; not surplus to save. Hobsbawn (1968) as quoted by Afranie (2011 p. 231) holds it against the body that emerged during Industrial Revolution to

address the problem of poverty. He said they contributed to the complex attitudes and behaviour of the working class, which contributed to the culture of poverty. The example given for instance is the strategy of addressing poverty through NGOs, state agencies and other approaches that promote dependency.

In light of the above, free giving of alms is a trajectory to dependency. In the Zande area, when a lazy person comes to ask for cassava flour, some people could give flour and also give a stem of cassava to that person. The meaning is for the person to take the flour and go to plant the stem so that he or she can have flour tomorrow. Having seen that the score for spirit of dependence is high, this study therefore, considers dependency as one of the factors that contribute to the persistent economic poverty in Western Equatoria Internal Province. The next topic to discuss is laziness.

#### 4.3.11. Laziness

Table 28

View point	Dioceses	Sample size	A	DA	NS	A	DA
Laziness	Maridi	133	105	16	04	05	03
	Ibba	133	56	35	22	01	09
	Nzara	133	47	58	12	11	05
Total		399	208	109	38	07	07

Source: Data collected in 2023

Dependency in the previous discussion is ranked by the respondents as one of the factors for the persistence of economic poverty in Western Equatoria Internal Province. Having identified this, the next discussion dwells on laziness. The word laziness has other words like idleness, sluggishness, lethargy, languor and others; it is the quality of not willing to work or use any effort. Collin's dictionary describes it as an unwillingness to expend energy, an unwillingness to do any work that we imagine can be difficult and uncomfortable. It is a desire to do nothing, and to be idle.

The table above emphasises the result of the ranking of laziness, whether it contributes to the persistent economic poverty in Western Equatoria Internal Province or not. The ranking in the table explains two types of ranking: first, ranking in the level of Internal province and secondly, ranking of individual dioceses. Like the processes above, respondents are asked to say strongly agree, agree, not sure, disagree and strongly disagree with the view that laziness is one of the determinants of the persistent economic poverty.

The general score says that out of three hundred ninety-nine respondents, 208 of them strongly said laziness is a factor to economic poverty in Western Equatoria Internal Province. This view received secondment from 109 respondents who agree. 38 respondents did not venture to participate in the analyses, 7 respondents disagreed and 7 respondents strongly believe that laziness cannot be reckoned as a factor to the persistent economic poverty. This result illustrates that the majority of the respondents have agreed that laziness contributes highly to the persistent economic poverty in Western Equatoria. Very few respondents did not consider it. Those who are not sure, must be the group of people in the community who do not bother to know anything that happens in the community, such as a group of drunkards, and others.

Therefore, the ranking at the diocesan level, out of one hundred thirty-three respondents, 105 in the Episcopal diocese of Maridi said laziness is one of the factors for the persistent economic poverty and 16 respondents also concur. In the Episcopal diocese of Ibba, 56 respondents strongly agree and 35 respondents second the point, while in the Episcopal diocese of Nzara, 47 respondents strongly agree, and 58 respondents in support agree.

Thus, the analysis and ranking of laziness at the diocesan level portrays that the Episcopal diocese of Maridi has most of the respondents who consider laziness to be a factor contributing to economic poverty followed by the Episcopal diocese of Nzara and the Episcopal diocese of Ibba. The explanation may be that the Episcopal diocese of Maridi has many lazy people who do not want to work. Secondly, if the level of lazy people in Maridi is high, it means there is a serious hunger problem in Maridi because if people are unable to work in an area, that

area must suffer from the situation of hunger. The Episcopal diocese of Ibba has low ranking of laziness, which indicates that people in the Episcopal diocese of Ibba have enough food for consumption. While in the Episcopal diocese of Nzara, the score shows that there are lazy people and some hardworking people. This shows that the level of hunger in the Episcopal diocese of Nzara cannot be equated to the situation of Maridi.

So, the analysis and ranking of laziness is not the first some writers have written about. Mwalyo (2022p 166) cited Wright in her book *'Poverty Eradication through Christian Faith in Africa'* who outlined and links the causes of poverty according to biblical literature to laziness. Bryant (2011) quoted Johnson (1998) who examines the causes of poverty in Tanzania comparing the view of the community and the view of World Vision staff. In the comparison, the community in Tanzania agreed with the view that laziness is a determinant of poverty, and the World Vision disagrees that laziness cannot lead to persistent poverty.

It is difficult and unclear to understand the reason why laziness cannot contribute to poverty as stated by World Vision because by definition laziness is idleness, sluggishness, and others. If a person is idle, where can this person get food to eat? How can this person get some of his basic necessities? The support that an idle person gets is just for consumption, without surplus. Even the Bible says "The one who is unwilling to work shall not eat" (2Thessalonian 3:10 NIV).

The concept of laziness is not a new phenomenon among people in the community in Western Equatoria Internal Province. People in the community know what it means to be idle and how idleness affects homes. That is why elderly people encourage their children not to marry a lazy boy or a girl. Based on this, the respondents consider laziness as one of the factors for the persistent economic poverty.

Therefore, it is the occurrence that Burkey (2000) analysed factors of poverty with development officers in Uganda and they also identified laziness as one of the local factors to the persistent economic poverty. Some of the other factors are placed under national; meaning they are caused at the national level and others are caused at the international level. This shows that there are levels

of factors for laziness influenced locally, others caused at the national level and others caused at the international levels. So, this study is not designed to trace out the factors at the national and International levels but is designed for the rural areas.

So, the ranking of laziness shows that Laziness is one of the factors of economic poverty in Western Equatoria Internal Province. The level of occurrence of laziness in the diocese is not the same; and the factors of laziness are in different levels; local, national and international levels. Thus, this takes us to the next topic, which is the weakness of parents, whether it can promote the persistent poverty, or not.

#### 4.3.12. Weakness of the parents

Table 29

View point	Dioceses	Sample size	SA	A	NS	DA	DA
Weakness of the parents	Maridi	133	02	21	31	19	10
	Ibba	133	08	41	33	23	08
	Nzara	133	07	55	26	17	08
Total		399	17	117	90	59	06

Source: Data collected in 2023

Laziness in the previous discussion is reckoned as one of the factors of the persistent economic poverty. The next discussion focuses on whether parents can also contribute to persistent economic poverty. The table above illustrates the result of the scores on whether or not the weakness of the parents contributes to the persistent economic poverty in Western Equatoria Internal Province. Parents here are referred to as mothers, fathers, maternities or paternities.

The table shows that out of three hundred ninety-nine respondents in all the three dioceses: 17 respondents strongly trust that weakness of the parents contributes to the persistent poverty, and 117 respondents agree with the views of the seventeen. Ninety respondents did not join the exercise of ranking. 59 respondents disagree with the view and 6 respondents strongly disagree. This score

shows that parents have failed to exercise parental roles in the upbringing of their children, which include the ways parents encourage their children to live a life worthy of praising by people in the community, education of children, feeding of children and others. The 90 respondents, who said they are unsure, must be those who have no children and they are unaware of the parental roles. Those who have not agreed may be in the group who are not taking care of their children. For this, they do not want to be blamed though it is a fact and an obligation for the parents.

In the individual or diocesan rankings, the scores in the dioceses are not equal. One third of respondents believe that the weakness of the parent is one of the factors for the persistent economic poverty and are those who support the view compared to those who strongly agree. 8 respondents from the Episcopal diocese of Ibbra strongly agree and 41 respondents, in support, agree that weakness of the parents can lead to the persistent economic poverty. In the Episcopal diocese of Maridi, only 2 respondents strongly agreed, and 21 respondents agreed meanwhile, in the Episcopal diocese of Nzara, 7 respondents strongly agree, and 55 respondents agree.

The scores indicate that the respondents believe that the weakness of parents is one of the factors that contribute to the persistent economic poverty. However, there are other factors that contribute greatly to the persistent economic poverty in Western Equatoria Internal Province.

Thus, this finding is in line as cited by Mwalyo (2022 PP.81) that due to various challenges facing parents in Africa, most children lack parental care in the areas of human development stages, according to Howard Clinebell as quoted by Mwalyo (2011). Such development of trust, and encouragement of positive emotions, enables children to form the right assumption, and discourage wrong assumptions during school age. It is important to guide children in self-discovery, and give guidance on love, besides guiding children for today's life and the future, and finally be conscious about the maturity of their age.

This result shows that the roles of parents are very crucial in preparing children for today and tomorrow. If parents right from the onset instil good ideas

into the minds of children, the children will grow to maturity with a changed mindset or behaviour. However, if parents fail to train their children at the early stage, the children will grow up unchanged and will opt to remain in poverty. Hence, this takes us to the next topic, which is Illiteracy.

#### 4.3.13 Illiteracy

Table 30

View point	Dioceses	Sample size	SA	A	NS	A	DA
Illiteracy	Maridi	133	111	02	06	02	02
	Ibba	133	107	12	06	04	04
	Nzara	133	40	06	23	05	09
		399	258	20	35	21	15

Source: Data collected in 2023

The previous result shows that the weaknesses of parents are factors for why economic poverty persists in Western Equatoria. This shows that parents have socioeconomic roles to demonstrate to their children and the absence of the prescribed roles makes children to behave irresponsibly which will make them fail to grow to maturity with a changed mind or behaviour. So, the next topic to discuss is illiteracy, focusing on whether it is equally among the factors which can result to the persistent economic poverty in Western Equatoria Internal Province.

Thus, the table above entails ranking on whether illiteracy is a factor to the persistent economic poverty in Western Equatoria. This table has the summation of all the results. This summation of results represents Western Equatoria Internal Province and there are results of each diocese which represents individual dioceses. So, respondents out of three hundred ninety-nine, 258 strongly ranked illiteracy as a factor of economic poverty, and 20 respondents substantiated the view. This result indicates that many people are unable to read and write. It also shows that the level of illiteracy in Western Equatoria is high. If the level of illiteracy is high, it similarly indicates that many people are not employed, and their source of income is limited.

The table above also shows the results of individual dioceses. The results of two dioceses are closer than the Episcopal diocese of Maridi and Ibba. The diocese which has a higher ranking is the Episcopal diocese of Maridi with 111 respondents who strongly agree and 2 respondents who support the view. The result in the Episcopal diocese of Ibba is second in ranking with 107 respondents who strongly agree and 12 respondents concur with view. The third is the Episcopal diocese of Nzara with 40 respondents who strongly believe that illiteracy leads to the persistent economic poverty and 6 respondents support it. This result shows that the Episcopal diocese of Maridi and Ibba have more illiterate people in the communities. This may be due to lack of primary and secondary education, lack of trained teachers, and other factors. The Episcopal diocese of Nzara has illiterate people but not like the situation of Maridi and Ibba.

This result is not the first because some authors have written about illiteracy. To this end, the finding of this study is in line with what other writers have said. Burkey (2000) says groups of development practitioners in Uganda said something on the vicious circle of illiteracy. Said the writers contended that illiteracy is lack of education, and lack of education contributes to lack of knowledge, skills, awareness, self-confidence and innovation.

The variables above can lead to low production or productivity and when this happens, it can lead to low income and lack of income can make people not to pay school fees for children to get educated, and the challenges continue. Bourke (2007) says illiteracy in South Asian, Arab, and Sub-African countries is the highest point which affects a person's ability to work at a reasonably high-paying job. To this end, it also affects the right of a person to exercise the right of citizenship.

The issue of illiteracy is addressable if the policymakers together with Head of States are serious. If the leaders concurrently with policymakers and representatives of the illiterate people in the Sub-Saharan regions positively ensure that illiteracy is reduced, without any pre-condition, illiteracy can be reduced. Consequently, the issue of illiteracy will affect the right of the people; moreover, the ability to work will come to pass. For this reason, I agree with Greg Mills (2010) who says the primary reason why Africans are poor is because their



leaders make their choice. It depends on a leader in his or her country to work with illiterate or literate persons. If a policy is set in a country with a full budget to reduce illiteracy, such objective can certainly be achieved by a leader whose heart is for socio-economic transformation. The good news is the issue of illiteracy has been identified; the bad news will be if strategies are not put in place to mitigate it. Thus, the ranking shows that as Burkey (2000) says illiteracy is lack of education which contributes to lack of knowledge, skills, awareness, self-confidence, and innovation. The next topic to discuss is negative attitudes.

#### 4.3.13. Negative Attitude

Table 31

Issue	Dioceses	Sample size	SA	A	NS	A	DA
Negative attitudes	Maridi	133	69	51	06	04	03
	Ibba	133	57	54	10	07	05
	Nzara	133	31	66	15	15	06
		399	157	171	31	26	14

Source: Data collected in 2023

The previous topic tackled the issue of illiteracy as one of the reasons for the persistent economic poverty in Western Equatoria. This means Western Equatoria Internal Province have less schools to educate people. Due to the illiteracy challenge many people have no paid jobs. This takes us to check if having negative attitudes is also one of the factors of the persistent economic poverty.

Hence, the above entails the ranking of negative attitudes. Out of three hundred ninety-nine respondents, 157 of them strongly agree that negative attitudes are one of the factors for the persistent economic poverty in Western Equatoria Internal Province. Out of this ranking, 69 respondents are from the Episcopal diocese of Maridi, 57 respondents from the Episcopal diocese of Ibba, and 31 respondents are from the Episcopal diocese of Nzara. This view is supported by 171 respondents who agreed, 51 respondents who were from Maridi, 54 respondents from Ibba and 66 respondents from the Episcopal Diocese of Nzara.

By comparison, the majority of respondents who strongly agree are from the Episcopal diocese of Maridi, followed by the respondents from Ibba and Nzara. The result of the ranking in this study is in line with other writers' views about negative attitudes. Other writers have defined negative attitudes and described it with comments. Jennifer Nadeau & Artem Cheprason (2022) give updates on negative attitude by defining it as a disposition, feeling or manner that is not constructive, cooperative or optimistic.

Jennifer Nadeau & Artem Cheprason (2022), say, there are certain behaviours through which negative attitudes are revealed such as negative self-talk, blaming of others, comparing oneself to others, demonstrating lack of perseverance and holding to past experience. Holding to the past experience is a situation where people quote the past. For example: A lay person in the Church may say in 1960, money used to come from Europe to the Church in South Sudan, so asking the local Congregation to contribute for the purchase of the motor-bike for the priest is very unusual”.

Burkey (2000 p 18) conducted research and identified that some negative behaviour such as resistance to change, negative traditional beliefs, mistrust, jealousy, and corruption, are social factors for the persistent economic poverty. Nwaigbo (2005) as cited by Mwalyo (2022) considers tribalism; the attitude and practice of harbouring or protecting positive attitudes towards the ones connected to him or her, and excludes those who do not belong to that group, as a negative attitude. Such an attitude is dangerous especially when it comes to practical things like employment. A person who has such an attitude should employ only those close to him or her, leaving those who are not.

This result shows that negative attitudes is one of the factors that contribute to the persistent economic poverty in Western Equatoria Internal Province. This takes us to the next topic of polygamy.

#### 4.4.14 Polygamy

Table 32

View point	Diocese	Sample size	SA	A	NS	A	DA
Polygamy	Maridi	133	92	16	08	11	06
	Ibba	133	69	27	13	16	08
	Nzara	133	59	20	16	16	22
Total		399	220	63	37	43	36

Source: Data collected

The discussion on the topic of negative attitudes; the way in which people behave towards others and oneself found as a determinant of the persistent economic poverty in Western Equatoria takes us to the next topic that is polygamy.

The table above gives an account of the ranking of polygamy in Western Equatoria Internal Province. Thus, out of three hundred ninety-nine respondents 220 respondents strongly believe that polygamy is a reason for why economic poverty in Western Equatoria Internal Province and 63 respondents are in support of the view. At the individual level, 92 respondents from the Episcopal diocese strongly agree 69 respondents from the diocese of Ibba and 59 from the diocese of Nzara. So, in terms of secondment or those who agree, 63 respondents support the view that polygamy factors contribute to persistent economic poverty; 27 respondents from the diocese of Ibba, 16 respondents were from the diocese of Maridi, and 20 from the Episcopal diocese of Nzara.

Polygamy originates from the Greek word ‘polugamia’ which is the state of marriage to many spouses or the practice of marrying multiple spouses when a man. Like the above definition, the ranking of polygamy reveals that the issue of marrying many wives still exists in Western Equatoria Internal Province. This is what members of the focus group have to say in Ibba about polygamy:

“This community has many people who are polygamists. Polygamy is treated here as important by the people residing in this village. The issue of producing many children is very important in this community. So, husbands whose wives are barren are being forced by their parents to get married to second wives. The

families that have only produced daughters without sons are also being forced to get second wives with the hope that those wives will produce baby boys. People who are polygamists have lot of challenges in terms of resource distributions.”

This is not the first time to explore this finding. Sabila Naseer (2021) in a research article-ASEAN Journal of Psychiatry writes on Causes and Consequence of polygamy in which the writer says: Polygamy is common and popular to the extent that 55% of the women share husbands in developing countries, and the factor contributing to this, is linked to the issue of infertility. Sabila Naseer (2021), says, in Muslim religion, the Holy Quran promotes polygamy. Although polygamy is promoted by the Holy Quran, it is not promoted in The New Testament; Marriage is only between one man and one wife. This does not mean all Christians are monogamous; some Christians still practice polygamy. There are reasons why polygamy is still practised as shared above by Sabila.

The focus groups members in Ibba had this to say:

“There is reason for practising polygamy here in Ibba. The reason for marriage among men is for procreation; they want children. If a woman is married and she fails to produce a child within two to three years, two things can happen: divorce or marrying of a second wife. If a man fails to do one of the two things, the relatives of the man will intervene and begin to create instability at home, quarrelling with the lady or use an abusive language so that the married wife could become unhappy, and leave the house. Secondly, it is realized that treatment of children, payment of school fees, clothing in the house that has more than one wife.”

#### 4.5. Summary

This section summarizes the points. Chapter Four discusses the reason why economic poverty persists in Western Equatoria. The objective is to identify the reason why economic poverty persists in Western Equatoria Internal Province. It found that persistence of poverty is linked to different factors such as lack of shelter, limited access to clean drinking water resources, issues of food insecurity in the community; issues of people having no access to healthcare centres for

medication, the poverty trap meaning that being poor in one period may increase the chance of remaining poor. In Sub-Saharan Africa, the factor is linked to corruption, the widespread poor infrastructure in the community, and limited dwindling natural resources. The study noted that poor people have no vision for their future.

Furthermore, in this study, respondents were asked in the questionnaires to rank whether the spirit of hopelessness, cultural values, inadequate shared policies, and inadequate qualified Church workers, inadequate rooted faith in Jesus Christ, poor governance, high level of inequality, upsurge of insecurity, spirit of dependence on relief, laziness, weakness of the parents, illiteracy, negative attitudes and polygamy had a significant effect on the persistence of poverty. So, after ranking the issue, this study identifies the persistence of poverty is due to both behavioural and structural factors.

In the process of ranking in this study, five reasons for which the persistent economic poverty exists in Western Equatoria Internal Province were advanced, namely, first, the issue of illiteracy, secondly, poor governance which is a structural issue; thirdly, polygamy; fourthly, the upsurge of insecurity; fifth, laziness; sixth, inequality in all its forms; seventh, lack of vision; eighth, cultural values, ninth; negative attitude towards change; and the tenth, inadequate share policies.

In conclusion, this study identifies that the reason for which economic poverty exists is both behavioural and structural. Structural factors include, illiteracy, an upsurge of insecurity, poor governance, lack of vision, and inequality. Behavioural factors include polygamy, a spirit of negative attitudes, and laziness.

## CHAPTER FIVE

### 5. THEOLOGICAL REFLECTION BASED ON THE FIVE MARKS OF MISSION

Economic poverty reduction is biblically based. God's heart focuses on delivering his people from the power of poverty. (Matthew 4:18 NIV) Jesus pronounced his plan of action and says: "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor, He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favour." Jesus put into action what he announced by; healing of a demon-possessed man (Mark 5:1-14), feeding the five thousand people and others (Mark 6:30-38). What Jesus did was an example for his followers—meaning that he left this transformational work of economic poverty reduction to his disciples and the Church to continue with the extension of God's Kingdom on earth. So, the Church around the globe has assumed this divine call through different activities they are involved in with the aim of reducing economic poverty. The work is done through preaching in the pulpit and another one is preaching by deeds. Preaching by deed involves the practical aspect of work.

Therefore, the Anglican Communion Council (ACC) has introduced in 1984 the Five Marks of Mission as one of the strategies developed to address physical and spiritual poverty in the world. The five marks include proclamation of the Kingdom of God, teaching, baptizing and nurturing new believers, responding to human needs by loving services, striving to safeguard the integrity of the creation, and sustaining and renewing the life of the earth.

In St Mark's Gospel, Jesus Christ started his earthly ministry in Galilee preaching the Good News, telling people that the time has come, that the Kingdom of God has come near (Mark 1:14-15). He invites people to repent of what they have done to one another and to nature and believe in the Good News. The Good News that Jesus speaks about is reflected in what he did. In his public ministry he performed miracles and other exemplary things such as teaching people about

God, healing sick people of different sicknesses, and defending a woman who was to be stoned to death according to Jews culture and others.

Hence, the first mark of mission encourages people that preaching should be both in the pulpit as well as by deeds—which includes rendering practical socio-economic services in the communities. Preaching helps people to transform inwardly and preaching by deeds helps people physically and both contribute to the reduction of both spiritual and economic poverty.

The second Mark of mission focuses on teaching, baptizing and nurturing of new believers. This second mark of mission is associated with the Great Commission of Jesus Christ. In Matthew 28, Jesus instructed his disciples to “go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you.” (Matthew 28: 19-20). The second mark is an instruction to all to who follow him. It involves helping people to understand the mind and heart of God—it is like making people to know the secret of God, to know the likes and dislikes of God. Through teaching, people are able to know what sin is because in 1 John 3:4 it describes sin as lawlessness. Lawlessness is like loss of control. If a person loses control, that person is likely do something that does not give glory to God—things like; oppressing people, corruption, gender inequality and other things. So, such things are challenged through preaching, teaching or bringing people to God to exercise good virtues that can lead to economic poverty reduction. This takes us to the third Mark, which is responding to human needs by loving services.

In reading Luke 4:18 Jesus is seen declaring his ministry to reduce poverty. Jesus quoted from Isaiah, which talks about anointing. Jesus said: “He has anointed me to preach good news to the poor...to proclaim freedom for the prisoners and recovery of sight to the blind...” (Isaiah 61:1-3). This quotation reminds people about the huge need in the community that needs immediate attention. For this reason, William Olhausen and Ginnie Kennerley in their article on the Five Marks of Mission said: ‘proclamation is empty without an action, which means what people preach need to be reflected in action such as restoring hope in

people, helping the helpless in their respective villages, speak on behalf of the voiceless, enabling people to meet their basic economic needs, helping people to understand their rights.’ In Matthew 25, Jesus says, just as “you did not do for one of the least of these, you did not do for me.””, meaning that there are people who are in need of physical and spiritual support. This takes us to the next mark of mission, that is transformation of the unjust structures of the society, challenge violence, and pursue peace and reconciliation.

Voculary.com defines the word transformation as ‘a drastic change in form and appearance.’ Drastic refers to extreme. The book of Romans focuses on transformation, and it requests the transformers should be the first ones to be transformed (Romans 12:2). An example of this transformation is when Jesus cleansed the temple (Luke 19:45). Thus, communities have a lot of socio-economic challenges and other things that need to be put right, for instance economic policies to regulate economic activities should be put in place and others socio-economic issues.

The fifth Mark of Mission focuses on how people should be stewards of God’s creation by taking care of the environment. Genesis 2:15 says God put human being in the garden to take care of it, not to destroy it. Today this instruction is missing, because people cut trees to make charcoal, and plastic bags, in countries that have no policies to protect the environment, are thrown everywhere making the environment susceptible to danger. This strategy offers a roadmap for economic poverty reduction. This reflection on the Five Marks of Mission serves as a strategy made by the Church to ensure people come closer to God and are released from poverty in all its form through preaching and practical actions. This takes us to Chapter Six, which is the summary, conclusion and recommendations.



## CHAPTER SIX

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 5.1 INTRODUCTION

This study titled “The Church and Economic Poverty Reduction” adopted the participatory theory to analyse the state of economic poverty, the role of the Church in economic poverty reduction and the reasons why economic poverty persists in Western Equatoria Internal Province. Hence, the summary of findings is under each of the three objectives.

#### 5.2 The Summary

The study analysed the state of economic poverty in Western Equatoria Internal Province beginning with the understanding of economic poverty in the area. The word ‘Rungo’ among the Azande refers to all aspect of poverty.

On the causes of economic poverty, this study identifies that illiteracy, insecurity, external factors, inadequate economic resources, diseases and lack of health facilities in the rural areas and others are the factors to economic poverty. These factors have negative effects on the lives of the people in the rural areas. The effects are that people in the rural areas have no stable income, they have no daily source of income, so, based on this situation they are not able to pay schools fees for their children and it leads to the extent children don’t finish their primary and secondary Education. Also, people have no access to quality health services.

On the role of the Church in economic poverty, based on the divine mandate of the Church as quoted by Jesus in the Book of Isaiah and the mandate of the Church of salt and light, this study has found that Western Equatoria Internal Province has many socioeconomic challenges such as inadequate means of transport and communication to facilitate economic programs, inadequate financial resources, lack of good health facilities to treat Church workers and

Christians and non-Christians, high rate of illiteracy, and an issue of untrained Church workers. Owing to the above challenges this study has found that Western Equatoria Internal Province has done very little for the community in the area of agricultural projects, very little in fundraising, very little in introducing the program of microfinance, trainings, and distribution of seeds to people in the rural areas, apart from helping the youth in one area bricklaying, support one small group in one of the dioceses and introduce tailoring program in one of the dioceses.

On the reasons why economic poverty persists, this study has found that illiteracy, poor governance, polygamy, upsurge of insecurity, laziness, inequality in all its forms, lack of vision; cultural values, negative attitude towards change, and inadequate share policies are the reasons for the persistence of poverty in the Western Equatoria Internal Province. Of these, the first five are illiteracy, poor governance, polygamy, upsurge of insecurity, and laziness.

## 6.2 Conclusion and Recommendations

On the state of economic poverty, the top administration of Western Equatoria Internal Province need to work together with the administration in the dioceses in the Internal Province and come out with Biblical-based fundamental policies to reduce economic poverty, for instance encouraging adult literacy programs in every Parish through Bible reading, encourage Parish priests to cooperate with local leaders like chiefs to come out with local orders for attending evening classes that may include Bible studies and also encourage parents to send their children to primary schools and run the schools with Christian values.

On the issue of insecurity, the administration of Western Equatoria Internal Province must lobby with the people concerned and advocate for peace and reconciliation and encourage every Bishop in the six dioceses to promote peace and reconciliation in Western Equatoria Internal Province.

On the issue of external factors, the top administration of Western Equatoria needs to form technical committees in each diocese that shall be responsible for early preparedness, strategic and equally trained people whose

responsibility shall include creation of awareness on the danger of external factors in all the villages in Western Equatoria Internal Province.

On the challenges of inadequate resources, the top administration of Western Equatoria Internal Province must come out with policies that can promote resource mobilization programs in the dioceses.

On the issue of lack of policies, the top administration of Western Equatoria Internal Province needs to encourage each diocese to develop written policies—policies that can regulate the operationalization of the work in the dioceses. Policies such as; Constitution, By-laws, Human Resources Management policies, financial policies, development policies, administrative policies, and others.

On the lack of health facilities, the top administration of Western Equatoria Internal Province needs to encourage the dioceses to promote a preventive approach in the villages such as the creation of a personal hygiene program.

On cultural values, the top administration in Western Equatoria need to adopt a participatory approach in all the dioceses to address difficult cultural values—values that are not in line with development.

On the challenge of unemployment, the top administration must encourage the dioceses to initiate programs such as vocational training programs that can provide skills and knowledge to young people such as; carpentry and joinery, masonry and concrete, auto mechanic, electrical programs with the objective of providing skills that can create employment.

On the challenge of big family size, the top administration needs to have a continued program in the dioceses about the importance of good Christian family and the importance of family planning and spacing of birth.

On the challenge of unstable source of income, the top administration of Western Equatoria Internal Province needs to initiate programs such as small business programs for women to enable them start economic activities, and also train them on how they should manage their resources. Secondly, encourage

women to come together and work as; a group of farmers, bricklaying, digging of sand to sell, and other economic activities.

#### Further study

This study has found that the ownership of the Church is not understood, some people think Archbishops, Bishops and Pastors are the owner of the Church, so this area needs further study to enable people know who owns the Church.

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RESEARCH TOPIC: THE CHURCH AND POVERTY REDUCTION IN WESTERN EQUATORIA  
INTERNAL PROVINCE

Name	Wilson Elisa Kamani	<i>Registration NO</i>	<i>RJ21P35/008</i>
Course	<i>Doctor of Philosophy in Theology</i>		

Appendix 1: Questionnaires

Dear Respondents,

My name is Wilson Elisa Kamani currently studying at Uganda Christian University Mukono-Uganda Pursuing Doctor of Philosophy in Theology, so our studies ends with research. Hence, the purpose of this letter is to seek your support by answering the a few questions below. Hence, I commit myself to respect the culture of all the respondents and equally I commit myself to keep any secret of the respondents. With every blessings and wishes, I remain hopefully.

Wilson Elisa Kamani  
 Doctoral student  
 Uganda Christian University

Section A: DEMOGRAPHIC CHARACTERISTICS OF RESPONDENTS.

- (a) Name of village-----
- (b) Name of Diocese-----
- (c) Occupation-----
- (d) Date:-----Tel-----

1. Marital status:

- (a) Married ( )
- (b) Unmarried ( )
- (c) Widow ( )
- (d) Widower ( )

2. Educational Background
  - (a) Primary Education ( )
  - (b) Secondary Education ( )
  - (c) High Education ( )
  - (d) No Education ( )
3. Age
  - (a) Between 20-30 years ( )
  - (b) Between 30-40 ( )
  - (c) Between 40-50 ( )
  - (d) Between 50-60 ( )
  - (e) Between 60-70 ( )
  - (f) Between 70-80 ( )

Section B: The state of poverty in Western Equatoria Internal Province.

1.1 In your own understanding in this community, what is poverty (Rungo)?

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 -----

1.2 What are the causes of poverty? Tick in the table below.

Strongly Agree   2. Agree   3. Not Agree   4. Disagree   5. Strongly disagree

Factors of poverty	SA	A	NS	DA	SDA
Poverty is caused by cultural values					
Lack of policies in place for poverty reduction					
External factors like draught, flood, wild fire					
Big family size					
Illiteracy/ignorance					
Diseases					
Lack of resources (money)					

Unemployment					
Hopelessness					
Insecurity					

Please add more causes-----  
 -----  
 -----

1.3 What are the socioeconomic effects of poverty on people in this community?

1.3.1 Social analysis

1. Strongly Agree    2. Agree    3. Not Agree    4. Disagree    5. Strongly disagree

Status	SA	A	NS	DA	SDA
Do people have good houses?					
Do people have access to clean drinking water?					
Do people here eat breakfast, lunch and supper?					
Is the environment clean in this community?					
Do people have pit-latrines					
Are people in this community united					

Explain any reasons you may have.-----  
 -----  
 -----

### 1.3.2 Economic effect of poverty

1. Strongly Agree 2. Agree 3. Not Agree 4. Disagree 5. Strongly disagree.

Status	SA	A	NS	DA	SDA
People have stable source of income					
People have daily source of income					
People here pay all school fees for their children					
All children here have completed primary school					
Children have completed Secondary school?					
Children have not been to any school					
Source of income is very difficult					

Please add any effect you may have here:-----  
 -----  
 -----  
 -----

### 1.3.3 Political effects

Status	SA	A	NS	DA	SDA
People in this community know their rights					
People are involved in decision making processes.					
People in community are only participating in voting					
The rights of people are respected					
The security of the people is grantee.					

Explain any effect which is not reflected here:-----  
 -----  
 -----

1.3.4 Infrastructure

1. Strongly Agree 2. Agree 3. Not Agree 4. Disagree 5. Strongly disagree.

Status	SA	A	NS	DA	SDA
This village has primary schools established					
This village secondary school established					
This village has health Centre with a doctor					
The village has road network graded.					
This has mobile network, post offices,					
This village has established market.					

Explain any effect which is not reflected here:-----  
 -----  
 -----

1.3.4 Spiritual effects

Status	SA	A	NS	DA	SDA
Many Christians come to Church every Sundays					
Christians contribute generously to the Church					
Many people do not come to Church on Sundays.					
Many people do not contribute to Church development.					

Explain any missing spiritual effects here:-----  
 -----  
 -----  
 -----



Section C: The role of the Church in poverty reduction in Western Equatoria Internal Province

2.4. Could you mention some of the economic services which the Church/Diocese is promoting in the villages? -----

- 1. -----
- 2. -----
- 3. -----

2.5 Could you mention some of the social service which the Church is doing in this village? -----

- 1. -----
- 2. -----

2.1.3 As a Church could you please list some of the activities you are doing to enable people in the village understand their rights in the community-----

- 1. -----
- 2. -----
- 3-----

2.1.4 What else re activities which the Church is doing besides the above? -----

-----  
-----  
-----

2.1.5 Based on the above, what are the challenges which your Diocese is facing in the process of its work in poverty reduction?

-----  
-----  
-----

3. Reasons for why poverty persists despite the roles of the Church in reducing poverty

3.1 Tick only favourable answer.

1. Strongly Agree 2. Agree 3. Not Agree 4. Disagree 5. Strongly disagree.

Status	SA	A	NS	DA	SDA
Are people poor because they don't have no vision for their future					
Poor people have spirit of hopelessness					
Cultural values increase make poverty persistent					
Inadequate shared policies by the Church to reduce poverty					
Inadequate qualified Church worker in the Diocese to reduce poverty					
Inadequate rooted faith in Jesus Christ.					
Poor governance					
High level of inequality					
Upsurge of insecurity in the area					
Spirit of dependence on relief.					
Laziness					
Weakness of the parents					
Illiteracy					
Negative attitudes of people					
Polygamy					

Share more factors for persistence of poverty which is not reflected above. -----

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## Appendix 2: Questionnaires

### *Interview Focus Group discussion Guide*

Dear Respondents

My name is Wilson Elisa Kamani currently studying at Uganda Christian University Mukono-Uganda Pursuing Doctor of Philosophy, so our studies ends with research. Hence, the purpose of this letter is to seek your support by answering the a few questions below. Hence, I commit myself to respect the culture of all the respondents and equally I commit myself to keep any secret of the respondents. With every blessings and wishes, I remain hopefully.

Wilson Elisa Kamani  
Doctoral student  
Uganda Christian University

#### Section A: DEMOGRAPHIC CHARACTERISTICS OF RESPONDENTS.

- (e) Name of village-----
- (f) Name of Diocese-----
- (g) Occupation-----
- (h) Date:-----Tel-----

#### 4. Marital status:

- (e) Married ( )
- (f) Unmarried ( )
- (g) Widow ( )
- (h) Widower ( )

#### 5. Educational Background

- (e) Primary Education ( )
- (f) Secondary Education ( )
- (g) High Education ( )
- (h) No Education ( )

- 6. Sex
  - (i) Male ( )
  - (j) Female ( )
- 7. Age
  - (k) Between 20-30 years ( )
  - (l) Between 30-40 ( )
  - (m) Between 40-50 ( )
  - (n) Between 50-60 ( )
  - (o) Between 60-70 ( )
  - (p) Between 70-80 ( )

Section B: The state of poverty in Western Equatoria Internal Province.

1.3 In your own understanding in this community, what is poverty (Rungo)?

.....

.....

.....

.....

1.4 What are the causes of poverty

Strongly Agree 2. Agree 3. Not Agree 4. Disagree 5. Strongly disagree

- 1. How does cultural values cause poverty?-----
- .....
- .....
- .....
- 2. How does lack of policies contribute to poverty?-----
- .....
- .....
- .....
- 3. Issue of big family size-----
- .....
- .....
- .....

4. How does illiteracy cause poverty-----

-----  
-----  
-----  
-----

5. How does diseases contribute to poverty-----

-----  
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-----  
-----

6. How does lack of resources contribute to poverty-----

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-----  
-----

7. How is unemployment be a cause to poverty-----

-----  
-----  
-----

8. How hopelessness contribute to poverty-----

-----  
-----  
-----

9. How does insecurity-----

-----  
-----

Please add more causes-----

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-----  
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-----

1.3 What are the socioeconomic effects of poverty on people in this community?

1.3.1 Social analysis

1. Strongly Agree 2. Agree 3. Not Agree 4. Disagree 5. Strongly disagree

1. What can you say about the nature of the houses around this village?-----

-----  
-----

2. How do people in this village have access to clean drinking water?-----

-----  
-----

3. Can you describe to me the nature of food you eat here and how many times do people eat in a day?-----

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-----

4. Can you describe the environment in the houses and this village/-----

-----  
-----

5. What type of pit-latrines do people in this village have? Do all people in village have pit-latrines?-----

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-----

6. What can you tell me about the unit of people in this village?-----

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-----

Do you have any missing point to share?-----

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-----

1.3.2 Economic effect of poverty

1. Strongly Agree 2. Agree 3. Not Agree 4. Disagree 5. Strongly disagree.

1. Do people here have stable source of income?-----

-----  
-----

2. Do people here have daily source of income?-----

-----  
-----

3. Have many children here completed their primary schools/-----

-----  
-----

4. Have many children here completed their Secondary schools?-----

-----  
-----

5. Do you have children here who has not been to any school/-----

-----  
-----

6. Is source of income here difficult or not?-----

-----  
-----

Please add any effect you may have here:-----

-----  
-----

### 1.3.3 Political effects

1. Do people here know their rights-----

-----  
-----

2. Are people here involved in any decision making processes?-----

-----  
-----

3. Do people here participate in voting?-----

-----  
-----



4. Is the right of people respected in this village?-----

-----  
-----

Explain any effect which is not reflected here:-----

-----  
-----

#### 1.3.4 Infrastructure

1. Strongly Agree   2. Agree   3. Not Agree   4. Disagree   5. Strongly disagree.

1. Do you have established primary schools in village in this village?-----

-----  
-----

2. Do you an established secondary school in this village?-----

-----  
-----

3. Do you have health facilities established in this village?-----

-----  
-----

4. How is the road network in this village?-----

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-----

5. Do you have mobile network, post office, electricity in place in this village?-----

-----  
-----

6. Do you have well established market in this village?-----

-----  
-----

Explain any effect which is not reflected here:-----

-----  
-----

-----  
-----  
1.3.4 Spiritual effects

1. Do many Christian come to Church every Sundays?-----  
-----  
-----  
-----

2. Do Christians contribute generously to Church development?-----  
-----  
-----  
-----

3. Do many people come to the Church or not?-----  
-----  
-----  
-----

Explain any missing spiritual effects here:-----  
-----  
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-----  
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Section C: The roles of the Church toward poverty reduction in Western Equatoria  
Internal Province

2.4. Could you mention some of the economic services which the Church/Diocese is  
promoting in the villages? -----

-----1. -----  
-----

-----2. -----  
-----

-----3. -----  
-----

2.5 Could you mention some of the social service which the Church is doing in this village? .....

.....1. ....

.....2. ....

.....

2.1.3 As a Church could you please list some of the activities you are doing to enable people in the village understand their rights in the community.....

.....1. ....

.....2. ....

.....

3.....

.....

2.1.4 What else re activities which the Church is doing besides the above? .....

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2.1.5 Based on the above, what are the challenges which your Diocese is facing in the process of its work in poverty reduction?

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4. Reasons for why poverty persists despite the roles of the Church in reducing poverty

3.1 Tick only favourable answer.

1. Strongly Agree   2. Agree   3. Not Agree   4. Disagree   5. Strongly disagree.

1. Are people poor because they don't have vision for their future?-----  
-----  
-----  
-----

2. Is the spirit of hopelessness cause of persistent of poverty?-----  
-----  
-----  
-----

3. Is cultural values causes of persistent of poverty?-----  
-----  
-----  
-----

4. Is inadequate shared policies on poverty production cause of persistent of poverty?-----  
-----  
-----  
-----

5. Is lack of quality Church worker in the Diocese to reduce poverty a cause of persistent of poverty?-----  
-----

-----  
-  
6. Is lack of rooted faith in Christ Jesus cause of persistent of poverty?-----

-----  
-----  
7. Is poor governance a cause of persistent of poverty?-----

-----  
-----  
8. Is high level of inequality a cause of persistent of poverty?-----

-----  
-----  
9. Is upsurge of insecurity in the area a cause to persistent of poverty?-----

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-----  
10. Is spirit of dependence a cause of persistent of poverty?-----

-----  
-----  
11. Is negative attitudes of people a causes of persistence of poverty?-----

-----  
-----  
12 Is Polygamy a cause to persistent of poverty?-----

Share more factors for persistence of poverty which is not reflected above.

-----  
-----  
-----