

**GOOD GOVERNANCE AS A MEANS TO PEACEFUL COEXISTENCE IN
EASTERN EQUATORIA STATE, SOUTH SUDAN**

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REG. NO 17/00672

**A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN
SOCIAL TRANSFORMATION, WITH SPECIALIZATION IN
GOVERNANCE**

**TANGAZA UNIVERSITY COLLEGE
CATHOLIC UNIVERSITY OF EASTERN AFRICA**

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JUNE, 2021

DECLARATION

I, the undersigned, declare that this thesis is a product of my own work. It has not been previously presented to any other institution for academic purposes. All sources have been appropriately cited and duly acknowledged.

I agree that this thesis may be available for reference and photocopying at the discretion of the University.

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DEDICATION

This thesis is dedicated to the memory of my dear father Mr. Severino Oduayi, my sponsors, the victims of conflicts in South Sudan and the Catholic Diocese of Torit for her active role in promoting peaceful coexistence among the communities in Eastern Equatoria State, South Sudan.

ACKNOWLEDGEMENT

I thank the Almighty God for sustaining me and granting me wisdom, ardent desire and strength to produce this thesis. My profound appreciation goes to my supervisors; Dr. Aloys Otieno Ojore and Dr. Jacob Jeketule Soko for their guidance and encouragement as we developed this thesis.

My sincere gratitude and appreciation also go to the Institute for Social Transformation of Tangaza University College for all the support during my studies. All the professors who have taught me at Tangaza University College are deeply acknowledged.

I sincerely appreciate my sponsors and the Catholic Diocese of Torit for giving me a chance to study at Tangaza University College. This opportunity has prepared me for transformation activities in the Catholic Diocese of Torit, Eastern Equatoria State, and South Sudan in general.

Finally, I acknowledge all my family members and friends for their encouragement, moral and financial support during the writing of this thesis. May God Bless you all.

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ABBREVIATIONS AND ACRONYMS

ACDEG	African Charter on Democracy, Election and Governance
ASEAN	Association of South Eastern Asian Nations
ARCSS	Agreement for the Resolution of the Conflict in South Sudan
AU	African Union
BA	Bachelor of Arts
CBOs	Community Based Organizations
CDoT	Catholic Diocese of Torit
CPA	Comprehensive Peace Agreement
CSOs	Civil Society Organizations
EAC	East African Community
EES	Eastern Equatoria State
EU	European Union
FBOs	Faith Based Organizations
FGDs	Focus Group Discussions
GDP	Gross Domestic Product
GPI	Global Peace Index
LGA	Local Government Act
MA	Master of Arts
PHD	Doctor of Philosophy
SPLA	Sudan People Liberation Army
SSPS	Statistical Package for Social Science
UN	United Nations
UNDP	United Nations Development Program
USA	United States of America

ABSTRACT

This study examined whether good governance could be a means to peaceful coexistence in Eastern Equatoria State, and determined how partnerships between the government and non-state actors may lead to peaceful coexistence in the state. The study used both qualitative and quantitative research methods to address the problem. The study targeted the state actors, Church leaders, community leaders and leaders of Civil Society Organizations in Eastern Equatoria State (EES). The study used stratified random sampling procedure, which is probability technique to select 205 participants from the state actors, Church leaders, community leaders and leaders of Civil Society Organizations. The study also used surveys and focus group discussions as instruments of data collection. Qualitative data was analyzed using thematic analysis, while quantitative data was analyzed using descriptive statistics with the support of Statistical Package for Social Science SSPS version 21. The study was anchored on theories of good governance, collaborative governance and democratic peace. The study established that despite the existence of the laws of South Sudan, the principles of good governance are still elusive. The government and Churches in EES, are faced with numerous governance challenges such as; poor leadership, poor governance, corruption, military rule and inter communal conflicts. The study recommends capacity building for leaders by the Catholic Diocese of Torit and Civil Society Organizations. In so doing, the local government in EES, can mobilize the people to work for social transformation, leading to peaceful coexistence among all peoples. The study also suggests practical representation of Churches in the state parliament to mentor policy making processes for the common good. Additionally, the study urges the state government to: promote and facilitate frequent free and fair democratic elections, genuine reform of the army, and ethnic balance in the membership of law enforcement agencies. This would give a sense of inclusion to all the communities. Finally, the study recommends that the state government in EES, the Churches and the Civil Society Organizations fight corruption by following the social teachings of the Church, employing qualified people in various positions, and being ethical and truthful in their service to the people.

OPERATIONAL DEFINITION OF TERMS

Boma:	The lowest and smallest government administrative unit in local government system of South Sudan headed by boma chiefs.
Collaborative Governance:	Governance that involves the government, community and private sectors working together for the common good.
Good Governance:	Being accountable and transparent to stakeholders, making the best usage of resources available to yield results that meet the needs of the society.
Non-state Actors:	Organized groups that are not connected to the state but live in the state to pursue goals that serve the needs of the citizens.
Payam:	The second lowest government administrative unit before boma in local government system of South Sudan headed by payam administrators.
State Actors:	Persons such as governors, parliamentarians, ministers and County commissioners acting on behalf of governments and their agencies.
Peaceful Coexistence:	Different communities living in peace and harmony supporting each other for the common good.
Political Dynamic:	Political forces such as types of governance and security situation that can either promote or hinder good governance for peaceful coexistence.

CHAPTER ONE: INTRODUCTION

1.1. Introduction

This chapter describes the insertion of the student and background of the study. It also gives the statement of the research problem, purpose of the study, objectives of the study, and the research questions. The chapter further presents the significance and justification of the research, scope and limitation of the study, assumption of the study and conclusion.

1.2. Insertion of the Researcher

The researcher is a priest of the Catholic Diocese of Torit (CDoT) within Eastern Equatoria State (EES) in South Sudan. He worked as the Diocesan Justice and Peace Commission Coordinator for six and half years from January 2012 to July 2018. During that time, the researcher moved around Eastern Equatoria State engaging and interacting extensively with the people and local government. The work of the researcher involved community conflict transformation and capacity building for the community leaders and local government leadership to promote good governance, peaceful coexistence and cohesion among the communities living in the diocese. The ministry team of the researcher organized and facilitated several community peace dialogues to mitigate and transform community conflicts. The team of the researcher promoted interactions among local government authorities, civil society, religious organizations and the grass roots communities.

Through these encounters and engagements, the researcher critically observed frequent community conflicts and abject poverty at all levels in South Sudan. The researcher observed that ineffective and poor governance in South Sudan affected development and delayed peaceful coexistence among various communities. Consequently, the people continue to live in isolation and fear of each other. The manner of appointing State Governors and County Commissioners, have made people loose trust and hope in the government. These appointed government officials are frequently removed from their positions by their appointing officers creating gaps in leadership that hinder good governance, better coordination and networking among state and non-state actors. The newly appointed officials who replace those removed from their positions take time to integrate in to the communities while others are rejected leading to community disharmony. The experience of the researcher was that, the County Commissioners did interfere in the elections of the local community leaders such as women associations and youth groups. The Commissioners

wanted the leadership of these associations to favor them politically, thus hindering good governance and peaceful coexistence.

Another personal experience is that the government structure of South Sudan was rigidly hierarchal. There is the president of the republic, the states headed by the state governors, counties headed by the county commissioners, payam headed by the payam administrators and bomas headed by the boma chiefs. There is insignificant devolution of power and coordination among these different levels of government. Lower officials are usually afraid of losing their positions should they disappoint those who appointed them. The researcher interacted with these officials in EES during activities such as; meetings, community peace dialogues, training of county and boma councils, in conflict mitigation, management and transformation. These encounters stirred interest in the researcher, to investigate the role of good governance in promoting peaceful coexistence among the communities in EES. The researcher pondered how collaboration among the local government, community organizations and Church leaders, could promote peaceful coexistence in EES.

1.3. Background to the Study

The former United Nation (UN) Secretary General, the late Kofi Annan, emphasized that government of nation-states should promote good governance by ensuring respect for human rights, ensuring rule of law in their countries as well as work hard to promote democratic transformation by being transparent and accountable to their citizens (Weiss, 2000). Fagbadebo (2019) affirmed that, government and institutions at the global level should create institutions to amicably address grievances of the citizens towards promotion of peaceful coexistence in the society. The government of the nation states should be more connected with their citizens by creating favorable environments for the people to contribute in decision making processes through democratic system of governance so that governance issues such as protection of human rights and global environment becomes possible (Curtis, 2016).

Globally, the idea of peaceful coexistence started from the ideology of socialist society that does not advocate for social classes or groups to enslave other people (Alexander, 2019). Peaceful coexistence encourages socio-economic and political relations among nations and communities to be grounded upon complete equality of the parties concerned for mutual benefits that cement their relationship historically mired by conflicts (Wilson, 2019). Generally, the principle of peaceful

coexistence is observed by states in their international relations, the people and international legal systems morally support it. Peaceful coexistence is also echoed in the resolutions of the Bandung Conference of Asian and African countries. Several European, Asian and African countries have solemnly declared it as the source of their foreign policy (Kasongo, 2015).

The UN 17th General Assembly that took place on 18th December 1962 unanimously supported the idea of peaceful coexistence among nations and communities. The assembly recommended undertaking more studies to promote and organize international legal principle of friendly relationships and cooperation between states (UN, 1962). The preface of the UN charter states that the member countries should accept each other and live together in peace to bond their energies to preserve global peace and security, encouraging countries and communities to promote good governance as a means to peacefully coexist for mutual benefits (UN, 1945).

Good governance contributes significantly to peaceful coexistence among community of nations through sustainable development that benefits the citizens in America, Asia, Middle East and Africa (Stojanovic & Stevic, 2016). For example, good governance contributes to the promotion of democracy in America that have empowered the American citizens to advocate for their rights as well as spread the noble idea of democracy all over the world. Good governance in America has strengthened the legislature, executive and judiciary. The legislature formulates policies with the participation of the citizens, the executive implements the policies developed impersonally and the judiciary adjudicates in resolving conflicts and ensures that there is rule of law (Burron, 2016). These studies indicated that good governance plays a key role in enhancing peaceful coexistence in most countries of the world when properly applied.

However, bad governance causes conflicts among nations and communities posing serious threats to international security, national harmony and bad governance hinders peaceful coexistence among groups (Walter, 2015). Due to bad governance, European countries such as England, France, Austria and Italy were at war among themselves in the 18th and 19th century (Howard, 2009). Democratic transformation in Europe began with the organization of the poor to raise wages, improve housing and open schools. These organizations gradually came together to form major parties such as the Labour Party in Britain that came to power in 1945 under the leadership of Clement Attlee. The Attlee government introduced legislation for universal free health care services, universal access to free education opportunities for all and universal decent housing that have promoted peaceful coexistence in Europe (Jefferys, 2013).

According to Bowen (2015), the European governments have promoted democratic governance by creating strong and stable state institutions that facilitate regular, fair and free elections to give legitimacy to governing body. These institutions are autonomous from actors within and outside the state as a result promotes equity, freedom and peaceful coexistence among the European countries. This indicates that good governance contributes significantly to the stability and peaceful coexistence of countries that uses the principles of good governance adequately.

Similarly, due to bad governance, Asia's most advanced nation Japan came out of the Pacific war distressed in 1945. The Korean peninsula was plunged into war in 1950 that killed almost one million people and shattered its economy. The Indo-China conflict from 1945 to 1980 claimed its share of lives; the 1965 failed coup in Indonesia led to the slaughter of thousands of people (Gilberg & Niemann, 2001). During this period of unrest and despair, democratic transformation in Asian countries started and brought about the fastest income growth for the biggest number of people. Nakaso (2015) reports that Japan took the lead by promoting good governance that has created peaceful coexistence among the people. Peaceful coexistence among the people created favorable environment for the beginning of industrialization that increased the income of Japanese fourfold from 1960 to 1985. Similarly, the individual economies of Hong Kong, Singapore, South Korea and Taiwan increased twofold from 1960 to 1985. Significantly, from 1970 to 1990, the figure of underprivileged persons in East Asia reduced from 400 million to 180 million; as a result, millions of people were redeemed from poverty in one generation due to proper application of the principle of good governance for peaceful coexistence in the society.

In Africa, bad governance sparked series of pro-democracy protests, unrests and armed rebellions commonly described as the Arab Spring. The unrest started in Tunisia within December 2010 after a young man called Mohamed Bouazizi burned himself to death outside a local government office as a protest against bad governance. From January to November 2011, the Arab Spring swept across Tunisia, Egypt, Syria, Morocco, Libya and Yemen. The Khartoum government of Omar al-Bashir fell in 2019. The power of peaceful protests to promote good governance as a means to peaceful coexistence in the society was seen. The Arab Spring also showed disdain for autocratic governments that citizens of the Islamic nations believe in freedom of expression and democratic governance (Manfreda, 2019). Similarly, bad governance in other African countries such Gambia, Ethiopia and South Sudan have resulted in deadly civil wars that

have killed and displaced so many people (Beekers & van Gool, 2012). Global Peace Index (2018) revealed that, bad governance leads to violence and the effect of violence on the world economy is equal to 12.4% of global GDP.

The African Union has stated that Africa is endowed with resilient citizens and leaders that represent energetic force in the global arena. These can promote collaboration and democratic governance for the African nations to be prosperous and peaceful (AU, 2014). The AU Peace-Building Framework advocates for governments to promote good governance and design peace-building policies and strategies to address injustices historically rooted and socially entrenched with the coordination and participation of the grass root population to contribute to peaceful coexistence (Singo, 2017).

South Sudan is one the African countries that has been severally affected by conflicts. The national and state government in South Sudan and EES, have failed to engage the non-state actors in local governance so that the people can peacefully coexist and improve the economy to enable the citizens live happy lives. The conflict in South Sudan adversely affected South Sudanese communities leading to nearly 400,000 deaths (Checchi, 2018). Consequently, the conflict has divided the South Sudanese communities along ethnic lines that have hindered peaceful coexistence for social transformation. According to Global Peace Index (2019), South Sudan is the five non- peaceful countries in the world posing serious challenges to human security, national cohesion and peaceful coexistence among divided communities. In South Sudan, unknown gunmen are frequently killing people, sexual violence is rampant and travelling by road has become increasingly dangerous. This requires all sectors of life in the country to act as effective pioneers and agents of good governance leading to peaceful coexistence.

South Sudan's Transitional Constitution of 2011 encouraged all organs of government to work for peace, national healing and reconciliation to promote unity and peaceful coexistence among the divided people. The South Sudan Local Government Act LGA (2009) encouraged local governance and supported the participation of the local communities in promoting democratic, transparent and accountable local government. This would enable the various communities to live in peace and harmony among themselves.

EES has about twenty ethnic groups that make it the most ethnically diverse region in South Sudan. The cultural diversity of these ethnic groups has resulted in to complex intra- and inter-ethnic rivalries and conflicts such as cattle raids, rivalry over pastures, water points and land. These

may continue in future if the communities are not properly governed. Consequently, the researcher is convinced that collaboration between the government and non-state actors, may promote good governance leading to peaceful coexistence in EES. This will be realized through capacity building for the leadership of local government, Civil Society Organizations (CSOs) and Faith Based Organizations (FBOs). In this effort, the Catholic Diocese of Torit (CDoT) has to partner with the state government in EES to co-discover the needs of the people, and co-deliver activities that will promote peaceful coexistence among different communities for social transformation.

1.4. Statement of the Problem

Ideally, the government of a nation-state has to promote good governance, human rights and democratic transformation so that people can live in peace (Weiss, 2000). The government officials and non-state actors need to be knowledgeable about the constitution of their country and the principle of good governance such as participation and transparency, accountability and the rule of law, responsiveness and consensus orientation, equity and inclusiveness, effectiveness and efficiency to enable them collaborate in governance (Munzhedzi, & Makwembere, 2019; Maloba, 2015). However, it has been observed that the local government officials and the non-state actors in EES were not knowledgeable about the principle of good governance and laws of South Sudan (UNDP, 2016). The researcher observed frequent community conflicts and abject poverty in South Sudan, in general, and EES in particular. The local government in EES, seems to use the organized groups in different communities for political reasons and interests. Consequently, these have resulted in the continuation of community conflicts leading to premature deaths, starvation, destruction of properties, forceful displacement of populations, thus endangering community cohesion and peaceful coexistence.

The study therefore, seeks to investigate how good governance can be a means to peaceful coexistence in EES, and to determine how collaboration between the government and non-state actors may lead to peaceful coexistence in EES. The study also seeks to identify how democratic transformation can promote peaceful coexistence among the people in EES, and suggest practical strategies that would promote good local governance for peaceful coexistence in EES, South Sudan.

1.5. Purpose of the Study

The key purpose of this study was to find out how good governance could be a means to peaceful coexistence through capacity building for local government and Church leadership in EES. In so doing, the church and the local government may mobilize the people to work for peaceful coexistence that will enhance social transformation.

1.6. Objectives of the Study

The specific objectives of this study were to:

1. Find out how good governance could be a means to peaceful coexistence in EES.
2. Determine how state collaboration with non-state actors could lead to peaceful coexistence in EES.
3. Identify how democratic transformation could promote peaceful coexistence in EES.
4. Suggest practical strategies that would promote good local governance for peaceful coexistence in EES, South Sudan.

1.7. Research Questions

The study was guided by the following research questions:

1. How can good governance be means to peaceful coexistence in EES?
2. Can collaboration between the state and non-state actors lead to peaceful coexistence in EES?
3. In what ways can democratic transformation promote peaceful coexistence in EES?
4. What are the practical strategies that would promote good local governance for peaceful coexistence in EES, South Sudan?

1.8. Significance and Justification of the Study

This research may be significant in five ways: First, the results of the study may aid EES to promote good governance, collaborate with non-state actors and adopt democratic governance systems leading to peaceful coexistence among the communities. Second, the findings of the study could enable the local communities to understand how they might participate in decision-making processes in EES. This understanding may encourage the communities and the local government to strengthen good governance. Third, the finding of the study may help create synergy between

the Churches, civil society and the local government to strategically engage in coordinated peaceful coexistence activities between different communities within EES. Fourth, the study may assist the researcher to improve his ministry among the people in EES. The researcher would be able to design and implement appropriate activities, which would promote good governance as a means to peaceful coexistence in EES. Fifth, the findings of the study may provoke the academic community to do more research on the issues not covered by this study.

1.9. The Scope and Delimitations of the Study

This research was only based in EES and only targeted the local government leadership such as the state governor, the state ministers, state parliamentarians, the county commissioners and Boma chiefs within EES. The study also targeted the leadership of the Churches such as bishops, priests, religious brothers and sisters and leaders of committees within the Churches. Additionally, the study targeted community heads and leaders of CSOs within EES. Other States in South Sudan were not covered.

The concept of good governance is vital for peaceful coexistence in the society. South Sudan faces the challenges of widespread conflicts that have divided the South Sudanese communities along tribal lines. EES, which is one of the ten states of South Sudan, was chosen for this study because of the diversity of the communities living there. The State has experienced frequent communal conflicts such as revenge killings and cattle raids that have hindered peaceful coexistence for social transformation.

1.10. The Assumption of the Study

The study assumed that if good governance is realized in EES, then all the communities living within it may coexist peacefully. If the government and non-state actors in EES collaborate in promoting good governance, the communities in EES will live in peace. Additionally, if the state authorities in EES adopt democratic principles of governance, then the communities in the state will enjoy lasting peace.

1.11. Limitations of the Study

There were limitations that the researcher encountered during data collection. Some of the key limitations of the study were the distances covered during data collection in EES. This is because EES covers approximately about 82,540 square kilometers with very poor road networks and insecurity (Schomerus & Lebrun, 2008). Then some of the respondents feared to respond to

the questionnaires because of the political environment in South Sudan. Since the research was focusing on good governance, workers feared victimization. However, the limitations were overcome by the researcher's good knowledge of the geographical area, the people, the government structures, political leadership and knowledge of Church and community leadership. Besides, the researcher is a priest and so enjoys respect and neutrality among the local government leaders and the communities. The limitations were also overcome using the research assistants from areas covered by the study. The researcher used a vehicle that belongs to the CDoT to cover the huge distances.

1.12. Conclusion

This chapter presented the background to the study and explored the available studies on good governance and its contribution to peaceful coexistence across the world. The chapter presented the introduction, insertion of the researcher, the context of the study. The chapter also stated the problem of the study, the goal of the study, the objectives of the research, questions guiding the research, the significant and justification of the research, the scope of the research, the assumption of the study, the limitations and delimitation of the study and end with conclusion. The next chapter presents the review of literature.

CHAPTER TWO: LITERATURE REVIEW

2.1. Introduction

This chapter presents literature linked to good governance and peaceful coexistence. Particularly, the chapter presents both theoretical and empirical literature review. Three theories guided the study. These were, theory of good governance, collaborative governance, and democratic peace. The chapter also presents the conceptual framework that illustrates the flow of the study. The chapter ends with a summary and conclusion. The first theoretical literature reviewed were based on the theory of good governance.

2.2. The Theory of Good Governance

The World Bank (1989) was the key initiator of the theory of good governance. It developed the theory to assist developing countries to access development aids to properly develop their public sectors. In this report, the World Bank described governance as norms and foundations by which authority within a country is exercised (Sheet, 1989). The World Bank (1992) further emphasized good governance theory as the theory that sets some fundamental principles along which good governments or institutions must work. Such principles included the rule of law, participation, transparency, accountability, consensus, equity and inclusiveness, responsiveness, effectiveness and efficiency.

The United Nations Development Programme (UNDP, 1997), enforced the idea of good governance and defined it as the practice of political, economic, and managerial authority to properly administer the activities of states. This is done to create mechanism and foundations through which citizens exercise their lawful rights, meet their duties, and resolve their differences (UNDP, 1997). Similarly, another study by Cortright and Wall (2017), found that good governance ensured public bodies and partners did the right things for the right people in the right way in timely, inclusive, honest and accountable manners.

Good governance has been applied to different institutions and governments with credible results. Studies have shown that good governance has been effective in bringing about socio-economic development in different countries and institutions in Europe, Asia and Africa (Addink, 2015). The theory of good governance is relevant to this study because it emphasizes that the states, organizations and communities that use the principles of good governance such as participation and transparency, accountability and the rule of law, responsiveness and consensus orientation,

equity and inclusiveness, effectiveness and efficiency effectively ensure that corruption in their administrations are curtailed. The needs and concerns of the marginalized are taken care of and the views of the defenseless in society are heard while formulating policies (Schwab, 2017). Good governance theory is not sufficient in explaining all elements involved in good governance. Consequently, this study invites the theory of collaborative governance into the debate.

2.2.1. Collaborative Governance Theory

Donahue (2004), first used the theory of collaborative governance at Harvard University. It was mentioned again by Donahue and Zeckhauser (2008) to describe governance that included government, civil society organizations and local community organizations in policy making and implementation for the common good. Cepiku (2017) reported that, the theory of collaborative governance is based on three main characteristics of diversity, order and purpose that linked different actors to collaborate effectively to achieve a common objective. Diversity is the collective amount of different people, skills, ideas and resources of members in a social unit to collectively achieve a common objective. Emphasizing that diversity is an important prerequisite for collaborative governance theory.

This is because in the era of networks, many social problems have not been solved by a single entity of a diverse group alone. Social problems are solved through incorporation of the wisdom, skills and resources of plural social actors such as public actors, NGOs, enterprises and community organizations that collaborate to promote social issues such as good governance for peaceful coexistence.

Order is an essential feature of collaborative governance theory that binds actors together in collaboration. The theory holds that a system that works in an orderly manner and follows the established rules and regulations of particular institutions, often functions in a collaborative manner. Units in the process of collaborative governance exchange their resources, skills and information among themselves in compliance with the established rule and order to solve common problems (Gash, 2016).

Scholars such as Ansell and Gash (2008) and Kirk and Nabatchi (2015), have also articulated the importance of collaborative governance in engaging government, civil society and the public while making decisions. Ansell and Gash (2008) noted that, collaborative governance enables public agencies and non-stakeholders to directly and jointly participate in making

decisions that are officially based on consensus leading to the implementation of the decisions made. Kirk and Nabatchi (2015) reported that the demand for collaborative governance emerged as an answer to the increasing number and complexity of public problems. These include; government failures to deliver needed services to the population, politicization of regulations, service delivery, the advance of knowledge and capacity of institutions. As knowledge develops to specialization and spread among people and as formal structures become more multi faced and symbiotic, the urge for collaboration emerges.

In this study, collaborative governance theory helped us to determine how collaboration between the government and non-state actors, would influence peaceful coexistence in the society. However, collaborative governance does not explicitly explain good governance as a means to peaceful coexistence in the society. This is because getting political and social players is easy. But getting them to play together for good governance is a challenge. Therefore, the researcher engaged democratic peace theory to enhance collaborative governance theory.

2.2.2. Democratic Peace Theory

A German philosopher called Emmanuel Kant (1798), was the first to articulate democratic peace theory. Kant argued in his “Perpetual Peace” that nations with constitutional republic government were less likely to go to wars among themselves, because going to war required the consent and approval of the people who would be fighting the war. The democratic peace theory argues that, the kings, monarchies and undemocratic nations can unilaterally declare war without the consent of the people and without consideration for the safety of the people. In contrast to monarchies and undemocratic nations, democratic government chosen by the people in a democratic process, consults the people before major decisions are taken. They take the decisions of the people who elected them to power more seriously. The consultation of the people before a major decision such as declaration of wars, limits the process of war declaration, hence promotes good governance and peaceful coexistence (Stalker, 2019).

According to Loomis (1930), the United States of America (USA), initially used democratic peace theory in 1839 by adopting the Monroe Doctrine. The doctrine was passed by the fifth US President James Monroe in 1823. According to the doctrine, the USA affirmed that it would not tolerate any attempt by the European Monarchies to colonize any democratic nations

in the North or South of America. The USA would defend the Americas as a place designed for democracy (Murphy, 2005).

Rosato (2003) emphasized that democratic nations hardly engage in warfare with each other since they share common democratic norms and institutions that constrain the resources for war. Democratic peace theory believes that, the citizens of democratic societies usually have some say over legislative decisions through their elected officials before their elected leaders declare war. In this process, the public hold their elected leaders responsible for human and financial losses of the war declared. When held publicly accountable, elected government leaders are likely to establish diplomatic institutions for ending the war to preserve their resources hence, promoting good governance and peaceful coexistence. This implies that, democratic peace theory provides the justification that spreading democracy among nations and communities will lead to good governance and peaceful coexistence in the society. The study therefore, attempts to apply democratic peace theory to identify how democratic transformation may promote peaceful coexistence among the people in EES. Having seen the theories on which the study was based, a look at empirical literature, enable us to conceive a relevant conceptual framework for the study.

2.3. Empirical Literature Review

The empirical literature review focuses on the review of literature on good governance and peaceful coexistence, state collaboration with non-state actors and peaceful coexistence, democratic transformation and peaceful coexistence and practical strategies for good local governance.

2.3.1. Good Governance and Peaceful Coexistence

In Russia, a study by Chumakov (2014) examined global governance using the principle of integrity of the world. The study revealed that the global world must be governed based on morality and rights. The study recommended that the governance of global world needed international parliament and legal systems grounded on globally agreed laws so that the global community could coexist peacefully. In the Soviet Union, a study by Karpov (1964), examined peaceful coexistence in international relations. The study revealed that the Soviet Union and Sweden first used peaceful coexistence as a principle of international relations to strengthen their bilateral relationship towards mutual support. The study emphasized that peaceful coexistence

encouraged social, political and economic relations built upon full equality of countries and community concerns for common benefits.

In Pakistan, Ali (2015) examined good governance as a conceptual perspective using qualitative method and identified that good governance was very important to promote political and institutional harmony necessary for peaceful coexistence in the society. The study further revealed that for governments and institutions to promote peaceful coexistence, the governance system of governments or institutions must be participatory, transparent and accountable, rule by law, consensus oriented as well as equitable and inclusive.

In Africa, a study by Adegbami and Adepoju, (2017) in Nigeria, examined the concept of good governance as catalyst for nationwide stability using secondary sources. The study discovered that promotion of good governance by states and institutions sustain local and national peace. The study further revealed that bad governance results to poverty, conflicts and loss of lives. The study concluded that the states needed to take proactive steps to enhance good governance to promote peace and stability. In South Sudan, Awolich (2018) examined fixing governance as key to stability and peace. The study found that weak governance in South Sudan was the malefactor for political crises and conflicts because the political leaders have no political will to move the country towards peaceful coexistence. The study recommended to the government in South Sudan to strengthen governance system so that people can participate and peacefully coexist.

2.3.2. Public Participation and Transparency

Clark (2018) described public participation as twin indicators of good governance that encourages the involvement of the citizens, civil society organizations and government in policy making processes for the common good. In Norway, Arnesen (2017) carried out a survey on the influence of public participation on decision making process. The study found that in democratic societies, citizens participate in decision making processes through their elected representatives. This enables the lowest sections of the society to participate indirectly in governance to promote peaceful coexistence. In Britain, a study by Keping (2018) examined good governance as framework for political analysts. The study noted that, transparency requires sufficient information such as on legislations; policy enforcement, public expenditures and other relevant political information are freely disseminated to the citizens in medium that can easily reach the citizens who will be affected by the legislation. The citizens who are affected by policies developed with

their full knowledge and willingness easily comply with policies, hence promoting peaceful coexistence.

However, in East Asia, Chou and Huque (2016) analyzed whether public participation mattered in China, Hong Kong and Korea. The study used descriptive survey and found that a significant portion of the East Asian population were unable to participate in the socio-political affairs of their states due to living in remote places, poverty and disability. The study recommended for governments in East Asia to create favorable environments to facilitate all sections of the society to actively participate in the socio-political affairs of their community. In South Africa, Masuku and Molope (2019) examined public participation in local municipalities. They found that equal participation of the citizens in the outcome of decisions that affect them and their future generations, make the citizens own the decisions reached. This enhanced good governance that led to peaceful coexistence in the society. But it also calls for the rule of law.

2.3.3. Accountability and the Rule of Law

In Norway, Zuniga (2018) examined accountability using empirical study and revealed that accountability implied that decision makers in the government, private sectors and CSOs were answerable to the community as well as to the institutional stakeholders for their actions or lack of actions. In London, Kou and Stewart (2018) accessed accountability using empirical review and revealed that accountability required governmental and non-governmental structures to promote information sharing with the citizens. The study recommended for public audit of the activities of service providers such as governments and private sectors. It stated that the outcome of the audit be made public to the citizens to promote good governance and peaceful coexistence among the people.

In Asia, McCarthy and Un (20017) evaluated the importance of regulation in Cambodia and found that the rule of law was the cornerstone of democratic nations and institutions. The rule of law emphasizes that, everybody in the society including the political leaders are equal before the law, and laws are implemented in an impartial and transparent manner according to the constitutions. The power of rule of law is based on the reforms of law enforcement agencies like the police and criminal justice system to promote good governance for people to live in peace.

In Africa, Afolabi and Oguntokun (2018) analyzed the relationship between ruling by law and good governance in Nigeria applying holistic approach. The study revealed that, the rule of

law had been undermined in Nigeria, because Nigeria had been under military rule for many years. The military regimes were not conscious about the rule of law and democratic tenets. The study recommended for African nations, in general, and Nigeria in particular, to promote constitutional democracy to enable the reform of judiciary and law enforcing agencies for people to live in peace.

In South Sudan, Seidel (2016) examined state formation, constitution making and rule of law using empirical review. The study revealed that lack of following the laws in South Sudan originated from the hasty production of the South Sudan constitution on the eve of her independence in 2011. The study indicated that, the political elites produced South Sudan Transitional Constitution, 2011 without integrating the ideas and interest of the communities of South Sudan. The study suggested for South Sudan to engage in permanent constitution making process with full participation of all the communities so that there is the rule of law and peaceful coexistence. Responsiveness and consensus are needed for peaceful coexistence.

2.3.4. Responsiveness and Consensus Orientation

According to Nagy (2018) responsiveness is the process in which government or institutions respond to the needs of their citizens or stakeholders as quick as possible. In Norway, Linde and Peters (2018) examined how democratic responsiveness facilitated responsible government using a survey. The study revealed that, responsiveness was an important principle of good governance and responsive democracy made government and institutions both responsive, responsible and accountable to the citizens. The survey further revealed that for the people to peacefully coexist, responsiveness demanded that government and institutions be easily reachable and approachable by their citizens so that the government and institutions can equally and timely serve all the citizens.

Consensus orientation is the general agreement of different interest groups to arrive at desired agreement for the common good (Ajei, 2016). In Britain, Cross (2017) explored human rights-based approach and reported that, good governance requires authorities to make broad base consultation with stakeholders to understand the different interests and wills of the people for peaceful coexistence. Equity and inclusiveness are vital for peaceful coexistence.

2.3.5. Equity and Inclusiveness

Gupta (2019) describes equity and inclusiveness as government or institutions treating all the citizens under their care without distinction by giving them equal opportunity to improve and

maintain their wellbeing for the good of the society. In Sweden, Andreasson and Assarson (2015) examined the complexity of equity in practice. The study used case study and revealed that equity originated from the concept that morally, everybody in his or her respective society have to be treated without distinction. This is based on the idea that regardless of variations that exist between and among people, all human beings share a common humanity and have the same human dignity; as a result, each one should be treated equally to promote peaceful coexistence.

In USA, Gooden and Rissler (2017) analyzed local government social equity as a process of good governance that promoted peaceful coexistence. The study used interviews and highlighted that equity implied that government ensured that there was equal distribution of political, economic, social and cultural powers among citizens to promote peaceful coexistence in the society. In Australia, Mitchell and Joyce (2015) examined how inclusiveness affected performance using a case study. They found that the wellbeing in the society rested on assuring all the citizens to feel they were part and parcel of the society. The study stressed that, care must be taken to include citizens economically, educationally, socially and physically in all the services provided by the state or institutions. Effectiveness and efficiency are also needed to enhance good governance.

2.3.6. Effectiveness and Efficiency

Moonti (2019) describes effectiveness as government or institution ability, legitimacy and authority to deliver need public services to the citizens in timely manner and maintaining law and order while acting for the public good. On the other hand, efficiency is government or institution utilization of minimum available resources to achieve maximum desired results for the good of the citizens or stakeholders. In Lithuania, a study by Bartuseviciene and Sakalyte (2013) examined organizational effectiveness and efficiency for organizational stability, harmony and peace using empirical review and comparative analyses. The study revealed that efficiency was successful transformation of input in to productivities, whereas effectiveness was the way in which productivities related to social situations to promote peace and harmony in the organization or institution. The study affirmed that, effectiveness and efficiency were the process that ensured organizations, government institutions and religious groups produced favorable results to satisfy the desires of their stakeholders. Effectiveness and efficiency also ensured that, institutions made

the best use of their human, financial, natural resources and facilities at their disposal for the common good.

All the literature reviewed have shown that good governance promotes peaceful coexistence in the society and institutions across the globe. However, none of the literature had studies on good governance for peaceful coexistence in EES, South Sudan. The detected knowledge gaps justify this study. In EES, there will be need for links between State and non-State groups to promote good governance and peace.

2.4. State Collaboration with Non-State Actors and Peaceful Coexistence

State collaboration with non-state actors is state involvement of community organizations and private sectors in policy formulation, finding solutions and answers to common problems for the greater good of the citizens (Routzouni & Gritzalis, 2018). According to Edwards (2017) non-state actors are organized groups that are not connected to the state but live in the state to pursue objectives that serve the interest and needs of the citizens. In Canada, Millar (2013) examined the relationships between government institutions and non-state actors and found that states were units of government that exercised legal authority over a specific territory and the people in it. In USA, Pearlman and Cunningham (2012) analyzed institutions that were not aligned to the state and found that such institutions were known as non-state actors. The study described these institutions as organized groups that were not connected to the state but lived in the state to follow objectives that served the needs of the citizens. The study indicated that collaboration between the governmental and non-governmental actors in managing the affairs of the state were vital component of good governance.

Similarly, the principle of subsidiarity emphasizes that, collaborative relationships between the government and non-governmental actors provide enabling environment for the state-citizens face-to-face dialogue to co-identify and satisfy the needs of the people in their respective levels of government and institution (Brennan, 2014). In Washington DC, Erik and Nabaticchhi (2015) examined productivity of collaborative governance and found that partnership between the government and non-governmental actors built social capital, supported state building and promoted peaceful coexistence between the government, non-governmental actors and among different communities.

2.4.1. Face to Face Dialogues and Social Capital

Taylor and Xiong (2019) define face to face dialogues as direct and honest communication between parties to strengthen common understanding and collaboration for the general good. Social capital is accumulated values and trust that allow individuals to work together in a group to achieve a desired objective (Huang & Liu, 2019). In Georgia, Akella (2016) examined dialogue for fostering participation. The study used phenomenological study. It found that face-to-face dialogue, direct, open and honest communication between two or more groups reflected and articulated their group's perceptions, preferences and dislike leading to common understanding, collaboration and peaceful coexistence. Similar studies were also done in Britain by Ruef and Kwon (2016) and in the Netherlands by Bossuyt (2000). In South Korea, a study by Lee and Ayhan (2015), examined the reason why state and non-governmental actors needed to collaborate. The study found that collaboration between the state and non-governmental actors built relationships between individuals in non-governmental players and key individuals among state officials creating neutral and safe environment for mutual trust.

In Kenya, Mungou (2018) examined the role of non-governmental actors in promoting peace among women in Mount Elgon. The study used phenomenological approach in data collection and revealed that collaboration between the government and non-governmental agencies provided enabling environment for the non-state actors to contribute positively towards promotion of good governance for peaceful coexistence in the society. The studies demonstrate that it could be possible for the CDoT to engage the local government in EES in face-to-face dialogues. This would strengthen collaboration between the Church and State for the promotion of good governance and peaceful coexistence.

2.4.2. Support State Building and Balanced Service Delivery

According to Ciorciari and Krasner (2018) state building is generating and consolidating state institutions needed to sustain long term socio-economic and political development. Collaboration between State and other social actors in state building to promote peaceful coexistence in the society is critical. Lemay-Hebert (2013) suggested that different actors with different powers in the political and social organizations in the society needed to collaborate in the process of state building. His claims were later confirmed by findings in Australia by Heijden (2015), and by further findings in the USA by Rodriguez-Franco (2016). All the studies confirmed

that collaboration between established state institutions with non-state actors to complement each other in providing needed amenities promotes peaceful coexistence in the society. EES can learn lessons from this.

In South Africa, Sartorius and Sartorius (2016) examined service delivery in municipal areas and revealed that there was growing inequality in service delivery. This led to community competition over resources such as water points, access to education and health facilities hindering peaceful coexistence among communities. The study recommended to states and non-state actors to promptly collaborate in delivery of balanced services to the citizens to mitigate community conflicts. In South Sudan, Maxwell and Santschi (2012) examined livelihood as basic social protection and found that social protection and service delivery had delayed in South Sudan due to lack of effective teamwork between the state and non-governmental agencies. This may explain the tensions that exist among communities. This study provides the badly needed literature on collaboration between the state and non-state actors in EES, South Sudan. The study also stresses on the importance of democracy for peaceful living.

2.5. Democratic Transformation and Peaceful Coexistence

According to Al-Jabiri (2019) democratic transformation is the shift from undemocratic system of governance to more democratic system of governance to enable the citizens participate in electing their representatives to hold them accountable. Naz and Ali (2018) stated that peaceful coexistence is the way in which different communities live in peace and harmony supporting each other for the common good. In Myanmar, Renshaw (2013) examined democratic transformation and regional institutions and affirmed that, democratic transformation of authoritarian states could be influenced by democratic regional and international bodies such the Association of South Eastern Asian Nations (ASEAN) that uphold democratic values and principle. The findings were confirmed by a study in Ecuador by Bowen (2015). Democracy, they stated, called for pluralism.

2.5.1. Political Pluralism

According to Clement (2019) political pluralism is a system of government that accommodates several political parties working together for the good of the state and its citizens. In USA, Way (2015) examined political pluralism and found that it was an essential element of democratic transformation that promoted lawful establishment of different political parties in states to compete in the process of assuming political leadership. Political pluralism enhances individual

rights to elect their representatives who are the voices of their constituencies. Political pluralism also enables parties to negotiate and arrive at collectively agreed goods for the whole communities in the state (Baggini, 2015). These studies call upon the CDoT to impress upon the government in EES, to promote democratic governance that allows political pluralism, frequent, free and fair elections as a means to peaceful coexistence among the communities.

2.5.2. Regular, Free, Fair Elections and Legitimacy of Government

Ginsburg and Huq (2018) describes regular, free and fair election as the process of ensuring the authority of government or institutions derives from the will of the people through frequent election conducted according to the constitution of the country or institution. During the election process, civil liberty such as freedom of speech and assembly are ensured. While Steffek (2019) defines government legitimacy as the acceptance and trust of the government or governance system by the citizens accrued through the manner in which the government comes to power through public election.

In the USA, a study by Weinstein-Tull (2016) found that the American constitution and election law encouraged both national and federal elections to be conducted regularly in a free, fair, transparent and accountable manner in accordance with the laws. These laws were established by the electoral commission to govern election processes. Government legitimacy is also rooted in the government effective allocation of public goods to the citizens according to the social agreement established between the government and the people in the constitution (Ho, 2019). Legitimacy of government is also established through the lawful way the government comes to power through free and fair elections (Gippert, 2016). The same findings were made in South Korea by Moberand (2015), and in Africa by Engel (2019).

Ironically, in South Sudan, Transitional Constitution of 2011, emphasized that the president of South Sudan must be elected by the people in an election that is free and fair. It also emphasized that all the state governors of the ten states should be elected by the people in their respective states. The Local Government Act of 2009, enshrined all the county commissioners to be elected by the people in their counties in regular, free and fair elections to ensure peace and harmony among the communities. However, violence continues blamed largely on delayed elections and bad governance. This study suggests to all interested parties in EES, on how we may

promote good governance leading to democratic transformation for peaceful coexistence. Leaders have to embrace freedom and equality.

2.5.3. Freedom and Equality

According to Skrzypczak (2020) freedom is the rights for people to be free from slavery and tortures, the rights to express one's opinion as individual or group without fears, the right to practice one's religion, the rights to receive and disseminate information through media and the rights to form and join associations. While Chase and Bensimon (2020) noted that equity is the state of being just, impartial and fair to others. In South Korea, Park (2017) examined quality of governance using survey of public attitudes towards governance. The study found that freedom and equality were the most important elements of democratic transformation that upheld the rights and needs of all the citizens in a country to work for the common good. Through freedom of association and expression, citizens are able to choose their political leaders and are able to control their elected officials without fears of reprisals and discrimination. Similar findings were made in California by Gardner and Woollev (2016). These findings have positive implications for our study. South Sudan badly needs good leadership.

2.6. Practical Strategies for Good Local Governance

Practical strategy for good local governance is the identification of advocacy needs, the target groups and designing appropriate action plan to implement the advocacy activities that lead to good local governance (Koebele, 2019). In this study practical strategy for good local governance suggests developing advocacy strategies through capacity building for leaders to promote good local governance leading to peaceful coexistence.

In South Sudan, De Waal (2014) investigated basic causes of civil war in the country and found that majority of the post-independence political leaders such as the national and state ministers, state governors and county commissioners were appointed within Sudan People Liberation Army SPLA ranks. These appointed political leaders had inadequate capacities to build political institutions such as public service, the judiciary and law enforcement agencies that could unite the South Sudanese and deliver services to them. Furthermore, Rolandsen (2015) also surveyed the South Sudanese civil war and found that inadequate capacities and skills by most post-independent political leadership of South Sudan had created lawlessness, bad governance and corruption that soon returned the country in to devastating and divisive civil war.

Another study by Ashworth and Ryan (2013) explored the strategic role of South Sudanese Church in peacebuilding. The study reported that, during the twenty-two years of conflict that culminated in to the freedom of South Sudan, there was no government on the ground to serve the people. The Church remained with the people on the ground providing amenities such as education, health care, shelter, food and even protection for the people. The Church remained the only united institution with moral authority and credibility in South Sudan during the post independent conflict that started in 2013. The NGOs, CSOs, the national and state government in South Sudan expect the Church to continue playing active role in providing services such as capacity building and conflict transformation to support the government of South Sudan towards peaceful coexistence. This study proposes how the local government in EES might collaborate with the CDoT in building capacity of the local government leader to promote good governance as a means to peaceful coexistence.

2.6.1. Capacity Building for Leaders

Edmunds and Juncos (2020) noted that capacity building is the process of strengthening the ability, knowledge, skills and resilience of individuals and organizations to enable the individuals or organizations do what they are supposed to do efficiently. In Britain, Stoker (2017) examined transformation of local governance and reported that capacity building for local governance was aimed at strengthening the capacities of all actors in governance at local level to enable the actors participate in decision making process. In Germany, Gualini (2017) discovered that capacity building for local government councils was a very important element of good local governance. Local government councils that were trained to understand and apply the constitution, relevant laws of their country and the principles of good governance in their daily lives, were able to use the laws to promote peaceful coexistence in the society. Similar findings were made in the study carried out in Malawi, Tanzania and Uganda by Marjanovic et.al (2017). These findings add value to our attempt to build the capacity of government officials and the leadership of the Church in EES, South Sudan. Having looked at the literature, a conceptual framework finally emerged.

2.7. Conceptual Framework

According to Selvam (2017) a conceptual framework is the pictorial illustration of the expected interactions between the variables of the study. Figure 2.1 illustrates the graphic presentation of the conceptual framework that explains the influencing relationships between good governance and peaceful coexistence. In this study, good governance is the independent variable

supported by factors such as state collaboration with non-state actors, democratic transformation and practical strategies for good local governance. The dependent variable is peaceful coexistence, and the intervening variable is political dynamics.

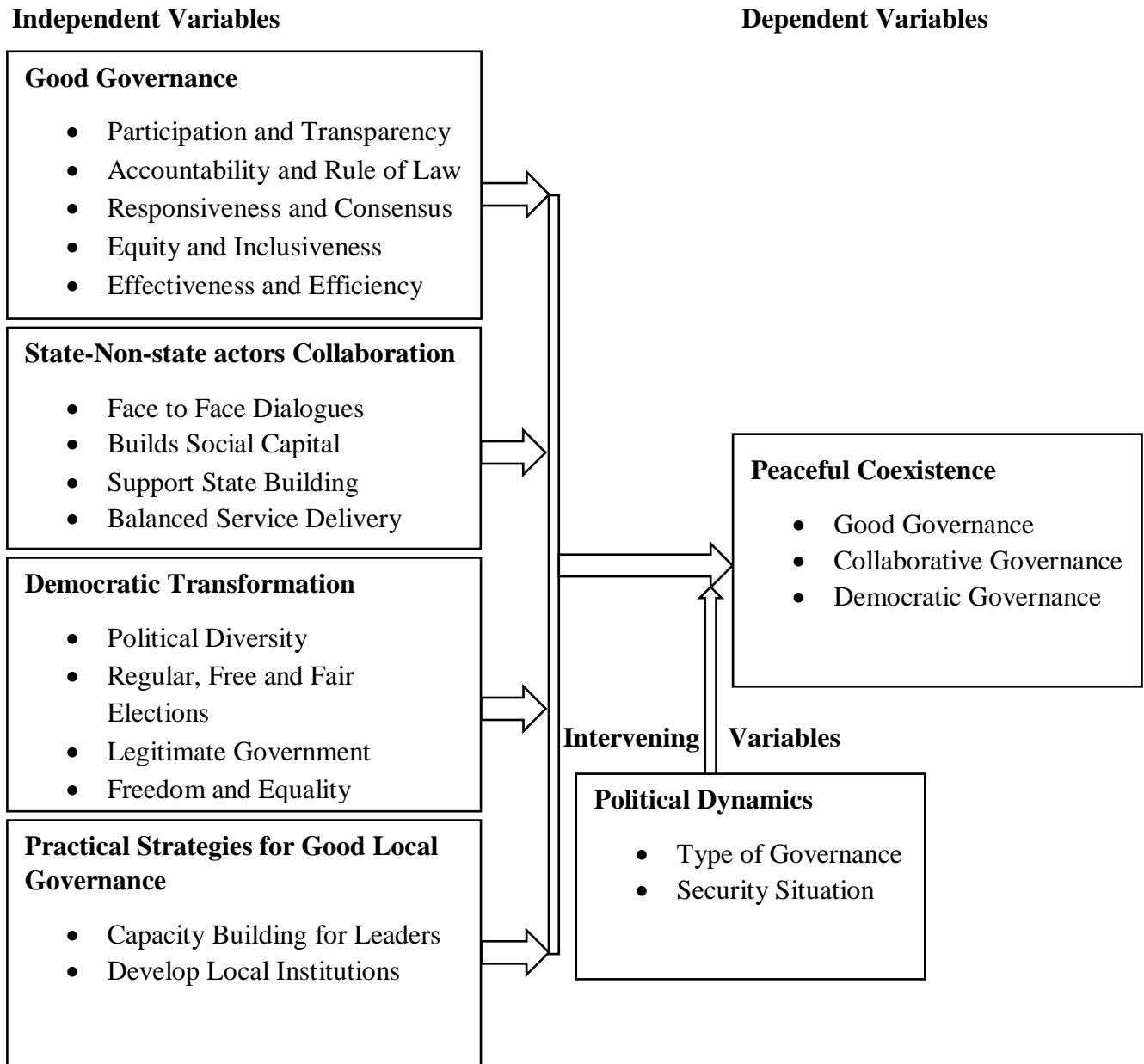


Figure 2.1: Conceptual Framework

Researcher, 2020.

In this study, good governance is conceptualized as the first variable with participation and transparency, accountability and the rule of law, responsiveness and consensus, equity and

inclusiveness, effectiveness and efficiency as indicators for peacefully coexistence (Ali, 2015). State collaboration with non-state actors is the second variable under good governance with face-to-face dialogues, builds social capital, support state building and balanced service delivery as indicators for peaceful coexistence (Ansell & Gash, 2008). Democratic transformation is the third variable under good governance with political pluralism, regular and fair elections, legitimate government, freedom as well as equality as indicators for peaceful coexistence (Bowen, 2015). Practical strategies for good local governance is the fourth variable for this study under good governance with building the capacity of leaders and developing local institutions as indicators for peaceful coexistence (Geddes, 2006).

Peaceful co-existence is the dependent variable for this study with good governance, collaborative governance, and democratic governance as indicators for peaceful coexistence. Political dynamics is the intervening variable for this study, which could influence the relationship between good governance and peaceful coexistence. The indicators for the intervening variable are type of governance and security situation.

2.8. Research Gap

A research gap is a question or questions within the study subject that has not been adequately answered by the information gathered through empirical literature review that require further research to answer the question (Shams & Thrassou, 2019). In this study, empirical literature review was done according to the research objectives. The reviewed literature showed that, good governance has positively influenced peaceful coexistence in different countries and institutions. However, the literature reviewed from America, Europe, Africa and South Sudan, did not focus on good governance as a means a to peaceful coexistence in EES. The studies did not focus on collaboration between the government and non-governmental institutions in EES. The reviewed literature did not touch directly on capacity building and collaboration between the Churches and the local government in EES, South Sudan. Our study is therefore justified.

2.9. Summary and Conclusion

This chapter reviewed the related theories of good governance, collaborative governance and democratic peace on which the study was anchored. The chapter reviewed empirical literature according to the research objectives. The reviewed literature showed that, good governance has positively influenced peaceful coexistence in different countries and institutions. The chapter presented the conceptual framework indicating the influencing relationship between the independent and dependent variables connected by the intervening variable. The chapter also presented the research gap justifying this study and end with a summary and conclusion. In the next chapter, research methods employed during this study are presented.

CHAPTER THREE: METHOD

3.1. Introduction

This chapter presents the research methods used in the study. It first presents research design, study location, target population, sample size, sampling frame and sampling techniques. It then describes the research instruments used during data gathering activities and pre-testing that ensured validity and reliability of the finding. Finally, it presents data scrutiny, logistical and ethical considerations. The chapter ends with a brief conclusion.

3.2. Research Design

The researcher used both qualitative and quantitative research designs. Research design defines concepts, variables, categories and procedures of data collection and analysis (Creswell, 2014). According to Selvam (2017), research design refers to the general framework that forms the scope of the study. Archer (2019) adds that a quality and a good research design is very important to smoothly and timely facilitate the research process while responding to research questions. According to Bryman (2017), the combination of both research methods provides more comprehensive data than a single one would. In qualitative approaches, a narrative research method was applied to collect information on relevant experiences of the state actors, Church leaders, community leaders and leaders of CSOs. The main aim of narrative approach was to obtain explanation from individual experiences of good governance in EES (Carless & Douglas, 2017).

In quantitative process of data collection, descriptive survey was applied to illustrate the structure of the study to respond to the statement of the research problem as presented by Maxwell (2005). The researcher employed descriptive survey for qualitative data because it is the best when a study aims at collecting information on the opinions and experiences of participants on the theme of the study (Atmowardoyo, 2018).

3.3. Location of the Study

Houghton and Smyth, (2017) noted that selection of a research location is very important to easily implement research discoveries. This study was carried out within EES, one of the ten states of South Sudan. Schomerus and Lebrun (2008) reported that EES covers approximately 82,000 square kilometers, bordering Ethiopia, Kenya and Uganda. EES is composed of eight counties namely; Budi, Ikwoto, Kapoeta East, Kapoeta North, Kapoeta South, Lafon, Magwi and Torit (see Appendix 10). These counties have approximately twenty different ethnic groups that

have made EES the most ethnically diverse region in South Sudan. The researcher believes that alliance of the government with non-governmental institutions will help promote good governance leading to lasting peace among these communities in EES.

3.4. Target Population

Sudan census of 2008 estimated the population of EES at 906,161 with an annual population growth of 2.73%. The 2018 population census of EES was estimated at 1,393,765 people. According to Sudan Census (2008), 14% of the population of EES was under the age of 5, and 52% under the age of 18. However, it is worth mentioning that a huge population of EES has fled the country to refugee camps in Kenya and Uganda following the eruption of conflicts in 2013 and 2016 respectively.

The intended population in this study comprised of 75 state actors, 80 Church leaders, 250 community leaders representing local communities, and 15 leaders of CSOs in EES, making a total population of 420 participants. The State actors comprised of the state governor, state ministers, state parliamentarians, county commissioners and administrative officers. The Church leaders consisted of the bishops, priests or pastors, religious Brothers and Sisters, catechists and heads of committees in the Church. The community leaders included chiefs, women leaders and youth leaders. The leaders of CSOs contained founders, directors and members.

3.5. Sample Size

A sample size represents the general population researchers select to take part in the study so that the finding of the study can be generalized (Crandon, 2017). In quantitative research, different authors advocate for different sampling sizes for the study population. Leedy and Ormrod (2016) on the one hand noted that sample proportions around 10% to 20% signify population proportion higher than 1000. Bailey (1994) on the other hand noted that a 100% sample proposition represent the complete population. While 1% sample comprise of 1 out of each 100 units in the population. In this study, Yamane's (1973) sample size determination technique was used as follows:

$$n = \frac{N}{1 + N(e)^2}$$

Where n= Sample size

N= Target Population

e= Margin of error (in percentage)

The population size for this study was N=420 and e= 0.05

$$n = \frac{N}{1 + N(e)^2} = \frac{420}{1 + 420(0.05)^2} = \frac{420}{2.05} = 204.8$$

204.8 rounded up =205. n= 205.

Thus, the sample size for this research was 205 participants out of the total target population of 420 participants in EES, South Sudan. Each stratum or category formed one focus group.

3.6. Sampling Frame

Touvila (2019) describes sampling as techniques used by researchers to choose samples out of larger population to represent the cluster from which they had been selected. The study stratified the sample into state actors, Church leaders, community leaders and leaders of Civil Society Organizations. The strata were formed based on shared characteristics of each member as proposed by Creswell (2014). Fischer and Steinmetz (2018) described sample frame as comprehensive item in the study groups that researchers pick out samples from. In other words, sampling frame can be explained as real list of individuals that the sample for the study is drawn from (McCombes, 2019).

The researcher selected 4 participants from the state actors, 4 participants from the Church leaders, 13 participants from the community leaders and 1 participant from the leaders of CSOs in Budi County, Ikwoto County, Kapoeta South County and Magwi County, making a total of 22 participants selected for the study from each of these four counties. Additionally, the researcher selected 4 participants from the state actors, 4 participants from the Church leaders, 13 participants from the community leaders in Kapoeta East County, Kapoeta North County and Lafon County, making a total of 21 participants selected for the study from each of these three counties. Finally,

the researcher selected 9 participants from the state actors, 11 participants from the Church leaders, 31 participants from the community leaders and 3 participants from the leaders of CSOs in Torit County, making a total of 54 participants selected for the study in Torit County. In summary, a total of 37 participants were selected from the state actors, 39 participants from Church leaders, 122 participants from the community leaders and 7 participants from the leaders of CSOs in EES.

This study used Krejcie and Morgan (1970) table and stratified formula in which the sample size is divided by the planned population and multiplied by a hundred to get the percentage of the sample size. Krejcie and Morgan (1970) table and stratified formula was used because the population for the study was known and stratified in which the stratum or category share similar characteristics. Table 3.1 illustrates sampling frame for this study.

Table 3.1: Sampling Matrix

Target Groups	Target Population	Sample Size	Percentage of Sample Size	Sampling Technique
State actors	75	37	18%	Simple Random Sampling
Church leaders	80	39	19%	Simple Random Sampling
Community Leaders	250	122	59.5%	Simple Random Sampling
Leader of Civil Society Organization (CSOs)	15	7	3.5%	Simple Random Sample
Total	420	205	100%	

3.7. Sampling Techniques

In this research, stratified random sampling procedure, which is probability sampling, was used. Stratified sampling includes separation of the populace into stratum according to members' shared traits (Creswell, 2014). Consequently, this study applied stratified selection process to categorize the identified population into four groups of state actors, Church leaders, community leaders and leaders of CSOs who share identical nature or traits within each stratum or category. These strata were thought to have reliable and valuable information about good governance as a means to peaceful coexistence needed for the research.

3.8. Research Instruments

These are tools developed by researchers in a study to get information from participants to analyze the information gathered towards answering the research questions (Fatima, 2019). In this study, the researcher used questionnaires and focus group discussion guide as tools to gather information from respondents. The questionnaires collected qualitative and quantitative information from respondents. The qualitative data was gathered from open-ended questions, whereas the quantitative data was accrued through Likert Scale.

Section A of the Questionnaire addressed demographic information consisting of information regarding gender, age, marital status, level of education, positions in government, Churches, community and CSOs. Section B contained questions regarding good governance for peaceful coexistence. Section C gathered information about collaboration of state and non-state actors for peaceful coexistence. Section D pursued information about democratic transformation for peaceful coexistence and finally section E seeks for practical strategies that could promote good local good governance for peaceful coexistence in EES. The research assistants aided the researcher during distribution and gathering of the questionnaires from the state actors, Church leaders, community leaders and leaders of CSOs in EES (see Appendix 4, 5, 6 and 7).

The study also collected data from the state actors, Church leaders, community leaders and leaders of CSOs in EES using focus group discussion guide. Devault (2019) noted that, focus group discussion (FGD) is gathering of deliberately selected people of identical background not exceeding 12 in number who take part in a facilitated discussion intended to gather information for the study. The topics for discussions are decided in a list of open-ended questions before the focus group discussion take place. This study had 12 state actors, 12 Church leaders, 12 community leaders and 8 leaders of CSOs, making a total of 44 participants in all the focus groups. Purposive sampling technique was used during selection of participants for focus group discussions to share their experiences on good governance as a means to peaceful coexistence in EES. The same focus group discussion instrument was used for the four focus groups discussions. (Focus Group Discussion instrument is found in Appendix 8).

3.9. Pre-testing

Pre-testing is a limited pilot study done to try the suitability of research instruments on a limited number of participants before carrying out the full-scale study. This allows the researcher to improve the techniques and management of research plan (Cadete, 2017). In this study, after designing the questionnaires, the researcher presented it to a small group of state actors, Church leaders, community leaders and leaders of CSOs in Torit, EES. The researcher asked the participants to evaluate whether the comprehensive study could be carried out as planned or some components of the instruments needed to be adjusted. The participants were also asked to consider whether the language used in the questionnaires were well understood or some components of the wordings needed to be adjusted. The suggestions of the participants were included in the questionnaires, which then validated the questionnaires for the actual research process.

3.9.1. Validity of the Research Instruments

Validity is a stage through which research instruments are accurately measured to attain the aims of the research instruments (Heale & Twycross, 2015). This study used content validity and criterion validity. Content validity is concerned with whether the test is entirely representative of what the test aims to measure. In content validity, the research instrument covers all related parts of the subject it aims to measure whereas criterion validity considers whether several tests of the same instrument yield the same results (Middleton, 2020). Therefore, the validity of the research instruments was measured by the presence of state actors, Church leaders, community leaders and leaders of CSOs during testing of the research instruments.

3.9.2. Reliability of the Research Instruments

Reliability is the process in which the research instruments produce stable and the same results (Noble & Smith, 2015). In other words, reliability are measures of concreteness and relevancy of research instruments. This is because incorrect reliability will have undesirable results on the respondents. For qualitative data, triangulation was used to test the reliability of instrument. Triangulation is the use of information from various sources in qualitative research to test the validity of developed study instrument (Fusch & Ness, 2018). Triangulation was used in the study by gathering information from the state actors, Church leaders, community leaders and leaders of CSOS in EES during pilot study. The different information gathered from different groups of participants show that the content of the instruments was clear and easy to understand. As for the

quantitative data, Chronbach Alpha was used with reliability value of .729 (See appendix 2). The adjusted and suitable research instruments was able to answer the research questions correctly.

3.10. Data Collection Process

According to Flick (2018) data collection is the procedure that academic uses to gather essential information from respondents after sample size is established for successful research. This study used questionnaires and focus group discussions FGD. The researcher booked appointments with the respondents by visiting the location of the respondents and agreeing with them for a meeting to distribute the questionnaires for the respondents to fill in. For the FGD, the researcher divided the respondents into four groups. Three groups of twelve participants and one group of eight participants. The researcher facilitated the discussions based on developed focus group question guide. The researcher worked with two research assistants to collect information as quick as possible and ensured that the participants understood the entire process by making it simple by explaining it to the respondents.

3.11. Data Analysis

Data analysis is the process of assessing, adjusting and transforming data by using statistical instruments to determine valuable information for making decisions (Grant, 2020). In this study, data from the key respondents, the state actors, Church leaders, community leaders and leaders of CSOs were arranged according the research objectives. The qualitative data obtained from key participants through questionnaires and focus group discussions were organized according to themes in line with the research objectives. Narrative technique was used to present and explain the findings. The quantitative information obtained from the key respondents through questionnaires were coded in a computer and analyzed through the Statistical Package for Social Science (SPSS) version 21. The findings were then presented in forms of frequency tables and percentages. The data analysis matrix is demonstrated in table 3.2.

Table 3.2: Data Analysis Matrix

Objective of the Study	Questions in the Instrument of Data collection	Data analysis
1.To find out how good governance can be means to peaceful coexistence in EES.	Q 6, Q 7, Q8	Thematic analysis
	Q19 a	Descriptive analysis
2.To determine how state collaboration with non-state actors leads to peaceful coexistence in EES.	Q9, Q10, Q11	Thematic analysis
	Q19 b	Descriptive analysis
3.To identify how democratic transformation can promote peaceful coexistence in EES.	Q12, Q13, Q14, Q15	Thematic analysis
	Q19 c	Descriptive analysis
4.To suggest practical strategies that would promote good local governance for peaceful coexistence in EES.	Q16, Q17, Q18	Thematic analysis
	Q19 d	Descriptive analysis

3.12. Logistical Considerations

Logistics refers to the overall process of planning, coordinating, movement and controlling resources such as people and material from one location to desired destination (Kenton, 2020). The first logistic for this research was the preparation of the research instruments, travel of the researcher from Nairobi Kenya to Juba South Sudan to get research permit from the Ministry of Higher Education, Science and Technology to carry out the research in EES. The second logistic for the research was the travel of the researcher from Juba to Torit to pretest the research permit obtained from the Ministry of Higher Education, Science and Technology in Juba to the state government in EES and to present the research instruments. The third logistic for the research was

the pilot study the researcher did to try the suitability of the research instruments on limited number of state actors, Church leaders, community leaders and leaders of CSOs in Torit, EES.

After pretesting the research instruments and suggestions of the participants incorporated, enough copies of the questionnaires were printed to be distributed to the selected population for data collection. The researcher transported two research assistants from Kapoeta and Nimule to Torit and trained them for a day on data collection and ethical issues to be observed. The researcher and the research assistants moved in the selected locations to distribute questionnaires and conduct focus group discussions and collected the distributed research instruments from the respondents. After gradually collecting all the filled research instruments from the respondents and after finishing focus group discussions, the researcher returned from Torit, South Sudan to Nairobi to begin the process of data analysis and reporting.

3.13. Ethical Considerations

Ethics refers to the principles that distinguish between right, wrong, and moral consequences of human actions especially how human being should relate to each other and what kind of society they want to live in (Frauenberger & Fitzpatrick, 2017). Ethical consideration in a research requires that research participants should not be exposed to danger in any ways during and after the research process. Ethical consideration also deals with the conduct guiding the researcher throughout the research process (Fouka & Mantzorou, 2020).

The researcher first acquired a letter from Tangaza University College to conduct the research. While in South Sudan, the researcher got a letter from the Ministry of Higher Education, Science and Technology based in Juba to get approval to carry out the study in EES. The researcher presented the letter obtained from Juba to the state government in Torit to proceed with the research process in the counties. While in the counties, the researcher notified the County Commissioners and Executive Directors in the absence of the County Commissioners about the research process. During the research process in the field, the participants were given full information about the research after which the researcher sought their consent to participate in the study. The participants were requested to sign a consent form after it had been read and explained to them to ensure their readiness to contribute in the study. (The consent form for the participants is found in Appendix 3).

The researcher informed the respondents that they were permitted to exit the research procedure if they sensed they were not interested to continue taking part in the study. The researcher also notified the participants that the information collected would remain confidential and would be used for the academic purposes only. The researcher acknowledged all the sources or materials used during the research.

3.14. Conclusion

Chapter three presented study design and the site of the study, the target population, sampling techniques likewise sample size. It furthermore described the tools to be used in data collection process, pre-testing, data gathering techniques, the reliability and validity of the research tools. It finally presented data scrutiny, logistical and ethical concerns in the study. It ends with a short conclusion. Chapter four presents the data collected, data analysis and results.

CHAPTER FOUR: DATA ANALYSIS AND RESULTS

4.1. Introduction

This chapter presents data analysis and results. It starts with questionnaire distribution and return rate and then presents demographic information of respondents. It further presents analysis of data collected through questionnaires and interview guide from the state actors, Church leaders, community leaders and leaders of Civil Society Organizations in EES. The information presented in this chapter is triangulated with the data obtained from the questionnaires and focus group discussions during the research in EES. The chapter ends with a summary of findings.

4.2. Questionnaire Distribution and Return Rate

A total of 205 questionnaires were distributed by the researcher and the two research assistants to participants within EES between October and November 2020. The researcher used snowball simple random sampling technique to select the 205 participants. 4 questionnaires were distributed to state actors, 4 to Church leaders, 13 to community leaders and 1 questionnaire given to leaders of CSOs in Budi County, Ikwoto County, Kapoeta South County and Magwi County, making a total of 22 questionnaires distributed to participants from each of these four counties. Additionally, 4 questionnaires were distributed to state actors, 4 to Church leaders, 13 to community leaders in Kapoeta East County, Kapoeta North County and Lafon County, making a total of 21 questionnaires distributed to participants from these three counties.

Finally, 9 questionnaires were distributed to state actors, 11 to Church leaders, 31 to community leaders and 3 to leaders of CSOs in Torit County, making a total of 54 questionnaires distributed to participants in Torit County. In summary, a total of 37 questionnaires were distributed to the state actors, 39 to Church leaders, 122 to community leaders and 7 to leaders of CSOs in EES. Filled in questionnaires were received as follows: 35(94.5%) from state actors, 39(100%) from Church leaders, 114(93%) from community leaders and 7(100%) from leaders of CSOs.

The overall return rate of questionnaires distributed to the participants was 195 (95%). Mugenda and Mugenda (2003) stated that, a return rate of 75% or more is very good and satisfactory for data scrutiny. Therefore, the return rate of 195 (95%) of the participants for the study was above the minimum required. Only 10 (5%) of targeted participants did not return the

questionnaires. The high rate of return was due to the concern and interests shown by the participants in the study. The neutrality of the researcher within EES may also have helped to ensure the high return of the questionnaires. Table 4.1 presents the questionnaires distribution and return rate.

Table 4.1: Questionnaires Distribution and Return Rate

Respondents	Questionnaires Distributed	Questionnaires Returned	Percent
State Actors	37	35	94.5%
Church Leaders	39	39	100%
Community Leaders	122	114	93%
Leaders of CSOs	7	7	100%
Total	205	195	95%

Focus group discussions were also held for the state actors, Church leaders, Community leaders and leaders of CSOs respectively. The discussions were recorded. Participants for the focus group discussion were purposively selected to share their experiences on good governance as a means to peaceful coexistence in EES. State actors were 12, Church leaders 12, community leaders 12, and leaders of CSOs were 8. A total of 44 people participated in the focus group discussions. The qualitative data obtained from the open-ended questionnaires and focus group discussions were analyzed through thematic analyses. While quantitative data from Likert scale were analyzed through descriptive analyses.

4.3. Demographic Information of Respondents

The demographic information of respondents was collected based on gender, age, marital status, level of education, positions in government, Churches, community and CSOs. Table 4.2 shows gender of respondents.

Table 4.2: Gender of Respondents

Category of Respondents	Gender	
	Male	Female
State Actors	32(91.4)	3(8.6)
Church Leaders	31(79.5)	8(20.5)
Community Leaders	72(63.2)	42(36.8)
Leaders of Civil Society Organizations	6(85.7)	1(14.3)

Table 4.2 indicates that the number of males who participated in the study among the state actors were 32 and 3 females making a total of 91.4% male participation and 8.6% female participation. This shows that there were more males working in the state government of EES than females. This means there is gender disparity among the state actors in EES. 8.6% is below the 25% affirmative action for female participation suggested by the Transitional Constitution of South Sudan, 2011.

Demographic information of Church leaders according to gender was: Males 31(79.5%) and Females 8(20.5%). This shows that there were more males working as leaders in the Churches of EES than females. Gender disparity in Church leadership in EES is obvious, falling below the 25% affirmative action for female participation suggested by the Transitional Constitution of South Sudan 2011. The table indicates the participation of Community leaders according to gender were: Males 72(63.2%), and Females 42(36.8%). These indicate gender disparity in community leadership in EES. However, 36.8% female participation is above the 25% of affirmative action suggested by the Transitional Constitution of South Sudan 2011.

Demographic distribution of leaders of CSOs along gender lines revealed that: Males 6(85.6%), and Females 1(14.3%). This shows that female participation in the leadership of CSOs in EES falls below the 25% affirmative action required by the Transitional Constitution of South Sudan 2011.

The study inquired into the age of respondents as shown in Table 4.3.

Table 4.3: Age of Respondents

	Age			
	20-30 Years	31-40 Years	41-50 Years	51 and above years
Category of Respondents	F %	F %	F %	F %
State Actors	1 (2.9)	4(11.4)	12(34.3)	18(51.4)
Church Leaders	3(7.7)	9(23.1)	13(33.3)	14(35.9)
Community Leaders	21(8.4)	47(41.2)	30(26.3)	16(14.0)
Leaders of CSOs	1(14.3)	3(42.9)	2(28.6)	1(14.3)

Table 4.3 indicates that the age- range among state actors were as follow: 20-30 years, 1(2.9%), 31-40 years, 4(11.4%), 41-50 years, 12(34.3%), and 50 and above years, 18(51.4%). This indicates that the majority of the people working in the state government in EES were elderly people. It is clear why young people feel excluded and unhappy leading to violence.

Church leaders were also grouped according to age as follows: 20-30 years 3(7.7%), 31-40 years 9(23.1%), 41-50 years 13(35.9%), and 50 years and above 14(35.9%). This illustrates that the majority of the people holding leadership position in the Churches of EES were elderly. Community leaders were also grouped according to age: 20-30 years 21(18.4%), 31-40 years 47(41.2%), 41-50 years 30(26.3%), and 50 and above 16(14%). The finding shows that the majority of the community leaders in EES were young. CSOs participants in the research were also grouped according to age as follows: 20-30 years 1(14.3%), 31-40 years 3(42.9%), 41-50 years 2(28.6%), and 50 and above 1 (14.3%). This indicates that the majority of the leaders of CSOs in EES were of middle age.

The study collected information on marital status of respondents as summarized in Table 4.4.

Table 4.4: Marital Status of Respondents

Category of Respondents	Marital Status	
	Married	Not Married
	F %	F %
State Actors	35(100)	-
Church Leaders	23(59)	16(41)
Community Leaders	90(79)	24(21)
Leaders of Civil Society Organizations	7(100)	-

The table 4.4 indicates that all the 35 participants of the state actors with a total of 100% were married. 23(59%) of the Church leaders were married while 16(41%) were not. The table also displays that 90(78.9%) of the community leaders were married while 24(21.1%) were not. The implication is that the majority of these leaders would want peace for the safety of their families. All the 7(100%) of the leaders of CSOs were married.

The study further inquired into the education levels of respondents as shown in Table 4.5.

Table 4.5: Education Level of Respondents

Category of Respondents	Education Level							
	NGS	P	I	S	D	BA	MA	PHD
	F %	F %	F %	F %	F %	F %	F %	F %
State Actors	-	3(8.6)	-	8(22.8)	7(20)	12(34.3)	4(11.4)	1(2.9)
Church Leaders	-	1(2.6)	2(5.1)	5(12.8)	11(28.2)	13(33.3)	6(15.4)	1(2.6)
Community Leaders	-	1(0.9)	7(6.1)	53(46.5)	31(27.2)	18(15.8)	4(3.5)	-
Leaders of CSOs	-	-	-	-	1(14.3)	4(57.1)	2(28.6)	-

Key: **NGS**= Never gone to school, **P**=Primary, **I**=Intermediate, **S**=Secondary, **D**=Diploma, **BA**=Bachelor of Arts, **MA**=Master of Arts, **PHD**=Ph.D.

State actors were asked to state their education levels. Table 4.5 shows the findings were as follows: Primary 3(8.6%), Secondary 8(22.9%), Post-secondary with Diploma 7(20%), Degree level 12(34.3%), Masters 4(11.4%), and Ph.D. level 1(2.9%). This finding indicates that the majority of the state actors in EES 51.4% were less educated. Only 34.3% acquired BA level of

education, 11.4% acquired MA and 2.9% acquired PHD level of education. Education levels of participant of Church leaders were also gathered: 1(2.6%) Primary, 2(5.1%) Intermediate, 5(12.8%) Secondary, 11(28.2%) Postsecondary with diploma, 13(33.3%) BA Degrees, 6(15.4%) MA Degrees, and 1(2.6%) had Ph.D. This indicates that the majority of the Church leaders in EES 51.3% are reasonably well educated. This means the Church leaders can contribute in building the capacity of state actors to promote good governance leading to peaceful coexistence in EES.

The researcher also sought to know the education levels of community leaders in EES. The distributions were as follows: 1(0.9%) attended Primary, 7(6.1%) Intermediate, 53(46.5%) Secondary, 31(27.2%) Post-secondary, 18(15.8%) BA degrees, and 4(3.5%) had MA Degrees. There were no PhD holders. The figures show that 61(53.5%) of the community leaders in EES are less educated because they did not go beyond secondary school. Leaders of CSOs were also grouped according to their levels of education as follows: Post-secondary education with diploma 1(14.3%), BA Degrees 4(57.1%), and MA Degrees 2(28.6%). There was no Ph.D. It is clear that majority 85.7% of CSOs leaders in EES were educated. This also means the leaders of CSOs are able to contribute toward building the capacity of state actors and community leaders to promote good governance as means to peaceful coexistence in EES.

The study inquired into the position of respondents as shown in Table 4.6.

Table 4.6: Position of Respondents

Category of Respondents	Positions	F %
State Actors	State governor	1(3.0)
	State ministers	7(20.0)
	MPs	12(34.3)
	County commissioners	5(14.2)
	Administrative officers	10(28.5)
	Total	35(100)
Church Leaders	Bishops	4(10.2)
	Priests/Pastors	13(33.3)
	Religious Brother	1(2.5)
	Religious Sisters	2(5.1)
	Catechists	10(26.0)
	Head of committees	9(23.0)
	Total	39(100)
Community Leaders	Chiefs	39(34.2)

	Women leaders	37(32.5)
	Youth leaders	38(33.3)
	Total	114(100)
Leaders of CSOs	Founders	2(28.5)
	Directors	3(43.0)
	Members	2(28.5)
	Total	7(100)

Participants from the state government were as follows: Governor 1(3%), State ministers 7(20%), Members of parliament 12(34.3%), County commissioners 5(14.2%), and Administrative officers 10(28.5%). It is instructive to note that among the Church leaders were: 4 Bishops 4(10.4%), Priests 13(33.3%), Religious brother 1(2.5%), Religious sisters 2(5.1%), Catechists 10(26%), and Heads of committees in the Churches 9(23%). Among the participants of community leaders, 39(34.2%) were chiefs, 37(32.5%) were women, and 38(33.3%) were youth.

The 7 leaders of CSOs held the following positions: 2(28.5%) founders, 3(43%) directors, and 2(28.5%) were members. Having completed the biodata of all participants in the study, the researcher moved into the findings in line with the research objectives.

4.4. How Good governance can be a means to Peaceful Coexistence in EES

The first objective of the study was to find out how good governance could be a means to peaceful coexistence in EES. However, participants were first asked if there was peaceful coexistence in EES. Their responses are summarized in Table 4.7.

Table 4.7: State of Peaceful Coexistence in EES

Category of respondents	There is peaceful coexistence in EES.					Total F %
	SD F %	D F %	NS F %	A F %	SA F %	
State actors	6(3.0)	19(10)	1(0.5)	9(4.6)	-	35(18.1)
Church leaders	9(4.6)	24(12.3)	3(1.5)	3(1.5)	-	39(19.9)
Community leaders	24(12.3)	61(31.2)	5(2.6)	20(10.3)	4(2.1)	114(58.5)
Leaders of CSO	4(2.0)	2(1.0)	-	1(0.5)	-	7(3.5)
Total	43(21.9)	106(54.4)	9(4.6)	33(16.9)	4(2.1)	195(100)

Key: **SD**=Strongly Disagree, **D**=Disagree, **NS**=Not Sure, **A**=Agree, **SA**=Strongly Agree.

Majority of the respondents 106(54.4%) disagreed that there was peaceful coexistence in EES. They cited poor governance, division of the communities along tribal lines by politicians for their political interests and instigation of the youth to engage in cattle raids and revenge killings as reasons that have hindered peaceful coexistence in EES. They also explained that since the majority of the current political leaders in EES emerged from 22 years of fighting in the bush of South Sudan under SPLA, they have no culture of peace. They also lack management skills needed to run a modern state.

Table 4.7 also shows that a significant minority 43(21.9%) of the respondents, strongly disagreed that there was peaceful coexistence in EES. A community leader noted during FGD that “The SPLM government have only brought to us poor governance, tribalism and division, killings of civilians, looting and destruction of properties as well as displacement of the civilians by the army”. Participants pointed out that majority of the pastoralist communities possess Small Arms and Light Weapons to protect themselves since the government has failed to provide security to all the citizens. Some of these individuals or groups use the fire arms they possess for cattle raids and robbery along the high ways causing conflicts and insecurity.

The table indicates that the minority 33(16.9%) of the respondents agreed and 4(2.1%) strongly agreed that there was peaceful coexistence in EES. They explained that the warring parties have signed peace and are implementing the Revitalized Agreement for the Resolution of the Conflict in South Sudan (R-ARCSS) to promote security, good governance and peaceful coexistence. However, 9(4.6%) of the respondents were not sure whether there was peaceful coexistence in EES. One observed; “Some counties are enjoying relative peaceful coexistence while others are in conflicts”.

The researcher further inquired whether the citizens in EES did participate in decision making processes. The responses are summarized in Table 4.8.

Table 4.8: Participation in Decision Making Process in EES

Category of respondents	I do participate in decision making processes in EES.					
	SD F %	D F %	NS F %	A F %	SA F %	Total F %
State actors	11(5.6)	12(6.2)	3(1.5)	8(4.1)	1(0.5)	35(17.9)
Church leaders	16(8.2)	14(7.2)	4(2.1)	4(2.1)	1(0.5)	39(20.1)
Community leaders	49(25.1)	47(24.1)	7(3.6)	8(4.1)	3(1.5)	114(58.4)
Leaders of CSOs	5(2.6)	2(1.0)	-	-	-	7(3.6)
Total	81(41.5)	75(38.5)	14(7.2)	20(10.3)	5(2.5)	195(100)

Key: **SD**=Strongly Disagree, **D**=Disagree, **NS**=Not Sure, **A**=Agree, **SA**=Strongly Agree

Table 4.8 indicates that the majority of the respondents 81(41.5%), strongly disagreed that they did participate in decision making processes in EES, while 75(38.5%) disagreed that they did. This means that 156(80%) of those interviewed confirmed that citizens in EES did not participate in decision making processes. Respondents complained that political leaders in EES are appointed based on personal interests, friendship and party affiliation without due consultation of the people they represent. Consequently, such officers only serve the interests of appointing officers.

We noted that 20(10.3%) of the respondents agreed that they did participate in decision making process, while 5(2.5%) strongly agreed that they did participate. Most of those who agreed or strongly agreed that they participated in decision making processes in EES, were the state actors and Church leaders who made decisions on behalf of the population. It is worth noting that 14(7.2%) of the respondents were not sure whether they did participate in decision making processes or not. They believed that their representatives in the government make decisions for the grassroots population.

The study further inquires whether the respondents were aware of the existing policies and legislations in EES. Their responses are summarized in Table 4.9.

Table 4.9: Awareness of Respondents in Existing Policies and Legislations in EES

Category of respondents	I am aware of the existing policies and legislations of EES.					
	SD F %	D F %	NS F %	A F %	SA F %	Total F %
State actors	5(2.6)	11(5.6)	-	13(6.7)	6(3.1)	35(18)
Church leaders	11(5.6)	14(7.2)	(0.5)1	11(5.6)	2(1.0)	39(20)
Community leaders	30(15.4)	54(27.7)	3(1.6)	20(10.3)	7(3.6)	114(58.5)
Leaders of CSOs	4(2.0)	-	-	2(1.0)	1(0.5)	7(3.5)
Total	50(25.6)	79(40.5)	4(2.1)	46(23.6)	16(8.2)	195(100)

Key: **SD**=Strongly Disagree, **D**=Disagree, **NS**=Not Sure, **A**=Agree, **SA**=Strongly Agree

Majority of the respondents 79(40.5%), disagreed that they were aware of the existing policies and legislation developed in EES, while 50(25.6%) strongly disagreed. This means that about 129(66%) of the research participants agreed that they were not aware of the existing policies and legislations developed in EES. Respondents claimed that representatives of the people in the state parliament are disconnected with their constituencies as they desired to stay in Torit, the state capital or in Juba, the national capital. A significant minority 46(23.6%) agreed that they were aware of the developed policies and legislations, while 16(8.2%) strongly agreed. This means that a combined significant minority of 62(31.8%) agreed that they were aware of the existing policies and legislations in EES. These respondents were mainly the state actors, Church leaders and some community leaders who have access to information. A mere 4(2.1%) of the respondents were not sure whether they were aware of the existing policies and legislations in EES or not. They explained that they had no idea about policies and legislations or where they were made.

The study also sought to inquire whether there was accountability and the rule of law in EES. The findings are summarized in Table 4.10.

Table 4.10: Accountability and the Rule of Law in EES

Category of respondents	There is accountability and the rule of law in EES.					
	SD F %	D F %	NS F %	A F %	SA F %	Total F %
State actors	6(3.1)	8(4.1)	9(4.6)	8(4.1)	4(2.1)	35(18)
Church leaders	15(7.7)	15(7.7)	3(1.5)	4(2.1)	2(1.0)	39(20)
Community leaders	37(19)	60(30.7)	11(5.6)	4(2.1)	2(1.0)	114(58.4)
Leaders of CSOs	5(2.6)	1(0.5)	1(0.5)	-	-	7(3.6)
Total	63(32.4)	84(43)	24(12.2)	16(8.3)	8(4.1)	195(100)

Key: **SD**=Strongly Disagree, **D**=Disagree, **NS**=Not Sure, **A**=Agree, **SA**=Strongly Agree

Majority of the respondents 84(43%) disagreed that there was accountability and the rule of law in EES. Another 63(32.4%) strongly disagreed that there was accountability and the rule of law in EES. A combined total of 147(75.4%) of respondents confirmed that there was no accountability and the rule of law in EES. Their explanation was that South Sudan had been under military rule since its independence from 2011. The military rulers are not conscious about the rule of law and accountability. One FGD member lamented that in South Sudan, the security forces are in fact forces of insecurity to the civilian population. Terror of all kinds is the order of the day (FGD, 2020).

The table also indicates that 24(12.2%) of the respondents were not sure whether there was accountability and the rule of law in EES. They did not even know whether there were laws in South Sudan. 16(8.3%) of the respondents agreed that there was accountability and the rule of law in EES, while 8(4.1%) strongly agreed that there was accountability and the rule of law. They referred to the Bill of Rights in the Transitional constitution of South Sudan 2011, which stipulated the rule of law, equality and accountability in South Sudan.

The study also sought to know whether the available resources in EES were utilized to satisfy the needs of the citizens. Table 4.11 depicts the responses.

Table 4.11: Utilization of Available Resources in EES to Satisfy the Needs of Citizens

The available resources in EES are utilize to satisfy the needs of the citizens.						
Category of respondents	SD	D	NS	A	SA	Total
	F %	F %	F %	F %	F %	F %
State actors	17(8.7)	10(5.1)	2(1.0)	5(2.6)	1(0.5)	35(17.9)
Church leaders	27(13.8)	8(4.1)	3(1.6)	1(0.5)	-	39(20)
Community leaders	70(36)	28(14.4)	7(3.6)	5(2.6)	4(2.1)	114(58.7)
Leaders of CSOs	7(3.6)	-	-	-	-	7(3.6)
Total	121(62.1)	46(23.5)	12(6.2)	11(5.7)	5(2.6)	195(100)

Key: **SD**=Strongly Disagree, **D**=Disagree, **NS**=Not Sure, **A**=Agree, **SA**=Strongly Agree

A huge majority of the respondents 121(62.1%) strongly disagreed that the available recourses in EES were utilized to satisfy the needs of the citizens, while 46(23.5%) disagreed. These respondents explained that political leaders amass resources available in EES for their personal use and for the benefits of their families and friends. Leaders in EES do not care whether the people are hungry, sick or unable to send their children to school. The citizens of EES did not know the laws regulating the sharing of resources.

However, 12(6.2%) of the respondents were not sure whether the resources in EES were utilized to satisfy the need of the citizens. We have no way of knowing this, one respondent retorted. 11(5.7%) of the respondents agreed that the resources in EES were utilized to satisfy the needs of the citizens, while 5(2.6%) strongly agreed. Their explanation was that the government used the money generated from revenue collection and from other resources in EES to strengthen the security sector and to construct roads for the citizens to use.

4.5. How State Collaboration with Non-state Actors leads to Peaceful Coexistence in EES

The second objective of the study was to determine how state collaboration with non-state actors could lead to peaceful coexistence in EES. In an attempt to get responses to this objective, the researcher asked the participants to explain how the State, Churches and Society Organizations collaborated in EES. Table 4.12, illustrates their views.

Table 4.12: State Collaboration with Churches and Civil Society Organizations in EES

The state, Churches and Civil Society Organizations are collaborating in EES.						
Category of respondents	SD	D	NS	A	SA	Total
	F %	F %	F %	F %	F %	F %
State actors	-	-	6(3.1)	19(9.7)	10(5.1)	35(17.9)
Church leaders	-	6(3.1)	13(6.7)	17(8.7)	3(1.5)	39(20)
Community leaders	-	9(4.6)	29(14.9)	53(27.2)	23(11.8)	114(58.5)
Leaders of CSOs	2(1.0)	1(0.5)	2(1.0)	2(1.0)	-	7(3.6)
Total	2(1.0)	16(8.2)	50(25.6)	91(46.7)	36(18.5)	195(100)

Key: **SD**=Strongly Disagree, **D**=Disagree, **NS**=Not Sure, **A**=Agree, **SA**=Strongly Agree

Majority of the respondents 91(46.7%) agreed that the state, Churches and CSOs were collaborating in EES, while 36(18.5%) strongly agreed. The study shows that over 127(65%) of the participants confirmed that there was collaboration. They held that during the many years of conflict in South Sudan, the Church and State have worked very closely together to support the victims of war. 50(25.6%) of the respondents were not sure, 16(8.2%) disagreed, while 2(1%) strongly disagreed that there was collaboration between the state, Churches and CSOs in EES. This means that a significant minority was skeptical about the elusive collaboration.

The study examined whether face to face dialogues would strengthen collaboration between the state, Churches and CSOs in EES. The findings are presented in Table 4.13.

Table 4.13: Dialogues Strengthen Collaboration among the State, Churches and CSOs in EES

Face to face dialogues strengthen collaboration among the state, Churches and CSOs in EES.						
Category of respondent	SD	D	NS	A	SA	Total
	F %	F %	F %	F %	F %	F %
State actors	-	-	5(2.6)	21(10.8)	9(4.6)	35(18)
Church leaders	1(0.5)	4(2.1)	9(4.6)	22(11.3)	3(1.5)	39(20)
Community leaders	4(2.1)	8(4.1)	24(12.3)	55(28.2)	23(11.8)	114(58.5)
Leaders of CSOs	1(0.5)	2(1.0)	2(1.0)	2(1.0)	-	7(3.5)
Total	6(3.1)	14(7.2)	40(20.5)	100(51.3)	35(17.9)	195(100)

Key: **SD**=Strongly Disagree, **D**=Disagree, **NS**=Not Sure, **A**=Agree, **SA**=Strongly Agree

The majority of respondents 100(51.3%) agreed, while 35(17.9%) strongly agreed that face to face dialogues would strengthen collaboration between the state, Churches and CSOs in EES. 40(20.5%) of the respondents were not sure, 14(7.2%) disagreed while 6(3.1%) of the participants strongly disagreed that face to face dialogue would strengthen collaboration between the state, Churches and CSOs in EES.

The study further probed respondents to state whether collaboration with the state, Churches and CSOs would build trust among them in EES. The responses are summarized in table 4.14.

Table 4.14: Collaboration Build Trust among the State, Churches and CSOs in EES

Category of respondent	Collaboration among the state, Churches and CSOs builds trust among them in EES.					Total F %
	SD F %	D F %	NS F %	A F %	SA F %	
State actors	-	3(1.5)	3(1.5)	16(8.2)	13(6.7)	35(17.9)
Church leaders	3((1.5)	4(2.1)	13(6.7)	13(6.7)	6(3.1)	39(20)
Community leaders	1(0.5)	8(4.1)	23(11.8)	52(26.7)	30(15.4)	114(58.5)
Leaders of CSOs	21.0)	-	2(1.0)	3(1.5)	-	7(3.5)
Total	6(3)	15(7.7)	41(21.0)	84(43.1)	49(25.2)	195(100)

Key: **SD**=Strongly Disagree, **D**=Disagree, **NS**=Not Sure, **A**=Agree, **SA**=Strongly Agree

A big majority 84(43.1%), agreed that collaboration between the state, Churches and CSOs would build trust among them in EES. 49(25.2%) strongly agreed. They explained that through collaboration the state, Churches and CSOs would be able work together for the common good of the citizen in EES. 41(21%) of the respondents were not sure, 15(7.7%) of the respondents disagreed while 6(3%) of the respondents strongly disagreed that collaboration would build trust among them in EES. This is because of the superiority and inferiority complex that exist between the state and non-state actors in EES. There is poor capacity of non-state actors in EES to speak in one voice.

The study also inquired whether collaboration among the state, Churches and CSOs would promote service delivery for the people in EES. The findings are presented in Table 4.15.

Table 4.15: State Collaboration with Churches and CSOs Promote Services Delivery in EES

Collaboration between the state, Churches and CSOs promotes service delivery for the people in EES.						
Category of respondent	SD F %	D F %	NS F %	A F %	SA F %	Total F %
State actors	2(1.0)	2(1.0)	3(1.5)	16(8.2)	12(6.2)	35(17.9)
Church leaders	4(2.1)	1(0.5)	9(4.6)	14(7.2)	11(5.6)	39(20)
Community leaders	3(1.5)	4(2.1)	23(11.8)	48(24.6)	36(18.5)	114(58.5)
Leaders of CSOs	2(1.0)	1(0.5)	1(0.5)	2(1.0)	1(0.5)	7(3.5)
Total	11(5.6)	8(4.1)	36(18.5)	80(41)	60(30.8)	195

Key: **SD**=Strongly Disagree, **D**=Disagree, **NS**=Not Sure, **A**=Agree, **SA**=Strongly Agree

Majority of the respondents 80(41%) agreed, while 60(30.8%) of the respondents strongly agreed that collaboration among the state, Churches and CSOs would promote delivery of services to people in EES. 36(18.5%) of the respondents were not sure, 11(5.6%) strongly disagreed, while 8(4.1%) of the respondents disagree that collaboration among the state, Churches and CSOs would promote service delivery in EES.

4.6. How Democratic Transformation Promote Peaceful Coexistence in EES

The third objective of the study was to identify how democratic transformation could promote peaceful coexistence in EES. Participants were asked whether political pluralism would enable parties agree on democratic transformation for the Common Good in EES. Table 4.16 summaries the views of the respondents.

Table 4.16: Political Pluralism Enables Parties Agree for the Common Good in EES

Political pluralism enables parties agree for the common good in EES.						
Category of respondent	SD F %	D F %	NS F %	A F %	SA F %	Total F %
State actors	-	6(3.1)	6(3.1)	18(9.2)	5(2.6)	35(18)
Church leaders	2(1.0)	3(1.5)	12(6.1)	16(8.2)	6(3.1)	39(20)
Community leaders	8(4.1)	9(4.6)	29(14.9)	39(20)	29(14.9)	114(58.5)
Leaders of CSOs	1(0.5)	1(0.5)	2(1.0)	1(0.5)	2(1.0)	7(3.5)
Total	11(5.6)	19(9.7)	49(25.1)	74(37.9)	42(21.6)	195(100)

Key: **SD**=Strongly Disagree, **D**=Disagree, **NS**=Not Sure, **A**=Agree, **SA**=Strongly Agree

A sizeable majority of the respondents 74(37.9%) agreed, while 42(21.6%) of the respondents strongly agreed that political pluralism would enable parties agreed for the common good in EES. This means that 116(59.5%) of the respondents supported political pluralism in EES. It is notable that a significant minority 49(25.2%) were not sure, 19(9.7%) disagreed, and 11(5.6%) strongly disagreed that political pluralism would enable parties agree for the common good in EES.

The study asked whether democratic transformation through free and fair elections would leads to peaceful coexistence in EES. Table 4.17 depicts the responses.

Table 4.17: Free and Fair Election Leads to Peaceful Coexistence in EES

Free and fair elections lead to peaceful coexistence among the people in EES.						
Category of respondent	SD F %	D F %	NS F %	A F %	SA F %	Total F %
State actors	1(0.5)	1(0.5)	7(3.6)	17(8.7)	9(4.6)	35(17.9)
Church leaders	1(0.5)	3(1.5)	10(5.1)	13(6.7)	12(6.2)	39(20)
Community leaders	2(1.0)	7(3.6)	15(7.7)	36(18.5)	54(28)	114(58.8)
Lenders of CSOs	-	-	3(1.5)	2(1.0)	2(1.0)	7(3.5)
Total	4(2)	11(5.6)	35(17.9)	68(34.9)	77(39.8)	195(100)

Key: **SD**=Strongly Disagree, **D**=Disagree, **NS**=Not Sure, **A**=Agree, **SA**=Strongly Agree

Majority of the respondents 77(39.8%) strongly agreed and 68(34.9 %) agreed that free and fair elections would lead to peaceful coexistence in EES. 35(17.9%) were not sure 11(5.6%)

disagreed, and 4(2%) strongly disagreed that free and elections would lead to peaceful coexistence in EES.

The researcher further asked if freedom would enable citizens think positively for the good of EES. The views are summarized in Table 4.18.

Table 4.18: Freedom Enable Citizens Think Positively for the Good of EES

Would freedom enable citizens think positively for the good of EES?						
Category of respondent	SD F %	D F %	NS F %	A F %	SA F %	Total F %
State actors	-	2(1.0)	3(1.5)	17(8.7)	13(6.7)	35(17.9)
Church leaders	-	1(0.5)	1(0.5)	15(7.7)	22(11.3)	39(20)
Community leaders	1(0.5)	4(2.1)	5(2.6)	45(23.1)	59(30.2)	114(58.5)
Leaders of CSOs	-	-	-	4(2.1)	3(1.5)	7(3.6)
Total	1(0.5)	7(3.6)	9(4.6)	81(41.6)	97(49.7)	195(100)

Key: **SD**=Strongly Disagree, **D**=Disagree, **NS**=Not Sure, **A**=Agree, **SA**=Strongly Agree

A big majority of the respondents 97(49.7%) strongly agreed and 81(41.6%) agreed that freedom as a process of democratic transformation would enable citizens think positively for the good of EES. 9(4.6%) were not sure, 7(3.6%) of the respondents disagreed, and 1(0.5%) strongly disagreed that freedom as a process of democratic transformation would enable citizens think positively for the good of EES.

The researcher asked whether the respondents had copies of the Transitional Constitution of South Sudan, 2011. Their answers are shown in Table 4.19.

Table 4.19: Respondents Possession of the Transitional Constitution of South Sudan 2011

I have a copy of the Transitional Constitution of South Sudan, 2011.		
Category of respondent	YES F %	NO F %
State actors	21(11)	14(7.2)
Church leaders	16(8.2)	23(12)
Community leaders	43(22)	71(36.4)
Leaders of CSOs	4(2)	3(1.5)
Total	84 (43)	111(57)

A shocking majority of 111(57%) did not have copies. A big minority of 84(43%) of the respondents had copies of the Transitional Constitution of South Sudan 2011. Those who did not have copies cited the war concerns. People have no time for documents when safety is paramount. But the good numbers with copies implies that there is hope of possible engagement.

The study also sought to examine whether the respondents had copies of the Local Government Act 2009. Table 4.20 shows the responses.

Table 4.20: Respondents Possession of the Local Government Act 2009

I have a copy of the Local Government Act, 2009.		
Category of respondent	YES	NO
	F %	F %
State actors	16(8.2)	19(9.7)
Church leaders	11(5.6)	28(14.3)
Community leaders	32(16.4)	82(42.1)
Leaders of CSOs	3(1.5)	4(2.1)
Total	62(32)	133(68)

A shocking majority 133(68%), did not have copies of the Local government Act 2009. A significant minority of 62(32%) had copies but said they were unable to read and understand the contents. This finding reveals that there will be need for aggressive education of the people in EES.

4.7. Strategies for Good Local Governance and Peaceful Coexistence in EES

The fourth objective of the study was to suggest practical strategies that would promote good local governance for peaceful coexistence in EES, South Sudan. Research participants were asked whether they were aware of the existing strategies for good governance in EES. The findings are summarized in Table 4.21.

Table 4.21: Awareness of Existing Strategies for Good Local Governance in EES

I am aware of existing strategies for good local governance in EES.						
Category of respondent	SD F %	D F %	NS F %	A F %	SA F %	Total F %
State actors	2(1.0)	4(2.1)	4(2.1)	17(8.7)	8(4.1)	35(18)
Church leaders	5(2.6)	10(5.1)	10(5.1)	10(5.1)	4(2.1)	39(20)
Community leaders	29(14.9)	54(27.7)	9(4.6)	18(9.2)	4(2.1)	114(58.5)
Leaders of CSOs	3(1.5)	2(1.0)	1(0.5)	1(0.5)	-	7(3.5)
Total	39(20.0)	70(35.9)	24(12.3)	46(23.6)	16(8.3)	195(100)

Key: **SD**=Strongly Disagree, **D**=Disagree, **NS**=Not Sure, **A**=Agree, **SA**=Strongly Agree

Majority 70(35.9%), disagreed and 39(20%) strongly disagreed that they were aware of the existing strategies for good local governance in EES. However, 46(23.6%) of the respondents agreed, while 16(8.3%) of the respondents strongly agreed that they were aware of the existing strategies for good local governance in EES. They explained that the formation of the local government according to the provision of the article 173/3 of the Transitional Constitution of South Sudan 2011 is clear on the matter. It is instructive to note that 24(12.3 %) of the respondents were not sure of the existing strategies for good governance in EES. There is much advocacy work to do in EES.

The study also sought to find out whether most leaders in EES needed training to apply the Transitional Constitution of South Sudan, 2011. Table 4.22 presents the summary of the responses given by questionnaires.

Table 4.22: Most Leaders in EES Need Training to Apply South Sudan Constitution 2011

Most leaders in EES need training to apply the constitution of South Sudan 2011.						
Category of respondent	SD F %	D F %	NS F %	A F %	SA F %	Total F %
State actors	-	1(0.5)	1(0.5)	12(6.2)	21(10.8)	35(18)
Church leaders	-	1(0.5)	3(1.5)	9(4.6)	26(13.3)	39(20)
Community leaders	1(0.5)	1(0.5)	8(4.1)	31(15.9)	73(37.4)	114(58.4)
Leaders of CSOs	-	-	-	2(1.0)	5(2.6)	7(3.6)
Total	1(0.5)	3(1.5)	12(6.2)	54(27.7)	125(64.1)	195(100)

Key: **SD**=Strongly Disagree, **D**=Disagree, **NS**=Not Sure, **A**=Agree, **SA**=Strongly Agree

A huge majority of the respondents 125(64.1%), strongly agreed, while 54 (27.7%) agreed that most leaders in EES needed training to apply the Transitional Constitution of South Sudan 2011. 12(6.2%) of the respondents were not sure, 3(1.5%) of the respondents disagreed, while 1(0.5%) strongly disagreed that most leaders in EES needed training to apply the constitution of South Sudan 2011. The call for training of leaders to apply the Transitional Constitution of South Sudan 2011 in EES was supported by 179(91.8%) of the respondents.

The study also sought to find out whether most county officials in EES needed training to apply the Local Government Act 2009. The Act stated that, the main objectives of the Local Government Act 2009 is to promote self-governance and enhance the participation of people and communities in maintaining law and order and promoting democratic, transparent and accountable local government. To promote peace, reconciliation and peaceful coexistence among various communities. Their responses are displayed in Table 4.23.

Table 4.23: Need for Training of County Officials in EES to Apply the LGA 2009

Category of respondent	Most County officials in EES need training to apply the Local Government Act 2009.					Total F %
	SD F %	D F %	NS F %	A F %	SA F %	
State actors	-	1(0.5)	-	8(4.1)	26(13.3)	35(17.9)
Church leaders	-	1(0.5)	2(1.0)	8(4.1)	28(14.4)	39(20)
Community leaders	-	-	1(0.5)	28(14.4)	85(43.6)	114(58.5)
Leaders of CSOs	-	-	-	3(1.5)	4(2.1)	7(3.6)
Total	-	2(1.0)	3(1.5)	47(24.1)	143(73.3)	195(100)

Key: **SD**=Strongly Disagree, **D**=Disagree, **NS**=Not Sure, **A**=Agree, **SA**=Strongly Agree

Majority of the respondents 143(73.3%), strongly agreed, while 47(24.1%) agreed that most county officials in EES needed training to apply the Local Government Act 2009. 3(1.5%) of the respondents were not sure, 2(1%) of the respondents disagreed that most county officials in EES need training to apply the Local Government Act 2009. Overwhelming 190(97.4%) called for the training of county officials in EES.

Respondents were asked whether training of leaders on good governance could help them apply the principles of good governance in EES. Table 4.24 depicts their responses.

Table 4.24: Training of Leaders on Good Governance help them Apply the Principles in EES

Training of leaders on good governance help them to apply the principles in EES.						
Category of respondent	SD	D	NS	A	SA	Total
	F %	F %	F %	F %	F %	F %
State actors	1(0.5)	-	1(0.5)	9(4.6)	24(12.3)	35(17.9)
Church leaders	-	-	2(1.0)	12(6.2)	25(12.8)	39(20)
Community leaders	1(0.5)	1(0.5)	5(2.6)	22(11.3)	85(43.6)	114(58.5)
Leaders of CSOs	-	-	2(1.0)	2(1.0)	3(1.5)	7(3.5)
Total	2(1.0)	1(0.5)	10(5.1)	45(23.1)	137(70.3)	195(100)

Key: **SD**=Strongly Disagree, **D**=Disagree, **NS**=Not Sure, **A**=Agree, **SA**=Strongly Agree

A huge majority of the respondent 137(70.3%), strongly agreed, while 45(23.1%) agreed that training of leaders on good governance could help them apply the principles of good governance in EES. 10(5.1%) of the respondents were not sure, 1(0.5%) of the respondents disagree, while 2(1%) of the respondent strongly disagree that training of leaders on good governance would help them apply the principles of good governance in EES. Overwhelming majority 182(93%) of the respondents supported training of leaders on good governance to enable them apply the principles of good governance in EES.

4.8. Summary of Findings

The study has revealed that majority of the respondents to the study confirmed that there was no peaceful coexistence in EES. They attributed this to poor governance and poor leadership. Similarly, majority of the respondents strongly disagreed that they participated in decision making processes in EES. They lamented that the appointed political leaders only served their interests and those of their bosses. They had less interest in involving the citizens in decision making processes. Furthermore, the study indicates that the majority of the respondents disagreed that they were aware of the existing policies and legislations developed in EES. The ordinary people stated that they were disconnected with most of their parliamentarians who stay in Torit town or the national capital, Juba where there are semblances of services.

Additionally, the study reveals that the majority of the respondents disagreed that everybody was equal before the law in EES. The military rulers are not conscious about the rule of law and accountability. The study shows that the majority of the respondents strongly disagreed that the available recourses in EES were utilized to satisfy the needs of the citizens. Besides, the citizens of EES did not know the laws regulating the sharing of resources. The study found out the majority of the respondents agreed that the state, Churches and CSOs were collaborating in EES. However, the collaboration seems to be elusive and the fruits are not felt by the people. The people hope that the collaboration could be improved.

The study also shows that the majority of the respondents agreed that political pluralism would enable parties to agree to work together for the common good in EES. But there must be free and fair elections leading to peaceful coexistence in EES. People need freedom for real progress to occur in EES. Finally, the chapter has illustrated that majority of the people in leadership positions in EES need all manner of training on good governance leading to peaceful coexistence. In the next chapter, the researcher discusses the findings.

CHAPTER FIVE: DISCUSSION

5.1. Introduction

This chapter presents the discussion of the research findings. It first reaffirms the research objectives and the conceptual framework. It then relates the findings of the study to the literature review in line with the research objectives.

5.2. Good Governance as a means to Peaceful Coexistence in EES

The first research objective was to find out how good governance could be a means to peaceful coexistence in EES. In this study, good governance was conceptualized as the first variable with the rule of law, accountability, participation, transparency, responsiveness, consensus, equity, inclusiveness, effectiveness and efficiency as indicators for peacefully coexistence. The study has shown that majority of the respondents confirmed that bad governance was responsible for the absence of peaceful coexistence in EES. Political leaders have divided the communities along tribal lines for their political interests.

The respondents were also categorical on the reality of poor leadership in EES. Current leaders in EES are former SPLA soldiers who spent over 22 years fighting in the bush. Consequently, they have no leadership skills. This study confirms the finding by Awolich (2018). His report called for the *Fixing of Governance* as Key to Stability and Peace in South Sudan. He stressed that weak governance in South Sudan was the malefactor for political crises and conflicts. He added that the political leaders in South Sudan had no political will to move the country towards peaceful coexistence. Like this study, Awolich recommended that the government in South Sudan should promote good governance so that people can peacefully coexist.

This study has confirmed that the pastoralist communities in EES possess Small Arms and Light Weapons to protect themselves and their properties. This is because the government has failed to provide security to all the citizens. Due to this failure, the civilians have formed their own armed youth groups to provide security and protect their properties. They cannot rely on protection and security provided by the state government. In the literature review on the theory of good governance, Schwab (2017) emphasized that the states, organizations and communities must use the principles of good governance such as participation and transparency, accountability and the rule of law, responsiveness and consensus orientation, equity and inclusiveness, effectiveness and

efficiency effectively to ensure that corruption in their administrations are curtailed. The needs and concerns of the marginalized must be taken care of, and the views of the defenseless in society have to be heard to enable the citizens live in peace to promote development. People have to feel that they are involved in the government.

5.2.1. Participation and Transparency in Decision Making Processes

Participants in the study strongly disagreed that they did participate in decision making processes in EES. They explained that they lived in remote villages with poor road networks and insecurity. Furthermore, they explained that those appointed to hold political offices in EES only served the interests of their appointing officers and had less interest to reach the majority of the citizens who live in remote villages. This finding concurs with a study by Chou and Huque (2016). The two studied Public Participation in Asia. Their respondents were unable to participate in the socio-political affairs of their states due to living in remote places, poverty and disability. The study recommended for governments in East Asia to create favorable environments to facilitate all sections of the society to actively participate in the socio-political affairs of their community. The researcher is convinced that this will be the remedy for the situation in EES and the entire Republic of South Sudan. Government policies can only be implemented by citizens who have access to government policies.

5.2.2. Awareness of Participants in Existing Policies and Legislations in EES

This research has shown in the previous chapter that when respondents were asked whether they were aware of the existing policies and legislations in EES, a huge majority strongly disagreed. Majority of people's representatives in the state parliament were disconnected with their constituencies. The leaders prefer to live in towns and cities where they have some semblance of services. The people in rural parts of EES are on their own. The people have no way of knowing the laws guiding them when their leaders are distant from them. This is why Keping (2018), stressed that transparency requires sufficient information on legislations and policy enforcement and other relevant political information be freely disseminated to the citizens. Citizens who are affected by policies developed with their full knowledge and willingness easily comply with policies, hence promoting peaceful coexistence. This study has shown state government in EES is less responsive and far from the grass roots population to reach consensus for the communities to

live in peace. Linde and Peters (2018) did prove that Democratic Responsiveness Facilitated Responsible Government. The government needs to be accountable to the citizens.

5.2.3. Accountability and the Rule of Law in EES

Majority of the respondents disagreed that there was accountability and the rule of law in EES. Since independence in 2011 military government in South Sudan was not conscious about the rule of law and accountability which created impunity based on tribalism. This explains why groups in South Sudan have taken the laws into their own hands. Security forces have become forces of insecurity to the civilian population. A similar situation in Nigeria during military regimes had pulled the country backward according to Afolabi and Oguntokun (2018). In EES, the security forces are ethnically imbalanced. Consequently, the civilians are not treated equally. Equity dictates that everybody in his or her respective society ought to be treated without distinction. When this is lacking as is the case in EES, violence will continue to be the order to the day. When disparity also exists in the sharing of resources, the situation escalates even more.

5.2.4. Utilization of the Available Resources to Satisfy the Need of the Citizens in EES

According to the study findings, the majority of the respondents strongly disagreed that there was effectiveness and efficiency in EES. The study participants confirmed that available recourses such as financial, human and natural resources were not utilized to satisfy the needs of the citizens. Only the leaders and their benefactors benefited at the expense of the people. The study also revealed that many people were not conversant with their rights and duties. Resources such as cement, gold, cattle, land and so on were untapped and underutilized to satisfy the needs of the citizens. These problems will not be solved until there is collaboration among all stake holders in EES.

5.3. State Collaboration with Non-State Actors and Peaceful Coexistence in EES

In this study, state collaboration with non-state actors was the second variable with face-to-face dialogues. This would build social capital, support state building and balance service delivery as indicators for peaceful coexistence. Majority of the respondents agreed that the state, Churches and CSOs in EES did collaborate in delivery of services such as education, health care and to unite the divided communities in EES. However, this collaboration seemed to be elusive. A study by Gash (2008), had confirmed that collaborative governance enables public agencies and non-stakeholders to directly and jointly participate in making decisions that is officially based on

consensus. Churches and CSOs in EES do take common actions to promote good governance but the government is not responsive. There is need for dialogue so that the state does not abandon its role as a public agency to the Church and other actors.

5.3.1. Dialogues Strengthens Collaboration between the State, Churches and CSOs in EES

This study has shown that the majority of the respondents agreed that face to face dialogues strengthens collaboration between the state, Churches and CSOs in EES. In face-to-face dialogue the collaboration between actors is very important to improve mutual understanding (Bossuyt, 2000). This suggests the state government in EES, Churches and CSOs need to increase the frequencies of face-to-face dialogue between them.

5.3.2. Collaboration Build Trust among the State, Churches and CSOs in EES

In this study, majority of the respondents agreed that collaboration between the state, Churches and CSOs would build trust among them in EES. The respondents reported that the state has been unwilling or feels superior to the Church. A study by Lee and Ayhan (2015) and by Mungou (2018), stressed that collaboration between the state and non-governmental actors build relationships between individuals in non-governmental players leading to peace.

The study has also found that collaboration among the state, Churches and CSOs would promote services to the people in EES. Improved collaboration is critical for the delivery of badly needed services. Heijden (2015) in Australia noted that collaboration between established state institutions with non-state actors to complement each other in providing needed amenities, helped to satisfy the needs of the people leading to the promotion of peaceful coexistence in the society. When there is peace, then the environment is ripe for the promotion of democracy as a system of government.

5.4. Democratic Transformation and Peaceful Coexistence in EES

Democratic transformation was the third variable under good governance with political pluralism, regular, free and fair elections and freedom as indicators for peaceful coexistence. In this study, majority of the respondents agreed that political pluralism could promote good governance and enable parties to agree for the common good in EES. This means the state government in EES needs to promote good governance through political pluralism to enable parties compete for political leadership and to enable the citizens participate in choosing their political leaders who are fit and able to lead them. Way (2015) had stated that political pluralism was an

essential element of democratic transformation. It promotes lawful establishment of different political parties and allows healthy competition. The researcher argues that EES needs this urgently. Baggini (2015) explained that political pluralism enables parties negotiate and arrive at collectively agreed goods for the whole communities in the state.

One of the tenets of democracy is frequent, free, and fair elections. Majority of the respondents in this study strongly agreed that free and fair elections would lead to peaceful coexistence. Weinstein-Tull (2016) found that regular, free and fair elections according to the constitution and election laws established by the electoral commission to govern election processes in a transparent and impartial manner, promoted peaceful coexistence in the society. Engel (2019) found that regular elections that were deemed to be free of manipulations to establish legitimate government in their respective states, promoted security and peace. EES needs to heed these calls. South Sudan Transitional Constitution (2011), emphasized that the president of South Sudan be elected by the people in election that is free and fair. This is yet to be realized by the peoples of South Sudan. It should be clear to the leaders of South Sudan that legitimate government must be elected through free and fair election. Citizens who choose their leaders freely are likely to live in freedom. One of the benefits of freedom is the power of positive thinking.

5.4.1. Freedom Enables Citizens Think Positively for the Good of EES

Majority of the respondents in this study strongly agreed that freedom as a process of democratic transformation would enable citizens think positively for the good of EES. Gardner and Woollev (2016) confirmed that freedom enabled citizens to think constructively for the good of the state, and limits the chances of citizen rebelling against the government. As a result, peaceful coexistence in the society is promoted. The government in EES must look for and promote strategies for good local governance leading to peaceful coexistence.

In this study, practical strategies for good local governance was the fourth variable. Building the capacity of leaders and developing local institutions are indicators for peaceful coexistence. The respondents were therefore asked whether they were aware of the existing strategies for good local governance in EES. Majority of the respondents disagreed that they were aware of the existing strategies for good local governance in EES. In my view, inadequate capacity of the local government officials in EES to understand, apply and educate the grass roots population about the existing strategies for good local governance, is responsible for perpetual

violence. Therefore, state officials in EES need to be trained on the importance of sharing existing strategies for good local governance with the citizens.

5.4.2. Most Leaders in EES Need Training to Apply the Constitution of South Sudan 2011

According to the study findings, the majority of the respondents strongly agreed that most leaders in EES needed training to apply the constitution of South Sudan 2011. De Waal (2014) and Rolandsen (2015), found that the majority of the post-independence political leaders such as the national and state ministers, state governors and county commissioners were appointed within the SPLA ranks who had inadequate capacities to build political institutions such as public service, the judiciary and law enforcement agencies that can unite the South Sudanese and deliver services to them. This means most leaders in EES need trainings to build their capacities to enable them apply the Transitional Constitution of South Sudan 2011 and other relevant laws to promote good governance for peaceful coexistence in EES. Such training would also enable leaders to apply the LGA, 2009. This is why Stoker (2017) insisted that capacity building for local governance is aimed at strengthening the capacities of all actors in governance at local level to enable the actors participate in apply the skills received in their daily administration.

Majority of the respondents strongly agreed that training of leaders on good governance would help them apply the principles of good governance in EES. A study by Gualini (2017) stated that local government councils that are trained to understand and apply the constitution, relevant laws of their country and the principles of good governance in their daily administration are able to use the laws to promote peaceful coexistence in the society. EES has to move in this direction as soon as possible if the new state of South Sudan has to be saved.

5.5. Improvement of Theories

The study was anchored on the theory of good governance as the main theory supported by collaborative governance theory and democratic peace theory. The World Bank (1989) developed the theory of good governance to assist developing countries access development aids to properly develop their public sectors. However, the theory of good governance is not sufficient in explaining all elements involved in good governance without collaboration. Consequently, collaborative governance enhances and improves the theory of good governance. This is because collaborative governance engages government, CSOs and local community organizations in realizing the principles of good governance.

Importantly, collaborative governance emerges to improve collaboration among actors and repairs government failures to improve participation of the citizens, politicization of regulations and service delivery. The demand for collaborative governance emerges as an answer to the increasing number and complexity of public problems such as government failures to deliver needed services to the population, politicization of regulations, service delivery, the advance of knowledge and capacity of institutions (Nabatchi, 2015). Therefore, this study used collaborative governance theory as good governance practice to determine collaboration between the government and non-state actors leads to peaceful coexistence in EES.

However, good governance and collaborative governance on their own, cannot explicitly explain good governance as a means to peaceful coexistence in the society. Consequently, the researcher engaged democratic peace theory to enhance the two. Democratic peace theory enhances and supports collaborative governance and strengthens the theory of good governance. Democratic nations hardly engage in warfare with each other (Rosato, 2003). This is because democratic nations share common democratic norms and institutions that constrain the resources for war. This study therefore, applied democratic peace theory to identify how democratic transformation may promote good governance and peaceful coexistence among the people in EES. In this way, this study has suggested a *tri-theory* of good governance, collaboration and democratic transformation, as a new way of approaching complex issues of governance in fragile states like South Sudan. It is my conviction that this study has humbly contributed to the development of theory of governance.

CHAPTER SIX: THEOLOGICAL REFLECTION

6.1. Introduction

This chapter presents the theological reflection based on the study findings. It then suggests recommendations based on the findings of the study and advocacy action plan attached in appendix1. The chapter also gives the limitation of the study and suggestions for further study followed by a summary of the study and conclusion.

6.2. Theological Reflection based on the Study Findings

According to Nixon (2019), theological reflection is critical thinking and ongoing reflection guided by faith to understand how God is working in a particular situation so that ministers acquire wisdom of God to address the situation. Collins (2018) explains that theological reflection is the process of learning directly from one's faith experiences to enable individual discover the presences of God in their experiences, the difference God's presence makes in their lives and what God expects them to do for the good of the society. It is a fact that religion has played and continues to play a significant role in shaping the mentality and behaviors of human beings towards the choices of right and wrong. Leaders brought up and nurtured in religious environments tend to be more ethical in promotion of the common good in the society (Herbert, 2017). The role of religion in framing the moral behaviors and quality of leaders in EES must therefore be taken seriously. Peaceful coexistence will only be realized in EES when leaders are morally upright.

This study uses theological reflection to show how the respondents who were the state actors, Church leaders, community leaders and leaders of CSOs in EES could reflect on their faith and religious experiences in relation to good governance and peaceful coexistence. The researcher together with the participants of the four stratum of; state actors, Church leaders, community leaders and leaders of CSOs met once a week between the months of November and December 2020. During the meetings of each group, the researcher and the participants discussed the principles of the common good, the principle of subsidiarity and participation, the political authority, democratic systems, promotion of peace and capacity building for leaders.

6.2.1. The Common Good

According to the Social teaching of the Church, common good denotes the sum total of social circumstances such as good governance, which make it possible for individuals or groups in a society can fully achieve their fulfillment and human dignity. This is made possible when the state defends and promotes the common good of its civil society and the citizens (Compendium of the Social Doctrine of the Church, 2004). The principle of the common good is very important because it entails that the fruits of the mother earth belong to everyone. Consequently, no one should be excluded from the fruits of the earth (Gorringer & Rowland, 2016).

In order to enable peaceful coexistence in EES, the state government in EES needs to promote good governance, defend and promote the principle of the common good. This is made possible when the citizens enjoy the rule of law and accountability, participation in decision making processes, responsiveness and consensus, equity and inclusiveness, effectiveness and efficiency in EES. This also enable the citizens access affordable health care services, quality education, effective public safety and security and peace among the communities. Therefore, the state actors, Church leaders, community leaders and leaders of the CSO need to promote the principle of the common good, subsidiarity and participation in EES.

6.2.2. Subsidiarity and Participation

The principle of subsidiarity encourages that the central authority such as the state exists for the good of its members and therefore should only perform those functions that cannot be performed by the lowest authority in the society. What the people are able to perform should not be taken over by the higher authority. In other words, what people are able to do, let them do, what they are unable to do, assist them to do and then withdraw. The principle of subsidiarity encourages and support the participation of the citizens either as individuals or groups. The participation of the citizens in the welfare of the society in which they live can be either directly or through their representatives in the national and state government (Compendium of the Social Doctrine of the Church, 2004).

Furthermore, the compendium of the Social Doctrine of the Church (2004) stresses that all people and communities have the rights to take part in decision making processes that affect them and the next generation. The principle of subsidiarity demands that the closest people to the problems and the most affected people by the problem must take part in decision making process to solve the problems. During FGD, the participants articulated the need for the state authority in

EES to acknowledge and respect the capabilities of Churches, CSOs and the communities in the Counties, Payam and Bomas to participate in decision making process. When the lowest level of authority at the grass roots participates and have a voice in the governance of the state, Counties, Payam and Bomas, resources can easily trickle down from the state government to the grass roots population which will promote peaceful coexistence in EES. Effective political order is needed in society.

6.2.3. The Political Authority

According to the social teaching of the Church, the political authority is to serve people. Since God made human beings social by nature and as a given society cannot live together unless governed and directed by a leader to sincerely struggle towards the common good. Every given civilized community needs to have a governing authority, which has its source and nature in God the overall ruler (Compendium of the Social Doctrine of the Church, 2004). This implies that political authority must be positive, brings peace to the nation, renders justice to all and abhors iniquity (Proverb 16:12). The aim of the political authority is to govern and set directions for the people to follow.

The English word governance is derived from the old French *governer* and more originally from the Latin word *gubernare* and Greek word *kubernan*, all meaning to steer, to rule and to set direction. Governance in Greek also is KYBERBES, meaning a captain of a ship (David & Elias, 2013). Being a captain of a ship involves knowing the route and how to steer the ship through the treacherous waters and knowing the port of destination the captain aims to arrive at. This means the captain of the ship in collaboration with the crew have to set the vision, mission, goals and values that guide the ship to safely arrive at the port of destination.

Dassah (2015) noted that, for everyone in the ship and those waiting for the arrival of the ship, a captain of a ship only claims good seamanship when the ship arrives to where it is expected safely and in good shape. The ship implies the states or institutions, those in the ship and those waiting for the arrival of the ship are the citizens or beneficiaries and the captain of the ship implies the leaders who are elected to lead the state or institutions in collaborative manners safely towards peaceful coexistence which is the port of destination for leaders (Smith, 2017). Leaders who are elected to lead the state or institutions must be good leaders who know how to steer the states or institutions under their care by utilizing the principles of good governance. The leaders must know

how to steer and govern who can do what, where, how and when in accountable and transparent manner to enhance peaceful coexistence in the society.

During FGDs, the participants expressed the need for the people of EES to have good and wise political authority who promote good governance as a means to peaceful coexistence among the people in EES. The participants expressed that good and wise political authority that promote good governance as a means to peaceful coexistence among the people can be established through democratic system of governance, which facilitates regular, free and fair elections to elect desired leaders.

6.2.4. The Democratic Systems

According to the social teaching of the Church, political authority must be elected in free and fair elections so that the elected leaders are accountable to the people who elected them to positions of authority. Political authority must uphold the dignity of every person, respect human rights, the rule of law, share power, promote participation of citizens and commit to the common good as guiding principle for political life. During FGDs, the participants articulated the need for the political authority in EES to be oriented toward the service to the citizens for the general good.

The social teaching of the Church also encourages political parties to be democratic, capable of political planning and collaborate with the civil society so that they can work towards the common good. This is to offer the citizens effective opportunity to contribute to the construction of political choices. During FGDs, the majority of the participants expressed the need for the state government in EES to share information with the citizens in a medium that can easily reach them in their remote villages. The participants also expressed the need for the state authority in EES to listen to the voices of the people and make quick and wise decisions to solve the problems affecting the people.

6.2.5. Promotion of Peace

The Bible tells us that blessed are the peacemakers, for they shall be called sons and daughters of God (Matthew 5:9). Therefore, promotion of peace in the society is an integral part of the state government in EES, the mission of the Church and the people of good will. According to the social teaching of the Church, peace is the fruit of justice and love and is much more than the absence of war. This is because peace is put in danger when human beings are denied their rights as human persons, when the dignity of the human person is not respected and upheld in the

society and when the civil and political life is not directed towards the common good (Mounk, 2018).

The protection and promotion of human rights is vital for building a peaceful and prosperous society that facilitate social transformation. The Bible clearly mentions that the fruit of justice is peace, the effect of justice is quietness and security for everyone (Isaiah 32:17). This indicates that peace is related to justice as fruits are related to the trees. It is vital for the state government in EES, the Churches, the community leaders and the leaders of CSOs to secure justice for all so that the community live in peace.

Peace is put in danger when there are injustices created by bad governance in the society. This is because injustices create groups of frustrated and desperate people who would struggle desperately to regain their rights as a result threaten peace in the society. It is imperative therefore, for the state and non-state actors in EES to follow the golden rule; do to others what you would like them do to you. Meaning do not do to others what you would not like them do to you (Matthew 7:12). If everyone in EES follows this rule, in theory everyone would be treated well and peace will prevail. Peace is also the fruit of love because a true and lasting peace is built on love and justice. The work of justice is to eliminate the obstacles such as injustices and the damages caused to victims that threaten peace. True peace is obtained through love. Peace is the goal and fullness of life, which is the gift of God to men and women. During FGDs, the participants expressed the need for peacebuilding among the communities so that true peace begins to take roots within the hearts of the citizens in EES. For this to happen, the participants emphasized the need for the state government in EES to promote good governance as a means to peaceful coexistence among the communities. So then, let us pursue what makes peace through capacity building for leaders (James 3:18 & Roman 14:19)

6.2.6. Capacity Building for Leaders

Capacity-building for leaders is the process of developing the skills, capabilities and resources that leaders and organizations need to survive in a changing world (Ferreira, 2020). According to the Bible, every branch that does not bear fruits is pruned to make it bear even more fruits (John 15:2). This means capacity building for leaders is very important to make them bear more fruits during their service to the society. According to the study findings the majority of the respondents strongly agreed that most leader in EES needed training.

This means most leaders in EES need capacity building to enable them apply the Transitional Constitution of South Sudan 2011 and other relevant laws of South Sudan in their daily duties to promote good governance for peaceful coexistence in EES. The Churches and CSOs need to play active roles to build the capacity of the state actors to understand and apply the Transitional Constitution of South Sudan 2011.

6.3. Recommendations

This study makes five proposals to all actors in South Sudan and EES. First, there should be capacity building for all leaders in South Sudan. Study findings called for capacity building for the local government leaders, Church leaders and community leaders in EES in leadership, good governance, the constitution of South Sudan, and the LGA, 2009.

Second, collaboration between the state and non-state actors is needed urgently. According to the study findings, there is collaboration between the state, Churches and CSOs in EES in rendering services to the citizens. However, the collaboration seems to be elusive because the state government seems to be using the Churches and CSOs for its own advantage and interests. The study, therefore, recommends that the state government, the Churches and the CSOs should practically collaborate to promote good governance in EES by practical representation of the Church in the state parliament to mentor policy making processes for the common good.

Third, democratic Transformation in EES is crucial for peace and development. The study revealed that the citizens in EES did not participate in decision making processes because of the appointment of political leaders. The study recommends that the Churches and CSOs should continuously advocate for the state government in EES to promote democratic transformation by following the constitution, the LGA, 2009 and the principle of good governance. This is to establish democratic institutions to facilitate regular, free and fair elections and to enable the citizens elect leaders who would be connected with the people in their constituencies.

Fourth, reform of law enforcement agencies is critical for peaceful coexistence in EES. The study reveals that not everybody is equal before the laws in EES, because of military rule that is not conscious about the rule of law and accountability. Consequently, the study recommends that the international community, the CSOs and Churches should lobby and advocate for the government of South Sudan and EES to reform the army, the law enforcement agencies such as

the police and criminal justice system to include all members of the communities to protect the citizens equally.

Fifth, fight against corruption must be declared by all citizens of South Sudan and EES. The study shows that the available recourses in EES were not utilized to meet the needs of the citizens because of poor governance. The study recommends that the state government in EES, the Churches and the CSOs should fight corruption by following the social teachings of the Church, employing qualified people in the right positions, being ethical and truthful in their service to the people.

The advocacy action plan to implement the recommendations of the study is found in appendix 1.

6.4. Suggestions for Further Study

This study focused mostly on good governance as a means to peaceful coexistence in EES, South Sudan. The study has revealed that promotion of good governance is vital for the community in EES to live in peace for development. The study has also articulated the principles of good governance and how they lead to peaceful coexistence in the society. Many other urgent matters in EES and South Sudan have not been captured by this research. The study therefore, suggests the following areas for further studies. First, more studies need to be done on good governance as a means to peaceful coexistence in other nine remaining states of South Sudan. Second, other studies could be done on each of the principles of good governance, to find out how it would contribute to peaceful coexistence in the society. Third. More studies could still be done on the same topic as mine in other states.

6.5. Summary

The key purpose of the study was to survey how good governance could be means to peaceful coexistence through capacity building for local government and church leadership in EES. This would enable the church and the local government to mobilize the people to work for peaceful coexistence to enhance social transformation. The study used both qualitative and quantitative strategies. 35 state actors, 39 Church leaders, 114 community leaders and 7 leaders of CSOs in EES were involved in the study. The study used stratified random sampling procedure which is probability sampling. The study also used questionnaires and focus group discussions

guide as tools for data collection from the respondents. Data received from the respondents were arranged according the research objectives and analyzed through thematic and descriptive analysis. Responses were presented in chapter four and discussed in chapter five.

In chapter six, we presented theological reflection on the conflict in South Sudan and EES. The chapter ended with recommendations and action plan to implement the recommendations of the study.

6.6. Conclusion

This study established that despite the existence of the Transitional Constitution of South Sudan 2011, the Local Government Act, 2009, the principles of good governance and the Social Teachings of the Church, the people of EES still live in fear and poverty. There is need to support promotion of good governance for the citizens to live in peace. The government and Churches in EES are faced with numerous governance challenges. These include poor leadership, incapacity of leaders to understand and use the constitution and laws of the country, poor governance, corruption, military rule and inter-communal conflicts. These challenges require great attention. The Churches and the CSOs in EES can play vital role in advocacy and building the capacity of leaders to promote good governance as a means to peaceful coexistence among the communities in EES. It is therefore, of great importance for the state government in EES, the Churches and CSOs to practically collaborate so that the Church and the CSOs can build the capacity of leaders. The Church could be represented in the state parliament of EES in order to influence decisions when they are being made. The problem in South Sudan has been that political leaders mess up the country, and the churches then come up to clean their mess created by failed political actions and policies. South Sudan has the potential to become a modern wealthy and peaceful state. But this will only be realized if the proposals made by this study are implemented.

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APPENDICES

APPENDIX 1: Advocacy Action Plan to Implement the Recommendations of the Study.

According to Begloian (2018), the term advocacy originated from the Latin word ‘advocare’ meaning ‘calling for support’. Begloian (2018) further noted that advocacy is identifying the problem and giving solution to the problem. Additionally, Burstein (2021) explains that advocacy includes activities such as research, public education, lobbying, networking and collaboration to influence public policy.

An action plan is the fourth in the pastoral cycle used by social transformers to impact on the lives of the people. The cardinal purpose of this action plan is to direct and guide the researcher towards the implementation of the study recommendations on good governance as a means to peaceful coexistence in EES. In this action plan, the researcher intends to engage the state actors, Church leaders, community leaders and leaders of CSOs in EES in advocacy through meetings, capacity building, collaboration and networking for the leaders to promote good local governance leading to peaceful coexistence in EES. The Table 6.1 depict the action plan.

Table 6.1: Action Plan

Dissemination of the Research Findings and Recommendations					
Activities	Responsible	Target Groups	Indicators	Time Frame	Outcome
Organize 4 meetings to disseminate the research findings and recommendations to Church leaders, state actors, community leaders and leaders of CSOs in EES	The researcher	Church leaders, state actors, community leaders and leaders of CSOs in EES	Number of dissemination meetings held	6 months	Church leaders, state actors, community leaders and leaders of CSOs in EES understand and endorsed the research recommendations and action plan.
Capacity Building for Leaders					
Activities	Responsible	Target Persons	Indicators	Time Frame	Outcome
Organize 32 capacity building sessions for Church and community leaders in EES on leadership, good governance, the social teaching of the Church, the constitution and LGA, 2009	The researcher in collaboration with FBOs in EES	Church and community leaders in EES	Number of capacity building sessions organized and facilitated	1 year	Church and community leaders understand and apply the principle of good governance, the social teaching of the Church, the constitution and LGA, 2009.
Organize 32 capacity building sessions for local government leaders in EES on leadership, good governance, the social teaching of the Church, the constitution and LGA, 2009	The researcher in collaboration with CSOs in EES	Local government leaders in EES	Number of capacity building sessions organized and facilitated	1 year	Local government leaders understand and apply the principle of good governance, the social teaching of the Church, the constitution and LGA, 2009.

Lobby and Advocacy					
Activities	Responsible	Target Persons	Indicators	Time Frame	Outcome
Advocacy for collaboration between the state and the Church for the representation of the Church in the state parliament to mentor policy making processes for the common good.	Bishops, the researcher in collaboration with leaders of CSOs in EES	State governor, MPs and Church leaders	Number of advocacy sessions organized	3 years	The state and the Church collaborate and the Church represented in the state parliament in EES to mentor policy making for the common good.
Advocacy for democratic transformation in EES	The researcher in collaboration with Church leaders and leaders of CSOs in EES	The state actors and community leaders in EES	Number of advocacy sessions organized	3 years	The state government in EES follow the constitution, LGA 2009 and organize free and fair elections to elect leaders.
Networking and collaboration with international community, CSOs and Churches to lobby and advocate for the government in South Sudan and EES to reform the army, the law enforcement agencies such as the police and criminal justice system to include all members of the communities to protect the citizens equally	The researcher in collaboration with Churches leaders and CSOs in EES	Government leaders of South Sudan and EES	Number of lobby and advocacy sessions organized	3 years	The army, the law enforcement agencies and criminal justice system include all members of the communities and protect the citizens equally.

Advocacy for the state government in EES, the Churches and CSOs to fight corruption and follow the social teaching of the Church	The researcher in collaboration with Church leaders and CSOs in EES	Government leaders, Church leaders and leaders of CSOs in EES	Number of advocacy sessions organized	2 years	The state government in EES, the Churches and CSOs follow the social teaching of the Church and are ethical and truthful in service to the people.
Research					
Activities	Responsible	Target Persons	Indicators	Time Frame	Outcome
Do more research to improve good governance as a means to peaceful coexistence in EES	The researcher & professionals	Students and professionals	Number of researches done	1 year	Improve good governance as a means to peaceful coexistence activities in EES.
Monitoring and Evaluation					
Conduct regular monitoring and evaluation activities of good governance as a means to peaceful coexistence in EES to enable full implementation	The researcher in collaboration with state actors, Church and community leaders	Government leaders, Church leaders and leaders of CSOs in EES	Number of monitoring and evaluation sessions conducted	7 years	Achieve the objectives of planned activities in EES

APPENDIX 2: Table 6.2: Reliability Report

Case Processing Summary

		N	%
Cases	Valid	195	100.0
	Excluded ^a	0	.0
	Total	195	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.729	16

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
There is peaceful coexistence in EES.	51.76	43.181	.382	.709
I do participate in decision making processes in EES.	52.05	44.420	.278	.721
I am aware of the existing policies and legislations of EES.	51.51	41.128	.392	.708
There is accountability and the rule of law in EES.	51.90	44.068	.301	.718
The available resources in EES are utilize to satisfy the needs of the citizens.	52.36	44.613	.288	.719
The state, Churches and Civil Society Organizations are collaborating in EES.	50.26	43.821	.413	.708
Face to face dialogues strengthen collaboration among the state Churches and CSOs in EES.	50.25	43.292	.429	.705
Collaboration among the state, Churches and CSOs builds trust among them in EES.	50.19	42.498	.456	.702
Collaboration between the state, Churches and CSOs promotes service delivery for the people in EES.	50.12	42.909	.385	.709

Political pluralism enables parties agree for the common good in EES.	50.39	42.868	.375	.710
Free and fair elections lead to peaceful coexistence among the people in EES.	49.95	43.760	.360	.712
Would freedom enable citizens think positively for the good of EES?	49.63	45.947	.278	.720
I am aware of existing strategies for good local governance in EES.	51.35	43.063	.290	.721
Most leaders in EES need training to apply the constitution of South Sudan 2011.	49.46	47.208	.175	.728
Most County officials in EES need training to apply the Local Government Act 2009.	49.29	48.218	.125	.730
Training of leaders on good governance help them to apply the principles in EES.	49.38	47.463	.157	.729

APPENDIX 3: Informed Consent Form for the Participants

Statement to be signed by the participants:

I, the under signed, confirm that the researcher has explained completely the nature of this study; what it entails and what I will be required to do in the course of the study. I understand that this research is for academic functions, which involves no known harm to me. I understand that my participation is voluntary and can pull out from this study anytime as I wish. I therefore agree to take part in this research freely and without any monetary incentives.

Signature Date

APPENDIX 4: Questionnaire for State Actors.

Dear Hon., Dr., Sir/Madam,

My name is John Opi Severino, a priest of the Catholic Diocese of Torit (CDoT). I am currently studying at Tangaza University College for a Master of Arts in Social Transformation with specialization in Governance. My research topic is “Good Governance as a Means to Peaceful Coexistence in Eastern Equatoria State (EES), South Sudan”. The study will suggest tools for the government and non-governmental agencies particularly the Church to collaborate in promotion of good governance. The main aim is to urge both the church and the local government in EES to mobilize the people to work for peaceful coexistence.

This questionnaire is designed as a tool for data collection for my study. I highly welcome you to participate in this study. The information you give will be used only for academic purposes. On my part, I promise you strict confidentiality. Kindly take your valuable time with honesty to fill in and complete this questionnaire. Thanks, and may God bless you.

Instructions: Please **tick** (√) where appropriate and fill in the required information in the space provided below.

Section A: Demographic Information.

1. Gender: Male Female
2. Age: 20-30 years 31-40 years 41-50 years 51 and above years
3. Marital Status: Married Not Married
4. What is the level of your education? Primary Intermediate Secondary
Diploma BA MA PHD
5. What is your position in the government of EES? _____

Section B: Good governance for peaceful coexistence in EES.

6. In your experience, what is the state of peaceful coexistence in EES?

7. In your opinion, what are the challenges hindering peaceful coexistence in EES?

8. How can peaceful coexistence among communities be strengthened in EES?

Section C: State and non-state actors' Collaboration for peaceful coexistence in EES.

9. In your experience, what is the nature of collaboration among the state, Churches and Civil Society Organizations in EES? _____

10. What are the challenges hindering collaboration among the state, Churches and Civil Society Organizations in EES? _____

11. In your opinion, how can collaboration between the state, Churches and Civil Society Organizations be strengthened in EES? _____

Section D: Democratic transformation for peaceful coexistence in EES

12. In your experience, what are the processes that make leaders get into leadership positions in EES? _____

13. How acceptable are these processes in relation to the laws of South Sudan?

14. Do you have a copy of the Transitional Constitution of South Sudan, 2011? Yes No

15. Do you have a copy of the Local Government Act 2009? Yes No

If Yes, how do you apply them in EES? _____

If No, what are your suggestions? _____

Section E: Strategies for Good Local Governance for peaceful coexistence in EES.

16. What are the existing strategies of good local governance initiated by the local government in EES? _____

17. In your opinion, what are the support needed by the government in EES to promote good local governance for peaceful coexistence among the communities? _____

18. How can the Churches and Civil Society Organizations support the government in EES to promote good local governance for peaceful coexistence? _____

19. The following are statements on elements that promote good governance. Please indicate the level to which each statement resembles the governance style of EES by ticking (✓) in the appropriate box. **1** is the lowest score and **5** is the highest score.

1= Strongly Disagree 2= Disagree 3= Not Sure 4= Agree 5= Strongly Agree.

a) Good governance as a means to peaceful coexistence in EES	1	2	3	4	5
There is peaceful coexistence in EES.					
I do participate in decision making processes in EES.					
I am aware of the existing policies and legislations of EES.					
There is accountability and the rule of law in EES.					
The available resources in EES are utilize to satisfy the needs of the citizens.					
b) State and non-state actors' collaboration and peaceful coexistence in EES	1	2	3	4	5
The state, Churches and Civil Society Organizations are collaborating in EES.					
Face to face dialogues strengthen collaboration among the state, Churches and CSOs in EES.					
Collaboration between the state, Churches and Civil Society Organizations builds trust among them in EES.					
Collaboration between the state, Churches and Civil Society Organizations promotes service delivery for the people in EES.					
c-Democratic transformation and peaceful coexistence in EES	1	2	3	4	5
Political pluralism enables parties agree for the common good in EES.					
Free and fair elections promote peaceful coexistence among the people in EES.					
Would freedom enable citizens think positively for the good of EES?					
d-Practical Strategies for good local governance	1	2	3	4	5
I am aware of the existing strategies for good local governance in EES.					
Most leaders in EES need training to apply the constitution of South Sudan 2011.					
Most county officials in EES need training to apply the local government act 2009.					
Training of leaders on good governance help them to apply the principles in EES.					

Thank you very much.

APPENDIX 5: Questionnaire for Church Leaders

Dear Bishop, Rev., Sr., Br., Mr./Mrs.

My name is John Opi Severino, a priest of the Catholic Diocese of Torit (CDoT). I am currently studying at Tangaza University College for a Master of Arts in Social Transformation with specialization in Governance. My research topic is “Good Governance as a Means to Peaceful Coexistence in Eastern Equatoria State (EES), South Sudan”. The study will suggest tools for the government and non-governmental agencies particularly the Church to collaborate in promotion of good governance. The main aim is to urge both the church and the local government in EES to mobilize the people to work for peaceful coexistence.

This questionnaire is designed as a tool for data collection for my study. I highly welcome you to participate in this study. The information you give will be used only for academic purposes. On my part, I promise you strict confidentiality. Kindly take your valuable time with honesty to fill in and complete this questionnaire. Thanks, and may God bless you.

Instructions: Please **tick** (√) where appropriate and fill in the required information in the space provided below.

Section A: Demographic Information.

1. Gender: Male Female
2. Age: 20-30 years 31-40 years 41-50 years 51 and above years
3. Marital Status: Married Not Married
4. What is the level of your education? Primary Intermediate Secondary
Diploma BA MA PHD
5. What is your position in the Church of EES? _____

Section B: Good governance for peaceful coexistence in EES.

6. In your experience, what is the state of peaceful coexistence in EES?

7. In your opinion, what are the challenges hindering peaceful coexistence in EES?

8. How can peaceful coexistence among communities be strengthened in EES?

Section C: State and non-state actors' Collaboration for peaceful coexistence in EES.

9. In your experience, what is the nature of collaboration among the state, Churches and Civil Society Organizations in EES? _____

10. What are the challenges hindering collaboration among the state, Churches and Civil Society Organizations in EES? _____

11. In your opinion, how can collaboration between the state, Churches and Civil Society Organizations be strengthened in EES? _____

Section D: Democratic transformation for peaceful coexistence in EES

12. In your experience, what are the processes that make leaders get into leadership positions in EES? _____

13. How acceptable are these processes in relation to the laws of South Sudan?

14. Do you have a copy of the Transitional Constitution of South Sudan, 2011? Yes No

15. Do you have a copy of the Local Government Act 2009? Yes No

If Yes, how do you apply them in EES? _____

If No, what are your suggestions? _____

Section E: Strategies for Good Local Governance for peaceful coexistence in EES.

16. What are the existing strategies of good local governance initiated by the local government in EES? _____

17. In your opinion, what are the support needed by the government in EES to promote good local governance for peaceful coexistence among the communities? _____

18. How can the Churches and Civil Society Organizations support the government in EES to promote good local governance for peaceful coexistence? _____

19. The following are statements on elements that promote good governance. Please indicate the level to which each statement resembles the governance style of EES by ticking (✓) in the appropriate box. **1** is the lowest score and **5** is the highest score.

1= Strongly Disagree 2= Disagree 3= Not Sure 4= Agree 5= Strongly Agree.

a) Good governance and peaceful coexistence in EES	1	2	3	4	5
There is peaceful coexistence in EES.					
I do participate in decision making processes in EES.					
I am aware of the existing policies and legislations of EES.					
There is accountability and the rule of law in EES.					
The available resources in EES are utilize to satisfy the needs of the citizens.					
b) State and non-state actors' collaboration and peaceful coexistence in EES	1	2	3	4	5
The state, Churches and Civil Society Organizations are collaborating in EES.					
Face to face dialogues strengthen collaboration among the state, Churches and CSOs in EES.					
Collaboration between the state, Churches and Civil Society Organizations builds trust among them in EES.					
Collaboration between the state, Churches and Civil Society Organizations promotes service delivery for the people in EES.					
c-Democratic transformation and peaceful coexistence in EES	1	2	3	4	5
Political pluralism enables parties agree for the common good in EES.					
Free and fair elections promote peaceful coexistence among the people in EES.					
Would freedom enable citizens think positively for the good of EES?					
d-Practical Strategies for good local governance	1	2	3	4	5
I am aware of the existing strategies for good local governance in EES.					
Most leaders in EES need training to apply the constitution of South Sudan 2011.					
Most county officials in EES need training to apply the local government act 2009.					
Training of leaders on good governance help them to apply the principles in EES.					

Thank you very much.

APPENDIX 6: Questionnaire for Community Leaders

Dear Sir/Madam,

My name is John Opi Severino, a priest of the Catholic Diocese of Torit (CDoT). I am currently studying at Tangaza University College for a Master of Arts in Social Transformation with specialization in Governance. My research topic is “Good Governance as a Means to Peaceful Coexistence in Eastern Equatoria State (EES), South Sudan”. The study will suggest tools for the government and non-governmental agencies particularly the Church to collaborate in promotion of good governance. The main aim is to urge both the church and the local government in EES to mobilize the people to work for peaceful coexistence.

This questionnaire is designed as a tool for data collection for my study. I highly welcome you to participate in this study. The information you give will be used only for academic purposes. On my part, I promise you strict confidentiality. Kindly take your valuable time with honesty to fill in and complete this questionnaire. Thanks, and may God bless you.

Instructions: Please **tick** (√) where appropriate and fill in the required information in the space provided below.

Section A: Demographic Information.

1. Gender: Male Female
2. Age: 20-30 years 31-40 years 41-50 years 51 and above years
3. Marital Status: Married Not Married
4. What is the level of your education? Primary Intermediate Secondary
Diploma BA MA PHD
5. What is your position in the community of EES? _____

Section B: Good governance for peaceful coexistence in EES.

6. In your experience, what is the state of peaceful coexistence in EES?

7. In your opinion, what are the challenges hindering peaceful coexistence in EES?

8. How can peaceful coexistence among communities be strengthened in EES?

Section C: State and non-state actors' Collaboration for peaceful coexistence in EES.

9. In your experience, what is the nature of collaboration among the state, Churches and Civil Society Organizations in EES? _____

10. What are the challenges hindering collaboration among the state, Churches and Civil Society Organizations in EES? _____

11. In your opinion, how can collaboration between the state, Churches and Civil Society Organizations be strengthened in EES? _____

Section D: Democratic transformation for peaceful coexistence in EES

12. In your experience, what are the processes that make leaders get into leadership positions in EES? _____

13. How acceptable are these processes in relation to the laws of South Sudan?

14. Do you have a copy of the Transitional Constitution of South Sudan, 2011? Yes No

15. Do you have a copy of the Local Government Act 2009? Yes No

If Yes, how do you apply them in EES? _____

If No, what are your suggestions? _____

Section E: Strategies for Good Local Governance for peaceful coexistence in EES.

16. What are the existing strategies of good local governance initiated by the local government in EES? _____

17. In your opinion, what are the support needed by the government in EES to promote good local governance for peaceful coexistence among the communities? _____

18. How can the Churches and Civil Society Organizations support the government in EES to promote good local governance for peaceful coexistence? _____

19. The following are statements on elements that promote good governance. Please indicate the level to which each statement resembles the governance style of EES by ticking (✓) in the appropriate box. **1** is the lowest score and **5** is the highest score.

1= Strongly Disagree 2= Disagree 3= Not Sure 4= Agree 5= Strongly Agree.

a) Good governance and peaceful coexistence in EES	1	2	3	4	5
There is peaceful coexistence in EES.					
I do participate in decision making processes in EES.					
I am aware of the existing policies and legislations of EES.					
There is accountability and the rule of law in EES.					
The available resources in EES are utilize to satisfy the needs of the citizens.					
b) State and non-state actors' collaboration and peaceful coexistence in EES	1	2	3	4	5
The state, Churches and Civil Society Organizations are collaborating in EES.					
Face to face dialogues strengthen collaboration among the state, Churches and Civil Society Organizations in EES.					
Collaboration between the state, Churches and Civil Society Organizations builds trust among them in EES.					
Collaboration between the state, Churches and Civil Society Organizations promotes service delivery for the people in EES.					
c-Democratic transformation and peaceful coexistence in EES	1	2	3	4	5
Political pluralism enables parties agree for the common good in EES.					
Free and fair elections promote peaceful coexistence among the people in EES.					
Would freedom enable citizens think positively for the good of EES?					
d-Practical Strategies for good local governance	1	2	3	4	5
I am aware of the existing strategies for good local governance in EES.					
Most leaders in EES need training to apply the constitution of South Sudan 2011.					
Most county officials in EES need training to apply the local government act 2009.					
Training of leaders on good governance help them to apply the principles in EES.					

Thank you very much.

APPENDIX 7: Questionnaire for Leaders of Civil Society Organizations

Dear Sir/Madam,

My name is John Opi Severino, a priest of the Catholic Diocese of Torit (CDoT). I am currently studying at Tangaza University College for a Master of Arts in Social Transformation with specialization in Governance. My research topic is “Good Governance as a Means to Peaceful Coexistence in Eastern Equatoria State (EES), South Sudan”. The study will suggest tools for the government and non-governmental agencies particularly the Church to collaborate in promotion of good governance. The main aim is to urge both the church and the local government in EES to mobilize the people to work for peaceful coexistence.

This questionnaire is designed as a tool for data collection for my study. I highly welcome you to participate in this study. The information you give will be used only for academic purposes. On my part, I promise you strict confidentiality. Kindly take your valuable time with honesty to fill in and complete this questionnaire. Thanks, and may God bless you.

Instructions: Please **tick** (√) where appropriate and fill in the required information in the space provided below.

Section A: Demographic Information.

1. Gender: Male Female
2. Age: 20-30 years 31-40 years 41-50 years 51 and above years
3. Marital Status: Married Not Married
4. What is the level of your education? Primary Intermediate Secondary
Diploma BA MA PHD
5. What is your position in the Civil Society Organizations of EES? _____

Section B: Good governance for peaceful coexistence in EES.

6. In your experience, what is the state of peaceful coexistence in EES?

7. In your opinion, what are the challenges hindering peaceful coexistence in EES?

8. How can peaceful coexistence among communities be strengthened in EES?

Section C: State and non-state actors' Collaboration for peaceful coexistence in EES.

9. In your experience, what is the nature of collaboration among the state, Churches and Civil Society Organizations in EES? _____

10. What are the challenges hindering collaboration among the state, Churches and Civil Society Organizations in EES? _____

11. In your opinion, how can collaboration between the state, Churches and Civil Society Organizations be strengthened in EES? _____

Section D: Democratic transformation for peaceful coexistence in EES

12. In your experience, what are the processes that make leaders get into leadership positions in EES? _____

13. How acceptable are these processes in relation to the laws of South Sudan?

14. Do you have a copy of the Transitional Constitution of South Sudan, 2011? Yes No

15. Do you have a copy of the Local Government Act 2009? Yes No

If Yes, how do you apply them in EES? _____

If No, what are your suggestions? _____

Section E: Strategies for Good Local Governance for peaceful coexistence in EES.

16. What are the existing strategies of good local governance initiated by the local government in EES? _____

17. In your opinion, what are the support needed by the government in EES to promote good local governance for peaceful coexistence among the communities? _____

18. How can the Churches and Civil Society Organizations support the government in EES to promote good local governance for peaceful coexistence? _____

19. The following are statements on elements that promote good governance. Please indicate the level to which each statement resembles the governance style of EES by ticking (✓) in the appropriate box. **1** is the lowest score and **5** is the highest score.

1= Strongly Disagree 2= Disagree 3= Not Sure 4= Agree 5= Strongly Agree.

a) Good governance and peaceful coexistence in EES	1	2	3	4	5
There is peaceful coexistence in EES.					
I do participate in decision making processes in EES.					
I am aware of the existing policies and legislations of EES.					
There is accountability and the rule of law in EES.					
The available resources in EES are utilize to satisfy the needs of the citizens.					
b) State and non-state actors' collaboration and peaceful coexistence in EES	1	2	3	4	5
The state, Churches and Civil Society Organizations are collaborating in EES.					
Face to face dialogues strengthen collaboration among the state, Churches and CSOs in EES.					
Collaboration between the state, Churches and Civil Society Organizations builds trust among them in EES.					
Collaboration between the state, Churches and Civil Society Organizations promotes service delivery for the people in EES.					
c-Democratic transformation and peaceful coexistence in EES	1	2	3	4	5
Political pluralism enables parties agree for the common good in EES.					
Free and fair elections promote peaceful coexistence among the people in EES.					
Would freedom enable citizens think positively for the good of EES?					
d-Practical Strategies for good local governance	1	2	3	4	5
I am aware of the existing strategies for good local governance in EES.					
Most leaders in EES need training to apply the constitution of South Sudan 2011.					
Most county officials in EES need training to apply the local government act 2009.					
Training of leaders on good governance help them to apply the principles in EES.					

Thank you very much.

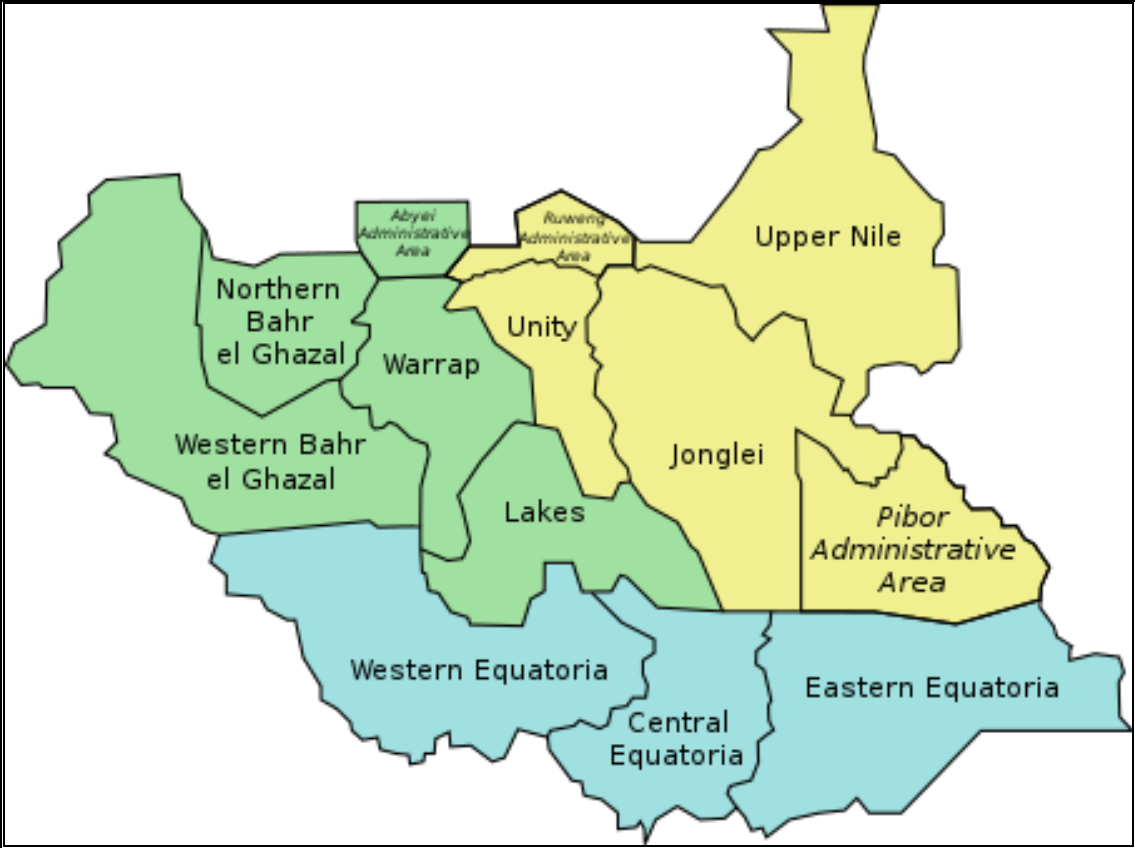
APPENDIX 8: Focus Group Discussion Guide

This Focus Group Discussion Guide is designed for the four stratum of state actors, Church leaders, community leaders and leaders of CSOs in EES.

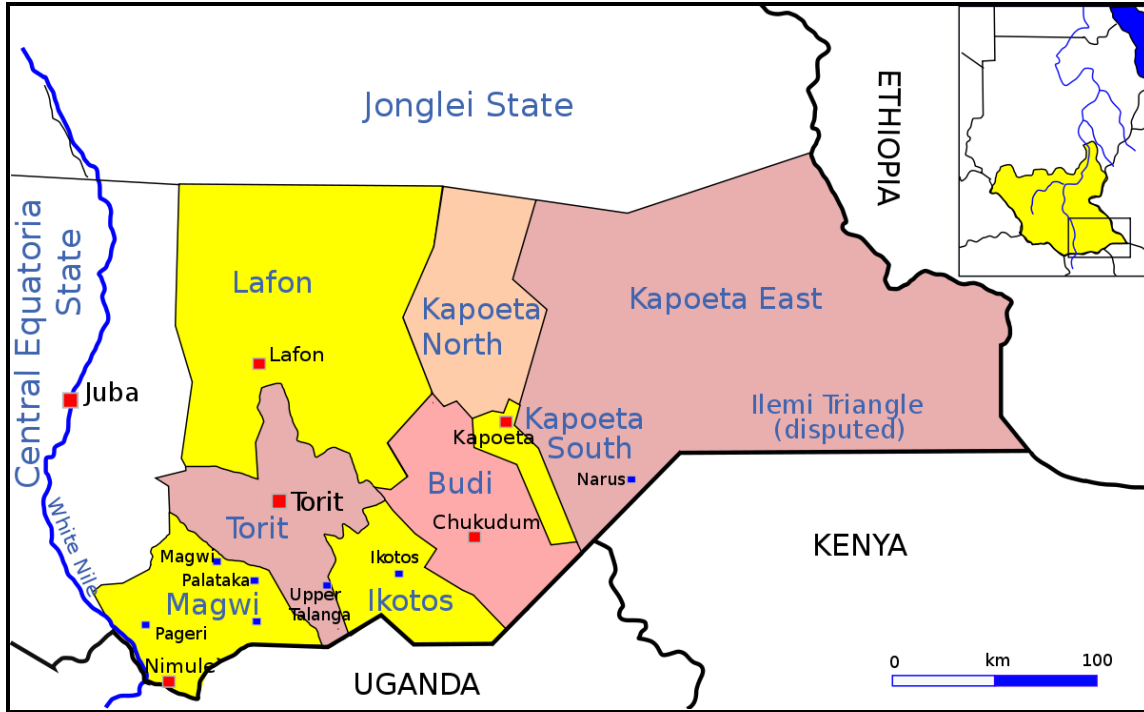
1. What is your understanding of good governance?
2. How are the leaders in EES selected?
3. How is law applied in your community and EES in general?
4. How is the government of EES responding to your needs?
5. What relationships do community associations and government of EES have?
6. How can the community conflict be resolved so that the community can live in peace?
7. Do you think collaboration between the state authority, the churches and community at large can promote good governance and peaceful coexistence in EES?
8. In your opinion, what would be the solution to promote good governance for peaceful coexistence in EES?

Thank you very much for sharing.

APPENDIX 9: Map of South Sudan



APPENDIX 10: Map of Eastern Equatoria State - Locale of the Study



APPENDIX 11: Sample Size Determination Table

N	S	N	S	N	S
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	1000000	384

Note: N is population size. S is sample size.

Source: Krejcie & Morgan, 1970

APPENDIX 12: Authorization Letter from Tangaza University College



TANGAZA UNIVERSITY COLLEGE

The Catholic University of Eastern Africa

DIRECTORATE OF RESEARCH & POSTGRADUATE STUDIES

E-mail: dir.pgsr@tangaza.ac.ke

Website: www.tangaza.ac.ke

OUR Ref: DPGSR/ER/09/2020

Date: 3rd September 2020

John Opi Severino
Institute for Social Transformation
School of Arts and Social Sciences
Tangaza University College

Dear Severino,

RE: RESEARCH AUTHORISATION FOR JOHN OPI SEVERINO, REG. NO. 17/00672

Reference is made to your letter dated 25th August 2020 requesting for ethical review of your research proposal to carry out a study on "*Good governance as a means to peaceful co-existence in Eastern Equatorial State, South Sudan*".

I am pleased to inform you that, your research proposal has been reviewed and you can now move to apply for research permit. Also, the committee advises that before you proceed to collect data, you get authorisation/ research permit from the relevant authority's in-charge of research, science and technology in South Sudan. You are also advised to adhere to the code of ethics of protection of human subjects during the entire process of your study.

This approval is valid for one year from 3rd September 2020.

Please, ensure that after the data analysis and final write up, you soft copy of the thesis to the Director of Research - Tangaza University College for records purposes.

Yours sincerely,



DANIEL M. KITONGA (Ph.D.)
Director, Postgraduate Studies & Research
Tangaza University College

CC: Dr. Aloys Otieno Ojore - MA in Social Transformation Programme Leader (IST)



TANGAZA UNIVERSITY COLLEGE

The Catholic University of Eastern Africa

DIRECTORATE OF POSTGRADUATE STUDIES & RESEARCH

E-mail: dir.pgsr@tangaza.ac.ke Website: www.tangaza.ac.ke

OUR Ref: DPGSR/ERC/09/2020

Date: 3rd September 2020

To Whom It May Concern

Dear Sir/Madam,

Re: Research Permit for John Opi Severino

This is to confirm to you that the person named above is a student at Tangaza University College (TUC). He is registered in the Institute for Social Transformation (Reg. No 17/00672) and he is pursuing a degree in Master of Arts in Social Transformation.

John has met all our provisional academic requirements leading to data collection. However, he cannot proceed to the field before he gets a Research Permit from the South Sudan Commission for Higher Education, Science and Technology (SSCHST). Kindly assist him to process the permit for the same purpose. Thanking you in advance for your cooperation.

Yours sincerely,



Dr. Daniel M. Kitonga (Ph.D.)
Director, Postgraduate Studies & Research

CC:

Rev. Dr. Aloys Otieno Ojore – Programme Leader, MA Social Transformation (IST)

APPENDIX 13: Research Permit from South Sudan

THE REPUBLIC OF SOUTH SUDAN
Ministry of Higher Education, Science & Technology
Office of the Undersecretary



RSS/MoHEST/USO/I/33

Date: 15th September 2020


To Whom It May Concern

Subject: Fr. John Opi Severino

I am pleased to introduce to your esteemed office; **Fr. John Opi Severino**, a postgraduate Student (M.A Program) at Tangaza University College in Kenya and has successfully defended his proposal titled "Good Governance as a means to Peaceful Co-existence in Eastern Equatoria State, South Sudan."

The above- mentioned scholar intends to collect his data for academic purposes only, in **Torit** (Eastern Equatoria).

Hence, the Ministry of Higher Education, Science & Technology/ RSS will appreciate very much if your esteemed institution could allow this scholar to access information/ data which is relevant to his research work.


Dr. Adil Athanaziou Surt
Undersecretary



Cc: Hon. Minister
Cc: Director General for Training & External Relations
Cc: File

Ministerial Complex P.O. Box 502, Juba, South Sudan, Email: moherst.goss@yahoo.com

APPENDIX 14: Turnitin Originality Report

5/3/2021

Turnitin

Turnitin Originality Report

Processed on: 03-May-2021 11:42 EAT
 ID: 1576623715
 Word Count: 31546
 Submitted: 1

TANGAZA UNIVERSITY COLLEGE,
 Catholic University of Eastern Africa,
 Chief Librarian
 P. O. Box 15055,
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GOOD GOVERNANCE AS A MEANS TO PEACE
 COEXISTENCE IN EASTERN EQUATORIA STATE,
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< 1% match (Internet from 01-May-2021) http://erepository.uonbi.ac.ke/bitstream/handle/11295/101380/Apollo%2cKamau_Influence%20of%20Students%e2%80%99%20Council%2cCounty%2c%20Kenya.pdf?isAllowed=v&sequence=1
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