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Good Governance as a Means to Peaceful Coexistence in Eastern Equatoria State, South Sudan

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Abstract

This study examined how good governance could be a means to peaceful co-existence in Eastern Equatoria State, South Sudan. The study was anchored on three theories of; good governance, collaborative governance and democratic peace. The study used mixed method design. Both qualitative and quantitative data were gathered using questionnaires and focus group discussion guide. Qualitative data were analyzed using thematic analysis through identification of themes regarding good governance, peaceful co-existence, state collaboration with non-state actors, and democratic transformation. Quantitative data were coded and analyzed through descriptive statistics using Statistical Package for Social Science (SPSS) version 21. The key findings of the study were that bad governance and poor leadership hinder peaceful coexistence, participation of citizens in decision making processes, awareness of citizens in existing policies and legislations, the rule of law, and use of available resources to satisfy the needs of the citizens in Eastern Equatoria State. The study also found that collaboration between the state and non-state actors, political pluralism, free and fair elections, freedom and training of leaders on good governance and observance of the laws of South Sudan are urgently needed. The researcher recommends the urgent need for capacity building for leaders by the Catholic Diocese of Torit and Civil Society Organizations. The study further calls for representation of the Church in the state parliament, promotion of frequent, free and fair elections, reform of the army and law enforcement agencies and the fight against corruption.

Key Words: Good Governance, Collaboration, Democratic Transformation, Peaceful Coexistence

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Introduction

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, the 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 17th UN 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).

Eastern Equatoria State (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 into 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

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EES to co-discover the needs of the people, and co-deliver activities that will promote peaceful coexistence among different communities for social transformation.

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. 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.

Review of Related Literature

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 has 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 indicate 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 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 centuries (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).

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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) has reported that Japan took the lead by promoting good governance. The good governance 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 lead to violence, and the effect of violence on the world economy was 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

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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 among 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.

Study 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. 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. This is because democratic nations share common democratic norms and institutions that constrain their resources for war (Rosato, 2003). 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 our conviction that this study has humbly contributed to the development of theory of governance.

Study Location

This study was carried out within Eastern Equatoria State 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. These counties have approximately twenty different ethnic groups that have made EES the most ethnically diverse region in South Sudan. We believe that alliance of the government with non-governmental institutions will help promote good governance leading to lasting peace in EES.

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Methodology

Research Design and Instrument of Data Collection

The study used mixed-method research design. In qualitative approaches, a narrative research method was applied. In quantitative process, descriptive survey was used. The sample size for this study was 205 participants out of the target population of 420. The target population was divided as follows: 75 state actors, 80 Church leaders, 250 community leaders and 15 leaders of CSOs. Each of the stratum formed one focus group. The researcher used questionnaires and focus group discussion guide as tools to gather information from respondents. The qualitative data were gathered from open-ended questions, whereas the quantitative data were accrued through Likert Scale. The study evaluated five variables: demographic information of respondents, good governance and peaceful coexistence in EES, state and non-state actor's collaboration, democratic transformation and peaceful coexistence in EEs and practical strategy for good local governance. The study had four focus group discussions of 12 state actors, 12 Church leaders, 12 community leaders and 8 leaders of CSOs, making a total of 44 participants in all the four focus group discussions.

Findings

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 1 shows gender of respondents.

Table 1: Gender of Respondents

Category of Respondents	Gender	
	Male F %	Female F %
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)

Source: Field Data 2020

Table 1 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 also indicate gender disparity in community leadership in EES. However, 36.8%

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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 requirement. Consequently, much advocacy work is need in EES to promote gender equality.

The study inquired into the age of respondents as shown in Table 2.

Table 2: Age of Respondents

Category of Respondents	Age			
	20-30 Years	31-40 Years	41-50 Years	51 and above years
	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)

Source: Field Data 2020

Table 2 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 51 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 51 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 51 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 51 and above 1 (14.3%). This indicates that the majority of the leaders of CSOs in EES were of middle age.

The study also collected information on marital status of respondents as summarized in Table 3.

Table 3: 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)	-

Source: Field Data 2020

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The table 3 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. All the 7(100%) of the leaders of CSOs were married. The significance of knowing marital status is that the majority of these leaders would want peace for the safety of their families.

The study further inquired into the education levels of respondents as shown in Table 4.

Table 4: 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.

Source: Field Data 2020

State actors were asked to state their education levels. Table 4 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% had MA and 2.9% acquired PHD level of education. Education levels 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% were reasonably well educated. This implies that the Church leaders can contribute to 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 were 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 were able to contribute toward building the capacity of state actors and community leaders to promote good governance as means to peaceful coexistence in EES.

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The study inquired into the position of respondents as shown in Table 5.

Table 5: 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)

Source: Field Data 2020

Table 5 indicates that 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, we moved into the findings in line with the research objectives. Key: **SD**=Strongly Disagree, **D**=Disagree, **NS**=Not Sure, **A**=Agree, **SA**=Strongly Agree.

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 6.

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Table 6: State of Peaceful Coexistence in EES

Category of respondents	There is peaceful coexistence in EES.					
	SD	D	NS	A	SA	Total
	F %	F %	F %	F %	F %	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)

Source: Field Data 2020

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 6 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 7.

Table 7: Participation in Decision Making Process in EES

Category of respondents	I do participate in decision making processes in EES.					
	SD	D	NS	A	SA	Total
	F %	F %	F %	F %	F %	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)

Source: Field Data 2020

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Table 7 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 were 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 made decisions for the grassroots population.

The study further inquired whether the respondents were aware of the existing policies and legislations in EES. Their responses are summarized in Table 8.

Table 8: Awareness of Respondents in Existing Policies and Legislations in EES

Category of respondents	I am aware of the existing policies and legislations of EES.					Total F %
	SD F %	D F %	NS F %	A F %	SA 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)

Source: Field Data 2020

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 were 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 had 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 9.

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Table 9: 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)

Source: Field Data 2020

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 in 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 10 depicts the responses.

Table 10: Utilization of Available Resources in EES to Satisfy the Needs of Citizens

Category of respondents	The available resources in EES are utilize to satisfy the needs of the citizens.					
	SD F %	D F %	NS F %	A F %	SA F %	Total 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)

Field Data 2020

A huge majority of the respondents 121(62.1%) strongly disagreed that the available resources 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

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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.

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 11, illustrates their views.

Table 11: 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 F %	D F %	NS F %	A F %	SA F %	Total 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)

Source: Field Data 2020

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. They said 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 examined whether face to face dialogues would strengthen collaboration between the state, Churches and CSOs in EES. The findings are presented in Table 12.

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Table 12. Dialogues Strengthen Collaboration among the State, Churches and CSOs in EES

Category of respondent	Face to face dialogues strengthen collaboration among the state, Churches and CSOs in EES.					Total F %
	SD F %	D F %	NS F %	A F %	SA 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)

Source: Field Data 2020

Table 12 displays that 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 13.

Table 13: 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	2(1.0)	-	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)

Source: Field Data 2020

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.

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

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 14 summaries the views of the respondents.

Table 14: Political Pluralism Enables Parties Agree for the Common Good in EES

Category of respondent	Political pluralism enables parties agree for the common good in EES.					Total F %
	SD F %	D F %	NS F %	A F %	SA 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)

Source: Field Data 2020

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 also asked whether democratic transformation through free and fair elections would lead to peaceful coexistence in EES. 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 15.

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Table 15: Freedom Enables Citizens Think Positively for the Good of EES

Category of respondent	Would freedom enable citizens think positively for the good of EES?					Total F %
	SD F %	D F %	NS F %	A F %	SA 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)

Source: Field Data 2020

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. 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 number with copies implies that there is hope of possible engagement. Similar responses were received when the researcher sought to know whether the respondents had copies of the Local Government Act 2009.

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 16.

Table 16: Awareness of Existing Strategies for Good Local Governance in EES

Category of respondent	I am aware of existing strategies for good local governance in EES.					Total F %
	S F %	D F %	NS F %	A F %	SA 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)

Source: Field Data 2020

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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 then sought to find out whether most leaders in EES needed training to apply the Transitional Constitution of South Sudan, 2011. 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 participants were asked whether 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 was 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, and to promote peace, reconciliation and peaceful coexistence among various communities. Their responses were as follows:

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 then asked whether training of leaders on good governance could help them apply the principles of good governance in EES. 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.

Conclusion

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. The 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.

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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 the 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.

Recommendations and Suggestions for further study

This study makes five proposals to all actors in South Sudan and EES. First, there should be 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, 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, 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, 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, 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.

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.

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