

AFRICA INTERNATIONAL UNIVERSITY

AN INVESTIGATION OF FACTORS THAT AFFECT MORU WOMEN IN THEIR  
CHRISTIAN WITNESS: A CASE STUDY OF ST. ANDREWS PARISH  
OF THE EPISCOPAL CHURCH OF SOUTH SUDAN

By

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A Thesis submitted to the University in partial fulfilment of the  
requirements for the degree of Masters of  
Arts in Missions Studies

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July, 2019

## **STUDENT DECLARATION**

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I declare that this is my original work and that it has not been submitted to any other  
College or University for academic credit

The views presented here are not necessarily those of Africa International University  
or the Examiners

(Signed): \_\_\_\_\_  
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July, 2019

## **ABSTRACT**

The purpose of this research is to investigate what affects Moru Christian women in their Christian witness. The idea is to find out these factors so that suggestions can be made on how to effectively involve women in Christian witness. Women form the largest part of the population in South Sudan and they are also the majority members in many of the churches, as for example St. Andrews Parish the church which this research investigates.

This research was carried out using qualitative research methods where 50 people filled out questionnaires, and 12 were interviewed. The researcher also used participant observation for data collection. After the data was analysed, it was discovered that their understanding of Christian witness influenced the way Christian witness is done at St. Andrew's parish. However, there are some positive factors that if women use adequately will enable them to witness. These include being prayerful, God-fearing, counsellors, and caring people. The fact that the church encourages contextualization of songs and the increasing numbers of women in the church are all positive factors. Amongst the negative factors are the attitude towards women who found themselves in a polygamous marriage, belief in evil spirits and witchcraft, extended bereavement period, lack of training, the low place of women in the society, lack of knowledge amongst others.

One of the conclusions is that women are interested in Christian witness but they need to be trained in how to do it. Since there is a willingness on their part, they will be able to do it if the church can address some of the negative factors that are hindering them.

## **DEDICATION**

I dedicate this work to my grandparents, Matayo Warille, Mama Maria Abi Balli and Mama Elizabeth Elia Gulli. They were my role models in faith and ministry.

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## **ACRONYMS**

AIU	Africa International University
ECSS	Episcopal Church of South Sudan
IERB	Institutional Ethical Review Board
MU	Mothers' Union
NT	New Testament
OT	Old Testament
RQ	Research Questions
YF	Young Family

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background of the Study

Moru is one of the 64 tribes in South Sudan. They are the main inhabitants of the present day Amadi State in the former Western Equatoria State. Like any other tribe in South Sudan, women are the majority of the population. (Women in South Sudan, 2011). The Moru people are mainly Christians, but there are Muslims in some parts. There are also some who are not Christians nor Muslims, but believers in traditional and cultural religions. In South Sudan, Christianity is the dominant religion with 60% Christians, 33 % followers of African traditional religion, 6% Muslims and the rest unaffiliated, (Jeffrey 2018, 1)

The Moru Christians of the Episcopal Church of South Sudan (ECSS) do reach out to people, but it is mainly during the time of the Week of Witness.<sup>1</sup> Every year before Christmas, there is the Week of Witness when all evangelists, youth, the clergy and the Mothers' Union (MU) members are sent out to go and preach to people in their houses. The church agrees on the year's message and the Bible verses from where all of them will preach to the places where the church assigns them to go. However, instead of going to the houses of those who have not yet accepted Christ, they tend to visit the houses of their members. Those who go for the Week of Witness

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<sup>1</sup> *Week of Witness: This is a one week period where believers in the Episcopal Church of South Sudan go to visit fellow Christians in their houses. They will move from one house to the other to fellowship with people.*

only report the numbers of those who are not yet baptized or confirmed, the sick people and the elderly in the houses. From the researcher's experience, the Week of Witness does not bring new converts, but rather encourages the members who do not frequently go to church to attend church services and also to bring those who need to be baptized and confirmed. This practice has been long in the ECSS.

Amongst the Moru people, the first contact with Christianity came in 1920. Thereafter, the first men to be converted to Christianity happened in 1926 and the first women were baptized much later in 1930, (Iyeggah 2012, 236). From that time, women were very much involved in the church activities such as fellowships and visits to the sick people. In the researcher's opinion as an insider, Moru Christian women are not very much involved in outreach work and yet they are the majority in the congregations. Most of the outreach work is done by men. This research is driven by the researcher interest in finding out what affects Moru Christian women in their Christian witness.

The researcher is an ordained minister of the Episcopal Church of South Sudan and when in Juba, she worships at St. Andrews Parish, which is one of the parishes this research investigates to establish the factors that affects Moru Christian women in their Christian witness.

## 1.2 Overall Information about St. Andrews Parish

St. Andrews Parish of the ECSS is one of the parishes that fall under St. Thomas Archdeaconry. The parish has five sub-parishes namely Kapuri, Lunjini, Yapa and two newly created ones of Gurei and Ka'bu. All the sub-parishes are headed by lay readers. Visiting pastors who reside closer to any one of the sub-parishes do give assistance to the lay readers in charge of the sub-parishes.

There are two services in the parish: English service that starts at 9:00 a.m and finishes at 10:45 a.m and the main service in Moru which starts at 11:00 a.m. and runs for about 3 to 4 hours. There is a plan to start Arabic service, but the time has not been fixed. In the sub-parishes, there is only one service that starts at 11:00 a.m. The registered members are 751, but there are many other members who are not registered members of the parish. On the lower side, the population in the main service is 750 and on the higher side, it can go above 3,000. This is mainly due to the fact that many people only attend occasions like Christmas, Good Friday and Easter.

The administration is composed of the Pastor in Charge, the curate, secretary, treasurer, the heads {Sunday school, youth, evangelism, MU, songs group, revival, Young Family (YF) and the development department}. However, the Pastor in charge and the curate take most of the decisions in the parish. There is also the church council that meets quarterly.

Amongst the spiritual activities that run in the church are the Sunday services, early morning prayers, Bible study, fasting and prayers, counselling, the blessing of marriages, burial, dedication of children, Tuesday women fellowship, youth fellowship and Sunday school fellowship, visitations to the houses, prisons and hospitals. Other activities are the meetings, development activities, adult education and sports activities.

### 1.3 Statement of the Problem

There is an increasing number of women in the church, including ordained female pastors, layreaders and MU members.<sup>2</sup> From observation, most of those who

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<sup>2</sup> *The Mothers' Union is a worldwide Christian Organization in the Anglican Church. In South Sudan, the members are in all parishes, sub-parishes and all centres. In South Sudan, it is a department within the church.*

reach out to witness are men. Men witness to fellow men and also to women. Since the number of female church workers is increasing, what then explains their lack of involvement in Christian witness. This research attempted to find out what affects Moru Christian women in their Christian witness so that solutions can be found to enable them to effectively participate in Christian witness.

#### 1.4 Research Questions

The following Research Questions (RQs) were used to find out answers to the problem raised in the research:

1. What is the perception of Christian women among the Moru to the task of witnessing?
2. What affects Moru Women in Christian witness?
3. In what ways can Moru women actively participate in Christian witness?

#### 1.5 Purpose of Study

The purpose of the study was to investigate what affects Moru Christian women in Christian witness and then to suggest solutions to enable women to be involved in Christian witness. This would allow the tapping of their numerical strength for Christian witness.

#### 1.6 Significance of the Study

The researcher is interested in women getting actively involved in Christian witness. The outcome of this research will be used by the church (St. Andrews) to encourage the Moru Christian women who intend to witness, to better understand the challenges their fellow women face and then device ways of how to do it better.

This research will also help other missionaries (non-Moru) to better understand the perception of Moru people in regards to women witnessing. In this way, the missionaries will not only understand the Moru, but also understand how the Moru will perceive them. This understanding of the messenger will influence the acceptance of the message.

The outcome of the research will also be used by the ECSS to engage women in Christian witness. It can also be used by other churches where women face the same challenges pertaining to their involvement in outreach activities.

### 1.7 Delimitations

This research tried to understand the factors contributing to Moru women not being active in Christian Witness. The researcher would have chosen women generally, but limiting it to one tribe, Moru, made it easier since within one tribe, the perception of women was easily understood as opposed to doing it in general.

The research was based in Juba, but it targeted the Moru women who are at the St. Andrews Parish. The researcher did not involve Moru women who are in other denominations and not even those who are in other Moru churches who are Episcopalians. This study was delimited to the Moru Women at St. Andrews Parish.

### 1.8 Limitations

Being an insider posed the danger of researcher bias which the researcher was able to deal with. In dealing with researcher bias, the researcher went in with an open mind in order to avoid confirmation bias. Aware of the danger of confirming what the researcher knew through the research, the researcher avoided leading questions.

The researcher had to travel from Nairobi to Juba in order to collect the data from the parish and the sub-parishes. This was expensive. Given the level of suspicion



amongst people, respondents did not want to be tape-recorded though they were comfortable for the researcher to take notes. This gave the researcher a lot of work at the end of each day to ensure nothing was forgotten. Again, some of those who tried to respond to the questionnaire on their own did not understand some of the questions and therefore the researcher had to explain to them so that they would respond correctly.

### 1.9 Definition of Terms

In this study, a number of terms were used with the following meaning:

**Christian Witness:** Sharing the Christian faith with people with the intention of bringing them to join in the Christian faith.

**Culture:** Culture is that which someone acquires from the society as beliefs, customs, food, crafts, norms and is usually as a result of enculturation, (Luzbetak 1970, 60). “It is a design for living. It is a plan according to which society adapts itself to its physical, social and ideational environment”, (Ibid, 60-61).

**Single Women:** Single women are those who have reached the ripe age for marriage but in the South Sudan context, they still live with their relatives.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 Introduction

This chapter on literature review aims at identifying work on topics relevant to the research problem. It shows the important works on the topic. It starts with a brief history of the Moru people. Christian witness amongst the Moru people and the culture of Moru people are discussed. The main references are ‘*Women in Moru Society and their Progress*’ by Tingwa (2006) and ‘*The Norms, Cultures and Traditions of the Moru People*’ by Nyirinwa (2013). These two books inform Christian witness amongst the Moru people and the culture of the Moru people. The third important book is ‘*The Moru Norm of Living*’ by Iyeggah (2012). Iyeggah’s book informs the traditional perception about women in South Sudan and in Africa which led to the roles of women in the Moru culture.

The chapter also discusses the involvement of women in the Bible to show that there are some important things that women did. There is also a reflection on how the strategy of the first missionaries in Moru land might have affected the involvement of women in Christian witness in Eileen’s book, “*The Doctor comes to Lui: A Story of Beginnings in the Sudan*” (1938). The chapter ends with a reflection of the literature review.

## 2.2 Brief history of the Moru People

The Moru tribe is one of those categorised to be smaller tribes in South Sudan. They are divided into sub-tribes: Miza, Kodo, Moru Ändri, 'Bäri'ba, Kädiro, Lakama'di, Wa'di and Ägyi. The land on which they live is scenic and blessed with rivers, streams, forest, grassland, mountains and hills. The Moru people are subsistence farmers (Nyiriñwa 2013, 1).

They are mainly Christians with few Muslims. Their culture is different from their neighbours such as the Zande, Dinka and the Bari speakers and they belong to the Moru - Ma'di group of the Eastern Sudanic languages (Ibid, 1). There is generally a male dominance amongst the Moru people (Tingwa 2006, 39). They have their own beliefs and traditions which has a significant impact on their everyday life. This ranges from hunting, sickness, death and all that happens in the society (Nyiriñwa 2013, 13). Though the Morus are Christians, they have not stopped practising some of their traditional beliefs including how they treat women in their community.

### **2.2.1 The Roles of Moru Women in the Family and the Society**

Women in Moru culture have specific roles to play in the family setting. They are the mothers of the house. A man's wife is not only his wife but is the wife of the community. Her in-laws refer to her as 'our wife'. This makes her play very many roles (except the conjugal right which is reserved to the husband) in the house particularly given the communal life they lead. This ranges from working in the farms, preparing food, taking care of the old and young and all other works that are deemed to be done in the house. Nyiriñwa argues that Moru women perform overwhelming part of the activities of "cleaning, weeding, harvesting, storing, threshing, winnowing, grinding and cooking" (Nyiriñwa 2013, 193). There is a very

clear division of roles between the two sexes. Due to the fact that the workload is too much, women devise ways of doing most of these works collectively and in turns (Ibid, 193).

The Moru people (both men and women) participate in something called *ämvu losi* or *ämvu ti'bu*. This is a cooperative hoeing where a family starts the work in the farm on their own and later invite relatives and in-laws on designated date to come and work on the farm (Nyiriŋwa 2013, 191). Women, lessen burden on themselves by active involvement in this cooperative hoeing.

### **2.2.2 The Complementary Roles Played by Moru Women**

Though Moru is a male dominant society, women play a very positive and important role in the everyday activities of the families and the society. From one perspective, one can see women as second class in the society, but there are instances when their relevance, importance and roles become so clear. For example, when there are important family decisions to be made, the men will ensure that the elderly women are part of the decision. The elderly women play an important role when it comes to the decision of giving out a lady in marriage. Marriage discussions will not be held unless the paternal aunties of the bride are present at the time of the discussion. They are considered as those who play the active role in the agreement of whether to give her hand in marriage or not; and even in the decision on the dowry. Here, women complement what men do.

In the family setting, the relationship between the sisters and brothers is cordial. The sister's respect for the brother promotes harmony in the family. The female sibling will prefer to have her brother eat first before she eats. This becomes the treatment women give to men whether at home or even on social occasions. Men

are given priority. When we look at it from today's lens, it may look like women are being mistreated. However, it is the intention that matters. The intention is not to undermine women or mistreat them, but rather to show care and respect. Probably it will be good to modify it in such a way that even if they give the upper hand to the men, they should also care about themselves and reserve their share.

It is interesting to see how the brothers respond. They feel the importance their sisters give to them and in reciprocal, they also show love to their sisters and tend to protect them from all sorts of harm. A brother is ready to protect his sister from another man even if the other man's intention is to have a love affair. The man needs to show that he is serious and that his intention is to marry the lady and not just to play around with her. This is the beauty of the relationship between the sisters and brothers. A lady feels proud for her brothers and uncles to be given part of the dowry paid during her marriage.

Again, what women do in the area of farming is also a complementary role. Once men have cultivated the land and sown the seeds, women do the rest of the work (Nyiringwa 2013, 193). If one looks at what both are doing, the end result is to have harvest. One part will be done by men and the other done by women. If one sex does what should have been done by the other, the Moru people give them a name which is degrading. Men will be referred to as *Koloko* (like a woman) and women will be referred to as *ago ago* (male-like). It is clear that both sexes should know their part in the process of food production (ibid,193).

Women tend to cooperate with each other and do things together. In the same way, men also cooperate amongst themselves. When there is a major event like funeral prayers or marriages, women help each other by coming together to grind the flour, fetch firewood and water. Men will also come together to hunt for game meat

for the occasion and prepare shelters. So there is both a complementary role and a sense of coming together as one sex to uplift a burden from one community member.

### 2.3 Christian Witness Amongst the Moru People

Christian witness is sharing the Christian faith with people who do not know Christ. The first missionaries who went to the Moruland were from Scotland. They were Dr Kenneth Grant Fraser and his wife Eileen Galbraith. As a medical doctor, he started with the hospital and then schools prior to preaching Christ to the Moru people. He then moved out to reach to the people outside the village where he started using the same strategy, but this time with the help of the boys he had already trained and converted to Christianity (Eileen 1938, 6). The growth of Christianity in the Moruland started when a Christian revival broke out and men preached with zeal moving from one place to the other in 1938 (Iyeggah 2012, 258).

Although Dr Fraser reached out to the Moru people outside Lui (the starting point where he started his missionary work), the legacy he left behind is not that of reaching out to convert new people. More people joined the medical field, education and 70% of the populations are now Christians.<sup>3</sup> What is of concern is reaching out to people who are not yet Christians, whether in the Moruland or the neighbouring tribes. Those who are Christians planted churches in the different Moru villages, but it was the efforts of men and not women. The lack of urge to look for new souls has been an issue not only in the Moruland, but also the Moru who are staying in towns and cities.

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<sup>3</sup>Joshua Project: Information available from <https://joshuaproject.net/>

### **2.3.1 Moru Culture and Christian Witness**

According to Luzbetak the effective missionaries are those who appreciate the diversity of cultures (Luzbetak 1970, 3). This is in regards to those going for missionary work to people from other cultures. However, it is important to know not only the culture of the people the missionaries intend to go to but also how they will receive the messenger in their culture. How the Moru people perceive women, is very important for them to witness Christ. Therefore, it is paramount to know the positions of women in the Moru cultures and their roles to see how this fits with God's work of reaching out to other people.

Moru people have been receptive to Christian witness from the time Christianity came to Moruland. What lacked was and still remains is the knowledge of how to do Christian witness particularly by women. The culture does not exclude women from witnessing. It is some of the aspects of culture like placing women lower than men that make women have no confidence to do what men do.

## **2.4 Some Challenges Facing Moru Women Church Workers**

### **2.4.1. Traditional Perception**

It is important to note that in some African traditional societies women are being taken as properties of men and therefore, they cannot do much without men. They are exploited, oppressed and degraded. Most of the time, they tend to agree with their situation because they were brought up to "believe that being born female means to be born innately inferior" (Kasomo 2010, 128). In the view of Kasomo, at the time of initiation, women are brought up to know that their task is procreation and to attend to their husbands and their homes (Kasomo 2010, 129). This can even be seen nowadays from the toys mothers buy for their children. Baby girls get dolls and

kitchen utensils and the boys get cars and others. The baby girl is made to know that she is to take care of the house, to cook and to bring up children. Up to now, the Moru culture associates girls with cooking, cleaning, washing and caregivers (Nyirirwa 2013, 193). This is reflected in cultural occasions and even in homes where mothers are keen on their daughters to do what mothers think is culturally right.

Traditionally, women do not eat some food items and do not talk when men are talking. Some Moru women do not eat the gizzard of the chicken and some do not eat the chicken. Others do not drink milk. A childless woman is not regarded by those around her (Nyirirwa 2013, 129). For example, a highly learned woman went to teach the young ladies to observe family planning in the village in Moruland. They refused to listen, saying that it was because of her education and this was why she could not get her own children. They did not take her message because she was childless. In my view, this may be attributed to a lack of exposure to what others do in other parts of the world. Bringing one's knowledge and experience from other places and trying to change such a group of people from what they believe in will take some good amount of time.

#### **2.4.2 Changing Perception**

There is a new trend in the way women are being perceived. They have become a very important part of society. According to Kasomo, the role is now moving to be a complementary one (Kasomo 2010, 130). New policies have come up where there is an enhancement of female autonomy by facilitating women's access to resources and income transfers to women (Diallo and Voia 2016, 93). This has taken effect in most of the countries in the world and other countries in Africa are slowly coming up with women groups fighting for women recognition. Women are



demanding their rights because groups that suffer abuses of human rights are women and children and this is particularly the case if there is a mixture of culture and religion in the hands of men (Ayankeye 2014, 11).

In South Sudan, there are many women-led, women-friendly and women-specific organizations advocating for the rights of women. Women seem to know what their rights are and therefore anything that is being practised in the culture that has a negative impact on women is being brought to the attention of men by the women themselves. For instance, recently, a 17-year-old girl was auctioned and the highest bidder paid 500 cows and 3 SUV vehicles of zero mileage to the relatives of the girl. The women activist protested against this on the grounds that the girl was underage. Though it did not change the status of the marriage, it did send a message to the men of South Sudan, that women are fighting the negative things in the culture that have dire consequences on them. They have also learned to protest to get the attention of men. For instance, in one of the peace talks that the researcher attended, women of South Sudan threatened to walk naked in the presence of the men at the talks in Addis Ababa in the event that men failed to sign the peace agreement. They were protesting because of the increasing death rates of women and children due to the war. In the church, they also demanded to hold some high offices in the church hierarchy.

Some religious beliefs play a role in the way women are perceived in their societies. This is particularly true about some traditional African beliefs. In the attempts to change the status quo, "African women theologian are calling for joint responsibility of men and women to their Christian faith and society. This is because gender inequality is not only endemic and therefore blinding; the root causes are

patriarchal, hence structural.” (Amenga-Etego 2012, 16). It is to be acknowledged that this is changing gradually and women are getting more involved in the church affairs.

If there is a changing perception towards women and they are active people in the church, their involvement will mean a lot for the growth of Christianity. On the other hand, if societies do not change their perception towards women and allow them to do what men do, there will be a considerable slow down in Christian witness.

However, there is a stigma which was carried all along by Moru women, whether by traditional belief or other cultural requirements that need to be known so that women will be engaged actively in Christian witness.

### **2.4.3 Women Have Many Roles**

Women in Africa in general and in South Sudan in particular, have a big role to play in the day to day life in a family setting. The modern women work and also participate in taking care of their family. This puts a lot of burden on women and therefore those who want to take part in Christian witness have greater responsibilities. In their book on *Effective Women's Ministries*, Jill, Laurie and Beth, simplified the way to help such women to participate in the work of God, taking into consideration all their commitments at the family level (Gill, Laurie and Beth 1995, 83-90). The work is divided in such a way that every woman does part of the work and is not loaded in a way that she will end up forgetting some parts of her responsibility. This same argument can be taken to help those women who find difficulties in doing the work of God together with their other responsibilities as mothers, wives and caregivers.

#### 2.4.4 Single Women

Women face some problems in Christian ministry when they are single. In the traditional African society, being single is regarded as an actual social failure. It is better to be in a bad marriage than to remain single (Maria 1993, 69). This makes it difficult for single women to even think about getting involved in witnessing if the community is not valuing them as such. According to Hay, it may depend largely upon the grace and wisdom she shows in her cooperation with others. A woman can be actively involved in ministry, but if a man is prejudiced by an incorrect understanding of the scripture, he can be inclined to hinder her activity in ministry (Hay 1969, 23).

In Hay's view, there is a tendency of single women to be inclined to womanly activities like chatting, visiting and house errands, opposed to the time given to do God's work (Hay 1969, 26). It also becomes a problem if women tend to take a motherly attitude to new converts in the work of God. This, in the view of Hay, will result in the new converts disliking those who led them to know Christ (Hay 1969, 26). This argument can be explored further because single women are the ones who can have the time needed to do God's work, unlike the married women who have other responsibilities. It is all about where the priority lies. If God's call comes first, whether married or single, they will always respond accordingly. True spiritual women will not give excuses.

Remaining single in the Moru culture is associated with bad omens. People believe that if a woman is not married, probably they (her family) are *kole* (evil doers) (Nyirirwa 2013, 21) and as such people will not marry from such families. This being the case, associating single woman with the word of God becomes a bit difficult for

that person is believed to have remained single because of coming from a family of *kole*.

#### **2.4.5 Lack of Knowledge**

If culture allows women to do certain things and also prohibits them from doing other, they will only come to know that Christian witness is their responsibility if they get the knowledge and understanding. In an answer to the question, ‘who will do evangelism?’, Chapman maintained that since the Great Commission (Mathew 28: 18) was given to the disciples and that since Christ has given evangelist as a gift to the church (Ephesians 4:11), may be it is meant for professionals and not the lay people. He, however, contented that it was meant for all Christians (Chapman 1983, 40). Galatians 3:28 says *“There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.”* Believers are obliged to do all the works of God without regard to their sex. Therefore any person has the responsibility to do the Great Commission mentioned in Mathew 28:18-20 that says *“All authority in heaven and on earth has been given to me. 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”* Women are not an exception to this commission.

Education of girls in South Sudan lagged behind just like in other African countries. War has contributed a lot to this and now South Sudan reports one of the lowest girl child education (Girls Education South Sudan, 2011). Education of girls in Moruland dates back 1922 when Dr. Fraser started schools there. However, this met resistance as people did not see the necessity of educating girls. This debate went on

for some times until few started to send their daughters to school and an adult education for the older women was also organized in 1924 (Tingwa 2006, 26-30). It it to be noted that only few families agreed to do this. Girls are expected to help their mothers and when they reach a certain age they were to get married. Some of the reasons can also be that the few resources the parents had were spent on the boy child. This left the girls without education for a long time. The boys who went to school at that particular time, were the children of those who were closer to the missionaries and that was why the few girls who went were also their daughters.

When organized theological education was started, men were the only students of these seminaries. Women started theological education recently. Those serving in the church as MU leaders and other women activities are just those who love going to church, show commitment and they are given responsibilities. This is one of the factors contributing to the lack of confidence in participating in activities that require knowledge. Most of these women lead prayers. The few who do preach do so with heresies. This lack of confidence can also become a hindrance to Christian witness

#### **2.4.6 Insecurity**

Sudan has been at war since 1956. There was a nominal peace between 1972-1983 and the country went back to war. South Sudan got independence in 2011 from Sudan. Again, it went back to war in 2013 and is still continuing up to now. There is rampant insecurity and as a result, women suffer a lot (Kong 2016, 6). Movement is not easy and rape cases are on the rise. In some parts of the country, women are confined to one place because of the fear of rape cases. Rape was not a common practice in South Sudan but now it has become rampant. This has an impact on

activities that require women to move from one place to the other. Women find it difficult to go to places far from their homes because of insecurity.

## 2.5 Impacts of Strategies applied by Missionaries on the Continuity of Outreach work for Moru Women.

As mentioned earlier, the missionaries did reach out to the neighboring villages from their starting point in Lui, were all men. Dr. Fraser went out with men and not women, though his wife was part of his mission to Moruland. The wife concentrated on working with women on what is acceptable to the community for women to do. She trained them on reading in vernacular languages, sewing, hygiene, leadership and the conduct of meetings, though these courses were informal (Tingwa 2006, 33). She also trained them on how to run the Tuesday women fellowship which started after the first Moru women were baptized in 1930 (Tingwa 2006, 32). They attended the fellowship every Tuesday and it has continued up to date. In the fellowships, they discuss issues that are common to women and share the word of God. This is what led to the establishment of MU in Moruland.

Due to the fact that the Frazers also initiated some healthcare activities, most of the Moru women have become nurses. This is a practice of which people can still trace back to the impact of whatever the missionaries left behind. The missionaries started a child welfare program and trained traditional midwives (Tingwa 2006, 31). Many Moru women are now working in the health sector, a legacy of the Frasers. There are now a number of Moru women medical doctors.

In Iyeggah's book, the first missionaries in Moruland build churches where they were based and people were encouraged to come to the church (Iyeggah 2012, 235-236). The growth in the number of Christians only came after two Moru boys started a revival and therefore were moving from one place to the other. This was the

start of what became known as the Revival of 1938 (Ibid, 238). Going by what these two Moru boys did, if it was encouraged for long, it would have increased the number of Christians drastically because they did not stay in one place, but moved from one village to the other.

From the above, women were moulded to activities that do not encourage reaching out to people and again the outreach that was done was by men. This, in my view, has an impact on women's participation in outreach activities. Probably they are now inclined to teaching and health care activities because of what the missionaries trained them to do.

## 2.6 Relating what Women did in the Bible to today's Women

According to France, in the Old Testament (OT) a man's wife could be listed as part of his possessions (France 1995, 75). A woman was always under the authority of a man, whether her father, brother or husband. Unfortunately, an aspect of this attitude towards women is still lingering in other places. In Sudan, a woman or a girl is not allowed to travel without the approval of the husband, brother or father. This has an effect on the South Sudanese who came from the Northern Sudan (before the independence of South Sudan) because they still have the lack of confidence which was instilled in them while in Sudan. In the OT, there were women who were very much involved in God's work. Miriam was a prophetess and in Exodus 15:20, she went ahead and some women followed her with timbrels and dances. Deborah was a prophetess who used to sit under the palm tree to judge the children of Israel (Judges 4:4-5). Huldah, the wife of Shallum prophesied that the Lord will bring calamity (2 Kings 22: 12-20). Another prophetess was Noadiah (Nehemiah 6:14) and some

women had a considerable influence on people (2 Samuel 14:1-20). This shows how influential women were right from the time of the OT.

In the New Testament (NT), Mary, Joanna and Susanna and some other women are described as supporters of Jesus as well. These women according to Bauckham were also ministering (Bauckham 2002, 110). They provided for Jesus and the crew from what they had. In today's world, when people go for a mission, they also need to eat, to sleep and all the other basic needs of life. This is what Joanna and Susanna were doing that time. Some women are also involved in such ministries nowadays. However, it is also important for women to do witnessing themselves.

There were other people with Jesus and he was always moving with a multitude, so why are these women the only ones mentioned by name? Bauckham argues "Luke has not portrayed any of the disciples as participating in Jesus's ministry of preaching and does not do so until he recounts the sending of the twelve in Luke 9:1-6, (Ibid, 111). His argument implies that both the men and the women were the same that time because none of them was preaching or even the women were doing something more than the man since they were providing for them.

To Jesus, women were not considered as possession, but he related to women and valued them as real people who played a significant role in the movement with him (France 1995, 77). According to Evelyn and Stagg, these women were with Jesus when his disciples abandoned him; they remained at the cross; they witnessed the burial of his body; they looked after his ritual needs; and they were the ones who became the first witness of his resurrection (Evelyn and Stagg 1978, 144). Evelyn and Stagg made a good observation on the fact that women were the first to witness the empty tomb and Jesus appeared to men in 1 Cor. 15:5-7 They claimed that more attention is given to the appearance of Jesus to the 500 brethren at once and little



priority is given to the fact that the women witnessed the empty tomb and were the ones who went to inform the disciples that Christ had risen (Evelyn and Stagg 1978, 144-145). This might probably be an issue of culture and traditions of male dominance in society.

Therefore, women played a very important role in the work of God right from the time of the OT, the NT and therefore this role should not be minimized but rather for the women in the world to witness. From this argument, the cultural restrictions are not only now but has been there before.

## 2.7 A Reflection of the Literature Review

Moru women have many roles to play and this makes it difficult for them to do other church activities, yet they form the biggest part of the congregational members. These roles mainly come from the traditional beliefs and cultures which assign specific roles for women to play in the family setting. Most of these roles are done daily for the survival of the family meaning that women are always actively involved in the activities that are meant to be done by women.

Cultural roles dictate on married women time constraints making them to have less time to do church activities and at the same time, cultural beliefs make single women and divorcees not to be valued in the society. If married women cannot do certain things, if the single ones are valued by the society, they would have been the right people to carry on the Christian witness, but in the Moru culture, this is not usually the case. However, Nyirijwa argues that this perception is changing and that the role of women are now becoming complementary (Nyirijwa 2013, 130).

The missionaries did reach outside Lui (their starting point), but that was done by men and not women. They planted churches and people were encouraged to come

to the churches. The men they trained were also inclined to expect people to come to the church and not them reaching out to the people. The women were trained to do handicrafts activities and as time passed by, they enrolled in nursing schools and teachers colleges. This has resulted into many Moru people (both male and female) in the medical field and as teachers. Those in the church are more of members of the MU, other women activities and of the recently ordained priest.

From the literature review, there are some factors which are pointed out as obstacles to women participation and they are insecurity, lack of knowledge, social status and roles and the heavy burden of multiple roles placed on women. All these are known to God and yet in the Great Commission, there was no exception to women because of some roles, though at that particular time, he commissioned his disciples. The Bible mandates all people to make disciples. While men are actively involved in doing this, it is equally important for women to get involved. The women who witnessed in the Bible were not educated. This also leaves one wondering about the aspect of education. The literature showed women's involvement in outreach activities and therefore Moru women should not be an exception to this work.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### 3.0 Introduction

In order to collect the data for this research, the right methodology as per the research topic was used. In this chapter, the research designs and the data collection tools are discussed. The sources of the data were also mentioned in terms of the respondents, population, sampling and the means of collecting the data. The way the data was analysed was also discussed. The chapter ends with some of the ethical consideration that will be taken as per the requirements of AIU Institutional Ethical Review Board (IERB)

#### 3.1 Research Design

This research used ethnographic research approach. According to Easterby-Smith, Thorpe & Jackson, the ethnographic approach involves some kind of close involvement in an organization with the objective to get an insider perspective so that detailed understanding can be gotten of the realities of the people being studied (Easterby-Smith, Thorpe & Jackson 2008, 155). The researcher was at St. Andrews Parish for a period of one month and was actively involved in women activities across the different church departments. The researcher participated in all women meetings, gatherings and other activities to get a feeling of their involvement in Christian witness. Before the researcher's ordination into the office of a priest, she worshipped at St. Andrews Parish. As such, she knows some of the people in the leadership of the

church and this made it easier to access data. Being an insider enabled her to have a better understanding because of her familiarity with the culture of the Moru people.

This research used a qualitative approach that is descriptive in an attempt to investigate the factors that affect Moru women in their Christian witness. This method seeks to convey “why people have thoughts and feelings that might affect the way they behave” (Sutton and Austin 2015, 226). In qualitative research, there is no adherence to respondent concordance whereby the researcher makes every effort to seek the agreement of respondents with the researcher’s interpretation, “presentation of the situations, experience, perceptions and conclusions” (Kumar 2011, 103).

In a qualitative approach, the research is “done primarily by sustained first-hand observation and interviewing” (Kozleski 2017, 23) and the data is mainly collected in the forms of words (Easterby-Smith, Thorpe and Jackson 2009, 82). It usually captures some aspects of social or psychological life and characterizes participant perspectives and experience. It uses inductive approach, has a natural setting, natural sampling, and uses iterative interpretation (Young and Hren 1975, 6). It is used when the researcher wishes to learn from participants about their experiences (beliefs, practices etc.) and to understand the phenomena in details (Ibid, 14). The reasons for using this method was that the researcher obtained information that explains the reasons why women are not actively participating in Christian Witness. Therefore, qualitative research was chosen above the quantitative approach.

### 3.2 Research Participants

The main study was carried out at St. Andrew Parish, Lunjini Sub-Parish, Yapa Sub-Parish and Kapuri Sub-Parish. The participants either filled the questionnaires by themselves or were assisted by the researcher. Interviews were done

by the researcher. The respondents were the members of the MU, the YF, the female priests, the Pastor in Charge, the women who are youth, and the heads of evangelism departments.

The research took place at St. Andrews Parish in Gudele, Juba-South Sudan. St. Andrew's Parish is comprised of the Parish, Yapa centre, Lunjini centre and Kapuri centre. These people were in a position to be representative of women in the church who gave a better understanding of women in Christian witness.

### **3.2.1 Population**

Population refers to a group who have common characteristics that are of interest to the researcher. It is the broader group of people the researcher intends to generalize the results of the study on (Lohr 2010, 3). A common goal of sampling is to collect data, which is representative of a population. The researcher will then use the data collected from a survey to generalize about the population (Bartlett, Kotrlik and Higgins 2001, 1). The key members were chosen on the assumption that they will better give an explanation of why women are not actively involved in Christian witness.

Consequently, the population of this study was the Moru Christian women at St. Andrews Parish. The population of committed women is about 500. Those who attend Sunday services is far above this figure (estimated at about 2100 women), but they are not involved in other church activities. St. Andrews Parish and all its sub-parishes have a Priest or lay reader in Charge, head of the Evangelism Department, the head of the MU, YF, women who are members of the youth and there are also some women priests who may not necessarily be heading any specific department.

### **3.2.2 Sampling**

Lohr defines a sample as a subset of the population. It is the group of people who actually participate in the study as the sample (Lohr 2010, 3). They are those who will be interviewed and who will fill the questionnaires. Sampling helps to develop a representative picture of the attitudes and characteristics of a population. For this research, the sample was selected from the Christian women in St. Andrews Parish in Gudele. This comprised of women in all the departments of the church who had the likelihood of being involved in the Christian Witness.

The participants for the research were chosen randomly. According to Marsha, random sampling provides the best opportunity to generalize the results to the population (Marsha 1996, 523). In random sampling, each member of the subset has an equal probability of being chosen.

## **3.3 Data Collection**

The data for this research was collected through interviews, questionnaires and participant observation.

### **3.3.1 Interviews**

Interviewers come with some presupposition. This means that “all researchers have some level of understanding prior to the interview of the research surrounding the interview topic” (Easterby-Smith, Thorpe and Jackson, 2009 142). Though researchers enter into the interview with some key questions, the questions are likely to change as the researchers will be uncovering interesting areas and therefore they will tailor their questions depending on the participant’s position and response (Easterby-Smith, Thorpe and Jackson, 2009 142).

The interviews were conducted in the four places St. Andrew's Parish, Yapa, Lunjini and Kapuri which are the main sub-parish of St. Andrews. The researcher used the days women gather specifically for prayers which in this case is the Tuesday Women Fellowship. Women also practice songs every Thursday in all these places. The researcher therefore, used these two days to reach these women. For the pastors and heads of the evangelism department, the researcher met them in their offices as agreed upon by both parties. The overall intention of the interview questions was designed to answer the research problem. There were structured questions. The researcher accommodated some responses as they helped her to understand the responses better. Probing questions were also raised. According to Easterby-Smith *et al*, some questions may be tailored depending on the participant's position (Easterby-Smith, Thorpe and Jackson 2008, 152).

In trying to answer the question of how many respondents will be enough for an interview, Baker, says that there is no definite answer but rather argues that it depends on epistemological and methodological questions about the nature and purpose of the research. Practical issues include the level of degree, the time available and institutional committee requirement (Baker 2012, 42). Therefore, given the time available for this research and the fact that the researcher also used questionnaires, the intended participants for interview were 4 heads of the MU, 4 persons in Charge and 4 heads of evangelism department. These were divided into the following: the head of St. Andrews MU, the head of Kapuri MU, the head of Lunjini MU and the head of Yapa MU. The Pastor in charge is for the parish and the heads of all the sub-parishes mentioned above. The head of evangelism of the parish and the sub-parishes were also interviewed. These were not women only.

**Table 1: Intended respondents using interviews**

	<b>Main Parish</b>	<b>Lunjini</b>	<b>Yapa</b>	<b>Kapuri</b>
Head of MU	1	1	1	1
Priest or Layreader in Charge	1	1	1	1
Head/Ev. Dept	1	1	1	1
<b>Total</b>	<b>3</b>	<b>3</b>	<b>3</b>	<b>3</b>

The researcher took notes to ensure that all what the interviewees said were intact. This enabled the researcher to refer to the notes should some points become unclear. The respondents refused to be tape-recorded.

### **3.3.2 Questionnaires**

The questionnaire was designed in such a way that the information needed was captured with few questions. This was done with the assumption that interviewees get bored if the questions are many. The researcher intended to maximize response rate. The purpose of the research was explained and the questions were aligned with the research questions.

As mentioned earlier, St. Andrews Parish is comprised of three sub-parishes including the parish which makes four and these are St. Andrews, Yapa, Lujini and Kapuri. Apart from those interviewed the intended respondents to the questionnaires were 25 women of the MU, 2 female pastors, 14 women who are members of YF, and 14 women working with the youth. The intended 25 members of the MU were divided as follows: 10 Parish, 5 Lunjini, 5 Yapa and 5 Kapuri. The two pastors were to be taken from either the parish or any of the sub-parishes (This is due to the facts that there are not many female pastors. They could be gotten from any of the places. The



essence was to ensure that female pastors are part of the study). The 14 members of the YM were to be divided as follows: 5 Parish, 3 Lunjini, 3 Yapa and 3 Kapuri.

**Table 2: Intended respondents using questionnaires**

	<b>Main Parish</b>	<b>Lunjini</b>	<b>Yapa</b>	<b>Kapuri</b>	<b>Total</b>
MU	10	5	5	5	25
Pastors	2	0	0	0	2
YF	5	3	3	3	14
Youth	5	3	3	3	14
Total	22	11	11	11	

### 3.3.3 Participant Observation

In participant observation, the researcher becomes immersed in the organization or event and therefore experienced what those being observed were doing (Easterby-Smith *et al.* 2008, 156-157). Participant observation “offers a broad framework for understanding ethnographic approaches” (ibid, 156). Therefore, the researcher was a participant in St. Andrew’s Parish. Easterby-Smith *et al* mention some of the ways of being a participant observer and they are a researcher as explicit role, complete participant, interrupted involvement, observation alone and semi-concealed research (Ibid, 156).

## 3.4 Entry

Being a Priest of ECSS, the researcher’s relationship with some key people at the parish and the introduction letter given by the University made it easy for the researcher to access the respondents for this research.

A letter was written to explain the intention of the questionnaires. The questionnaires were administered by the researcher and this was for those who could not respond in English, but for those who were able to respond, they filled the questionnaires by themselves though some needed assistance to understand the

questions. The researcher endeavoured to translate in the language that was understandable to the respondents.

### 3.5 Pilot Survey

According to Burgess, flaws in the questions can be corrected if a pilot study is done (Burgess 2001, 15). Therefore a pilot study was done by sending at least 7 questionnaires and 7 interview questions to women who are aware of the situation in South Sudan. Those who took part in the pilot study did not participate in the actual study, but they were only used to test and validate the questions. They were contacted through e-mails.

### 3.6 Data Analysis

The data was mainly analysed through content analysis. Content analysis is the process of categorizing verbal or behavioural data to classify, summarise and tabulate the data. It is “simply doing a word-frequency count. The assumption made is that the words that are mentioned most often are the words that reflect the greatest concerns (Steve, 2001,1). It uses the presence of certain words or concepts within the data in order to make inferences about the message, the culture and timing. The researcher used what Sutton and Austin suggested for data analysis. The researcher transcribed, checked, read between the lines, coded and made theming out of what was said and recorded (Sutton and Austin 2015, 227-229). In this way, the headings and sections of the final report came naturally. The researcher then reported the findings.

### 3.7 Ethical Considerations

The researcher maintained anonymity to ensure that people are safeguarded against the data collected from them. In a volatile environment like South Sudan, it is

important to safeguard research respondents. The researcher did not bring harm to the people amongst whom the research was carried. This refers to issues that are sensitive, difficult issues and disclosure of confidential information (Easterby-Smith, Thorpe & Jackson 2008, 166). The researcher also worked with the ethics requirement of AIU where participants were free to decline or discontinue participation at any time during the study and all information was kept confidential. The information was for the sole use of this research. All respondents were anonymous.

Research respondents were encouraged to participate voluntarily and there was a consent form for all participants to sign. They were informed about the procedure of the research. Any woman categorized in the list the researcher intended to interview or to participate in the survey was picked. There was no discrimination. The researcher also intended not to infringe in people's private time and therefore she sought appointments beforehand. Depending on what is ethically acceptable to talk about in the Moru cultures, the researcher respected what people want to talk about and what they do not want to discuss.

## **CHAPTER FOUR**

### **FINDINGS AND INTERPRETATIONS**

#### **4.0 Introduction**

In this chapter, the researcher presents the findings from the data collected. Data was collected from St. Andrews Parish of the ECSS in Juba and its sub-parishes. Therefore, this chapter is the analysis and interpretation of the data, which answers the research questions.

The researcher used interview, questionnaire and participant observation. According to Baker, there is no definite answers as to how many respondents will be enough for interviews. It will be determined by the nature and purpose of the research (Baker 2012, 42). Given the short time for this research, the researcher settled for 12 interview respondents because it is the number of the heads of the MU, Persons in Charge and heads of the Evangelism Departments. Since there are 4 churches (1 parish and 3 sub-parishes), the heads of the MU, head of the Evangelism department and the persons in charge, makes the total of the 12 persons who were interviewed. The number of questionnaire respondents was decided based on the time available. The respondents were all women who work in the church. They do more or less the same activities and they were all Moru women. The 50 members who filled the questionnaire were chosen randomly provided that they were MU members, pastors, YF, and youth. The participants were adults who were either worshipping at the parish or any one of the sub-parishes of St. Andrews.

Respondents were selected based on the departments where women were actively involved. Members of the MU were involved in many other activities.. They explained why they were involved in other activities and little on witnessing. The female members of youth gave an explanation of what their priorities were in terms of their involvement in the church activities; the heads of evangelism department explained the vision and mission of St. Andrew’s church and the vision and mission of the evangelism department. They also outlined the challenges the department faces and how they do evangelism. The female pastor was able to explain how she relates to other pastors and the administration of the church to get an understanding of how women are perceived at that level. From the Pastors in Charge and lay readers in charge, the researcher understood their attitude and perception on Christian witness and how they train and empower their members to witness. Of importance to the researcher were the female members who were able to explain their plans and actions to involve women.

The following table shows the planned and the actual respondents. All those planned to be interviewed were all interviewed. This means the response rate for the interview was 100%. The response rate for the questionnaires was 90.9% as 50 out of 55 were received back.

**Table 3: Planned and actual respondents for Interviews and Questionnaires**

	Parish		Lunjini		Yapa		Kapure	
	Planned	Actual	Planned	Actual	Planned	Actual	Planned	Actual
<b><u>Interview</u></b>								
• H/MU	1	1	1	1	1	1	1	1
• Pastor	1	1	1	1	1	1	1	1
• H/Ev.	1	1	1	1	1	1	1	1
<b>TOTAL</b>	<b>3</b>	<b>3</b>	<b>3</b>	<b>3</b>	<b>3</b>	<b>3</b>	<b>3</b>	<b>3</b>
<b><u>Questionnaire</u></b>								
• MU	10	9	5	5	5	5	5	4

• Pastor	2	1	0	0	0	0	0	0
• YF	5	5	3	3	3	2	3	3
• Youth	5	5	3	3	3	2	3	3
<b>TOTAL</b>	<b>22</b>	<b>20</b>	<b>11</b>	<b>11</b>	<b>11</b>	<b>9</b>	<b>11</b>	<b>10</b>

After the data was collected, it was transcribed. The researcher organized them into data collected from the pastors, YF, MU, Evangelism Department and the Youth. The researcher then perused through the data several times to get a sense of what it contained. The data analysis method described in chapter three was used where the data was collected and then the researcher read the data to get an understanding of the overall meaning. It was then organized according to the RQs and then the themes and patterns were identified and organized. It was from these themes that the headings and subheadings were organized for the narratives. 001 is the code for youth, 002 is for MU, 003 is for pastors, 004 is for YF.

#### 4.1 Findings

Moru women are very much interested in witnessing. Those from whom the data was collected were able to identify some of their strength that in their view, will contribute positively to their ability to witness. In as much as the society looks down on them, they were able to come up clear on what should be done to enhance their capacity. The need for training surfaced as the most need that has to be addressed so that women will have the confidence to witness.

Women understand Christian witness as preaching to people with 24% of the interview respondents and 36% of the respondents of the questionnaires explaining Christian witness as going to preach. However, most of them (32% of the interview respondents and 38% of the respondents of the questionnaires) think it is happening during the time of the Week of Witness. During the interview sessions, the researcher

was able to discuss further with the respondents how the Week of Witness is done on an annual basis and the expectant results after its conclusion. This is discussed in details later in this chapter.

There are some obvious and general challenges that women face that were mentioned in their responses. However, there are some that came up as a surprise. For example, one of the obstacles mentioned is the inability to live the gospel in the context of the Moru culture. 58% mentioned this as an obstacle. The Moru people want to see a Christian living a life of a real Christian before they can believe in what that person says. It is difficult to preach about Christ when the preacher is living a life that is not acceptable in the culture of Moru. Communal life is what the culture of Moru promotes and if a woman does not want people in her house, she cannot claim to preach to others because she is not receptive to those who come to her house.

The women were willing to be trained with 100% mentioning the need for training as an enabling factor for them to witness. Those who need self-confidence expressed the need to be given the opportunity to practice witnessing (86%). However, there is a belief that they can do this better if they are licensed as badge holders in the MU structure. In response to what reasons women give for not being actively involved, an interview respondents said *“some of us want to be licensed as MU members with badges. If we are licensed, we will be recognized by the Christians and so when we preach, people will listen to us.”*

#### 4.2 Data Analysis that Leads to Findings

Many factors affect Moru Christian women in their Christian witness. Some of the factors contribute positively to Christian witness and some contribute negatively

to Christian witness. This is a combination of data collected through interviews, questionnaires and the researcher observations.

From the data collected and analysed, the researcher presents the findings according to the RQs.

#### 4.3 RQ 1: What is the Perception of Christian Women among the Moru to the Task of Witnessing?

Women including those men who were interviewed understood Christian witness differently. To some, it is preaching the word of God to people; sharing the love of God with others; baptising and confirming people; visiting those who do not come to church etc. Most of the definitions are similar in that it is about bringing new people to God and sharing the love of God with them so that they will become Christians. However, what was interesting in the discussion is the importance the respondents gave to the Week of Witness and how they perceive it to be the main source of reaching out to people. One respondent said, *“we reach out to people every year during the week of witness because these are the people who do not come to church. They only come once in a year,”* (respondent code 002). Another respondent said, *“we visit the houses of the members who do not come to the church frequently so that we can preach to them and encourage them to come to the church,”* (respondent code, 004). The interesting thing was that it ends up reaching those who need discipleship rather than evangelism. There were also those who whole-heartedly wanted to reach out to new converts. This was shown by their response where they pointed to people who were once involved in sinful activities and repented either publicly in the church or in the presence of some believers. There was therefore, a mixture in the understanding of Christian witness.

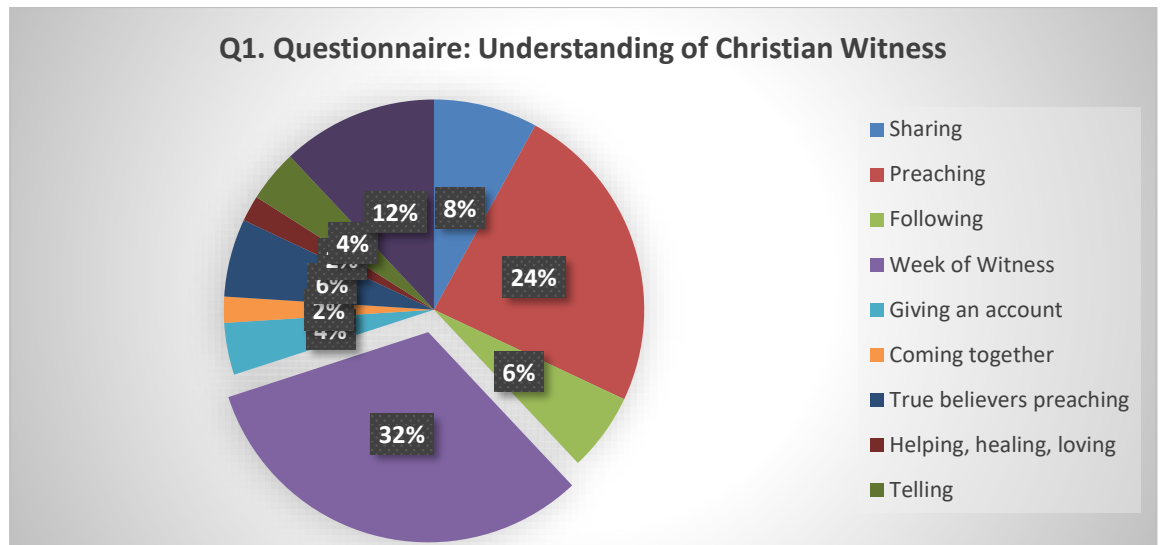


The table below shows the understanding of the questionnaire respondents of Christian witness. The column (code) shows the groups that contributed to the meaning of Christian as written in the 2<sup>nd</sup> column. About 32% of the respondents understood Christian witness as going for the Week of Witness and 24% as preaching the gospel to the world. 12% of the respondents could not give a clear explanation of Christian witness. The details are shown in table 4 below.

**Table 4: Understanding of Christian Witness**

<b>CODE</b>	<b>Meaning of Christian Witness</b>	<b>Numbers</b>	<b>Percentage</b>
003, 001, 002,004	Sharing our faith in Christ	4	8%
002, 004	Preaching the gospel to the world	12	24%
002, 004	Following the footsteps of our Lord Jesus	3	6%
002, 001, 004	Going for week of witness	16	32%
001	Give an account of what is within you to others	2	4%
002	Christians coming together to worship God	1	2%
004, 002	True believers in Christ and preaching about their belief	3	6%
002	Helping, healing and living a good life in Christ	1	2%
002, 004	Those who believe in Christ and is able to tell others	2	4%
001, 002	No clear explanation	6	12%
	<b>TOTAL</b>	<b>50</b>	<b>100%</b>

The figures below show the understanding of Christian witness according to the percentages. Figure 1 shows the questionnaire respondents and figure 2 the interview respondents.



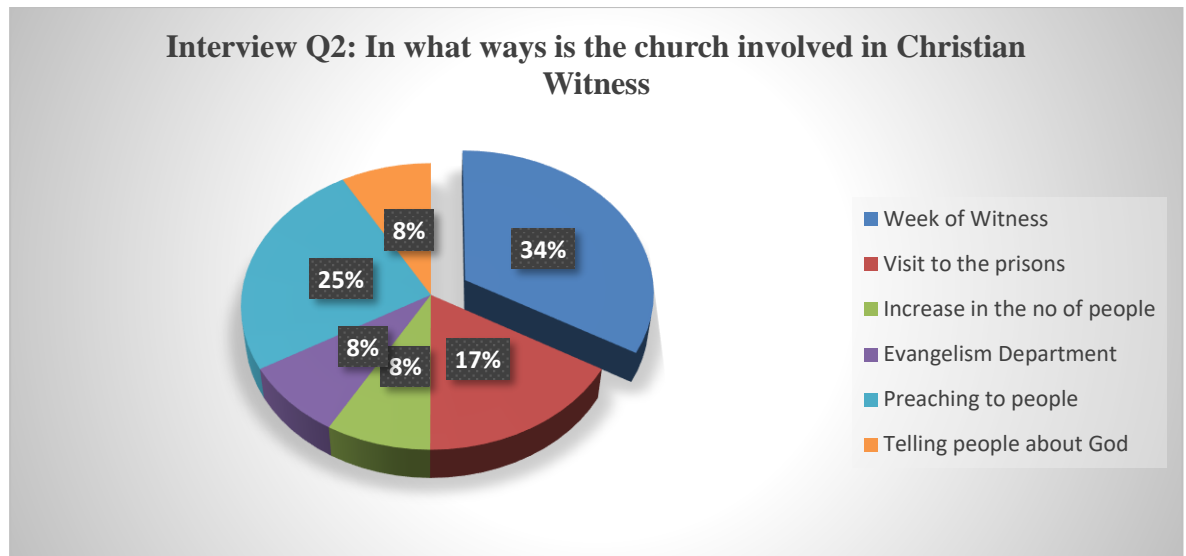
**Figure 1: Questionnaire respondents’ understanding of Christian witness**



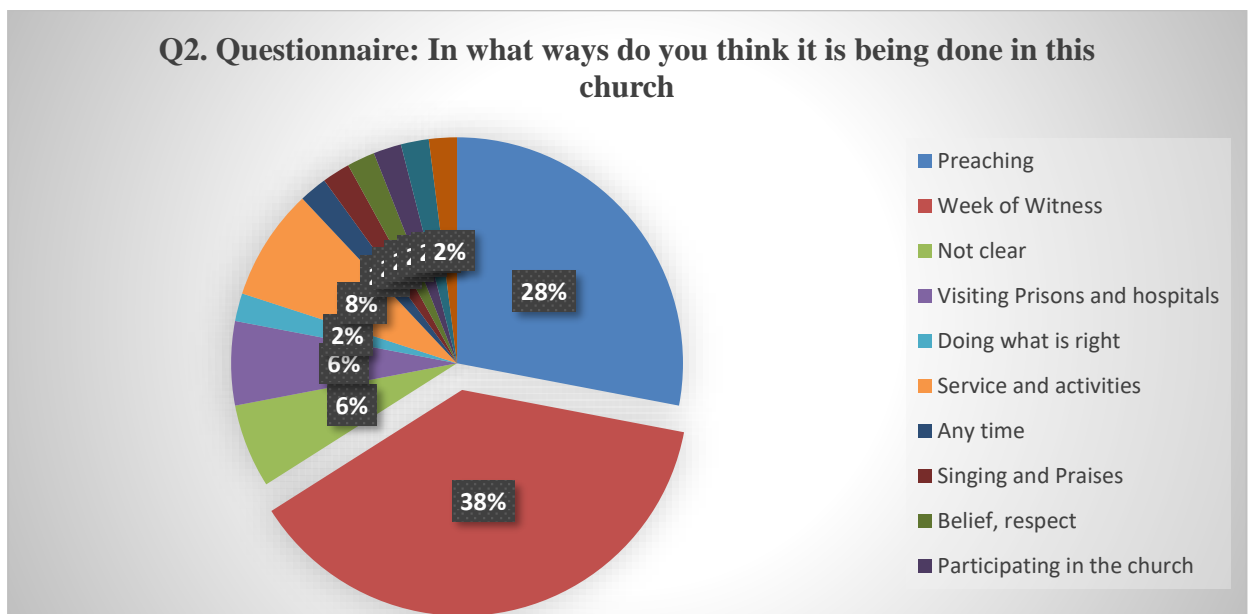
**Figure 2: Interviewees’ understanding of Christian witness**

From figures 1 and 2 above, the majority of the respondents understood the meaning of Christian witness though they expressed the meaning differently.

Figures 3 and 4 below shows the responses of how the church is involved in Christian witness. The Week of witness stood at 34% for the interview respondents and 38% for the questionnaire respondents. This made the Week of Witness as an important means by which the respondents think witnessing is being done at St. Andrews Parish.



**Figure 3: Interviewees’ response showing in what ways the church is involved in Christian witness.**



**Figure 4: Questionnaire respondents’ understanding of how Christian witness is being done**

From table 4 above and figures 1,2,3 and 4, there is an understanding of Christian witness as preaching to people. The difference is in the time in which the witnessing is being done. From the questionnaires, those who think that it is done during the Week of Witness were 16 and that is 32% of the respondents and from the interviews it is 34% who think it is done through the week of witness. The Week of

Witness raises a question of whether it is actually bringing new converts or wakening up those who do not come to church. One stanza in a gospel song composed locally says

*“Lazo ‘ba ya si, ri ndroa cini ya tana ‘dise ga yi kånisa zo. Kai ndri kode e ‘di kote”*

The meaning is “the yearly message (preaching) in the houses is meant for those who refuse to come to church. What are they waiting for?”

The composer was referring to the message during the Week of Witness and the meaning is that this message is meant to bring people to the church. Emphasis is put on those who do not usually come to the church. This explains why most of the respondents understand Christian Witness from the perspective of the Week of Witness.

When asked to point the expectation of the church after the Week of Witness, one respondent said that the report will show how much money was collected by the group, the number of those to be baptized, those to be confirmed and the sick people. The money collected is being used for visiting the sick people and they also distribute part to the licensed and ordained members who participated in the Week of Witness. How they divide the money is not known, but it is used for buying soap for washing the vestments.

#### **4.2.2 Summary of the Perception of Female Moru Christian on the Task of Witnessing**

From the data collected through the interviews and questionnaires, it was clear that women have a different understanding of Christian witness. However, the majority got the concept of reaching out to people. Many emphasized the Week of Witness as the main means by which they reach out to those who do not come to the

church. The understanding of sharing the faith and preaching the word is a good understanding of Christian witness.

#### 4.3 RQ 2: What affects Moru Women in Christian Witness?

There were both positive and negative factors. The positive factors are the ones that if women put them into practice will help them in their Christian witness. The negative factors are the hindrances of which some can be addressed to enable women to do Christian witness. Below are the factors (both positive and negative) in response to RQ 2.

##### 4.3 Positive Factors that affect Moru Women in Christian Witness

There are some factors that are positive and therefore, Moru Christian women should capitalize on these factors and use them properly for purposes of Christian witness. These factors are divided into spiritual factors; non-spiritual and cultural factors; and institutional factors. Table 5 below shows the responses of what the researcher categorized as positive factors. The 9 responses that are categorised as 'none' in the spiritual factors is because they gave reasons that are not relating to the questions. For example, someone responded, "*men are lazy in church activities.*"

Members of the MU, think that the fact that they are family counsellors will make it easier for them to witness because they help people and families to overcome problems. Taking alcohol is considered as sinful among the Moru people. Some women do drink, but most of the Moru Christian women do not drink. Therefore 30% of those who responded think this is one of the positive reasons as to why women can do better in evangelism. This comes from the fact that Moru people believe that people who take alcohol cannot claim to preach the word of God.

Since Moru people give respect to elderly women, 24 % of the respondents think this will make it easier for them to witness because people will believe in the message given by elderly women.

**Table 5: Positive Factors**

<b>CODE</b>	<b>POSITIVE FACTORS</b>	<b>Numbers</b>	<b>Percentage</b>
	<b><u>Spiritual Factors</u></b>		
001, 004	Prayerful and God fearing	5	10%
002, 003	Main counsellors	19	38%
004	Caring People	10	20%
001, 002, 003, 004	None	9	18%
	<b><u>Non-Spiritual and Cultural Factors</u></b>		
002, 001, 004	Most women are not alcoholic	15	30%
003, 002, 001	Respect for elderly women	24	48%
001	Traditional dance	1	2%
001, 002, 003, 004	None	11	22%
	<b><u>Institutional Factors</u></b>		
003, 002, 004, 001	Number of women in the church	31	62%
002, 001	Contextualizing songs and dances	12	24%
	None	7	14%

#### **4.3.1 Spiritual Factors**

Generally, Moru women are spiritual. They are the ones spearheading family fellowship including daily prayers at home. It is a common practice that women gather family members for prayers in the evening. This responsibility that they have taken upon themselves will make it possible for them to look for people and gather them together to pray and to worship God.

They are the main counsellors when there are family problems. If there is any problem between couples or children and parents, the MU members are the ones being assigned to go and help the family to resolve the problem. Before Christianity, it is the elderly women who were being assigned by the men to go and help in such

situations. In this way, women are in a position to counsel those who have gone astray and bring them to know Christ

Moru women care very much for people who are sick and those in need. This attitude towards those in need will help them reach out to people who will need support in order for them to listen to the word of God. It does not make any sense if someone is hungry or has some other needs that are not attended to and the person is expected to accept the word of God. The caring behaviour of Moru women will help them reach out to people who will need assistance in all forms.

#### **4.3.2 Non-Spiritual and Cultural Factors**

Very few Moru women are involved in drinking alcohol. Most marital sufferings inflicted on married women is mostly because of alcohol abuse by their spouses. It is rarely the case of a Moru woman to be a drunkard. In South Sudan, alcohol, cigarettes and adultery are taken as very serious and big sins. One can see this from the preaching and songs composed locally. People have a lot of respect for those who are not drinking and therefore, women are likely to be very good evangelists

Moru people have respect for elderly women. It is believed that if an elderly person is disappointed by the action of someone, even if the elder does not invoke any curse, the person will be cursed because of the action. Therefore, there is a level of respect that is accorded to elderly women in the Moru culture. By extension, young ladies who are brought up by respected elderly women tend to behave in a good manner. This is seen by how men treat ladies who grew up in respected families where there are elders who are believed to have influenced the behaviours of the young ladies.

### 4.3.3 Institutional Factors

In the churches, most of the members are women. When there are church gatherings and even on a Sunday service, one can see and confirm this fact. Being the majority, if they are involved in Christian witness, the numbers in the churches will increase and so the number of Christians.

The church allows Christians to dance in traditional way using gospel songs. This encourages people to believe in the traditional ways in order to come to God. The songs have Christian messages, but people dance in the traditional way. The fact that Moru people like to dance traditionally and the church has started to embrace it makes it easier for them to preach using songs and dance in occasions. This sends the message of Christ to those who attend the occasions and not the church services. Women are the ones who dance a lot in the church. One respondent thinks that one of the cultural behaviours that will allow her to do Christian witness is her ability to dance in the traditional way but using gospel music. In her view, this will encourage people to come to know God.

### 4.4 Negative Factors that affect Moru Christian Women in Christian Witness

Some factors affect Moru Christian women in a negative way and these become the hindrances. Just like the positive factors, the negative factors are also divided into spiritual factors; non-spiritual and cultural factors; and institutional factors.

Table 6 shows these factors according to the category mentioned. The details are explained in the subsequent paragraphs. The table shows the responses of the groups (MU, Evangelism department, Pastors, YF) using the code for each group. The number of the responses are also shown including the percentage. For example, 22



women from different groups (001, 004, 003, 002) think that being a second or third wife affects women in their Christian witness. The 22 responses show 44% think that this is one of the negative factors. Percentages are calculated based on the 50 questionnaires, which was received. This means 22/50 times 100.

**Table 6: Negative Factors**

<b>CODE</b>	<b>NEGATIVE FACTORS</b>	<b>Numbers</b>	<b>Percentage</b>
	<b><u>Spiritual Factors</u></b>		
001, 004, 003,002	Second and third wives	22	44%
002, 003, 004, 001	<i>Kole</i> (evils) & witchcrafts	25	50%
001, 002,003	Spiritual vs numerical growth	14	28%
004, 003, 002	Pregnancy outside wedlock	13	26%
	<b><u>Non-Spiritual and Cultural Factors</u></b>		
002, 001, 004	Women placed lower than men	48	96%
003, 002	Lack of trust in women	35	70%
001, 002	Early marriage	24	48%
001, 002, 003, 004	Too much attention to funerals	19	38%
003, 001, 002	Discard of some useful cultural practices	17	34%
001, 002, 004	Work and business	40	80%
	<b><u>Institutional Factors</u></b>		
003, 002, 004, 001	Lack of support to the evangelism Department	31	62%
002, 001	Male headed institutions	11	22%
002, 003, 004, 001	Priority given to men over women	37	74%
002, 003	Lack of self-confidence	14	28%
002, 004	No substitute to those who repent	5	10%
001,002, 003, 004	Inability to live the gospel in the context of Moru culture	29	58%
002, 004, 001, 003	Lack of trainings targeting women	45	90%
002, 001, 004	Insecurity	30	60%
002, 001, 004	Lack of support from husbands & inlaws	10	20%
Interview	Frequent reshuffle of offices	1	

Below is a detailed explanation of what the researcher classified as negative factors. Just like the positive factors, the negative factors are also divided into spiritual, non-spiritual and institutional factors:

#### **4.4.1 Spiritual Factors**

Below is what the researcher grouped in the category of spiritual factors:

##### ***Second and third wives***

Some women are second or third wives before they gave their lives to Christ. Being in that position makes it difficult for them to be given responsibilities in the church. They are not allowed to take Holy Communion and yet they are members of the church. People will not believe in them should they try to evangelize. Talking to one of the members during a Tuesday fellowship, she said that for those who are second or third wives, it is difficult because they cannot abandon their marriages and their children. The church does not give them responsibilities.

People believe that if one of them has to take responsibilities in the church, the person should abandon their husbands if the wife happens to be a second or third wife. The truth of the matter is that if a woman accepted Christ when she is already in that position, it will be difficult to abandon her children and her husband. This is still debatable, but it has consequences on their ability to evangelize. People find it very difficult to accept the word of God from them. Such women also shy away and never think about approaching anybody because they will be reminded that they have taken someone else's husband.

##### ***Kole (evil spirits)***

Some Moru people believe in *kole* (evil spirits) and some families are believed to be possessing evil spirits. If people associate a family with evil spirits, they think

the offsprings of such families are also evil. People talk about it in secret and therefore, even if a member of that family becomes disassociated from such behaviours, people still do not trust the person. There is a common saying in Moru ‘*kole kpeye kanisa ya*’, meaning those who have evil spirit are all in the church. According to one respondent, such beliefs or sayings are not good because how can someone who is evil be an agent of converting others to Christianity. If non-believers hear such stories, they will not believe in those who come to share the word of God with them.

Moreover, some of these are accusations because there are no clear evidence to show that the person is practising such behaviours. Some of these accusations have reached to the extent that some clans are believed to be evil. If people believe someone is evil, even the way the person looks is perceived to be evil.

### ***Witchcraft***

Not being strong believers is an obstacle itself because when in trouble, such people resort to witchdoctors and other powers to help them out. Should Christians associate any person with such behaviours, it will be difficult for that person to preach to others with the intention of converting them. There are also some cultural beliefs that are not promoting Christianity. For example, one respondent explains this by saying “*when there is an occasion, some people believe in slaughtering for the occasion to be a blessing. What we do is what we should preach for people to believe in the God that we serve.*” Women are the ones associating so much with going to witchdoctors and they do it in secret even when they are church members.

People have a tendency not to believe that someone has changed even when the person has actually changed. Some women who have been going to witch doctors or who practised witchcraft and have abandoned such things still find it difficult to be

accepted in the society as converts to Christianity or even to be agents of converting others. According to one respondent, church members have the tendency to judge people and then place them in such a way that they will not have confidence in themselves.

### ***Spiritual and numerical growth***

From the interview with the church administration and particularly the Pastor in charge, the increase in the number of the church members is mainly attributed to the movement of Christians from one church to the other. During the time of the war, most of the people lived closer to the town because of insecurity and so they worship in the churches around them. After the referendum in 2011, most of the Christians moved to their own plots outside the town and as such, the numbers in the other churches increased. This can be seen by the reduction in the numbers of members in the churches that were once highly populated.

The church administration is excited about the growth in the numbers, which keeps on increasing. This can be seen by the fact that the church building at the parish is no longer enough for the congregants making latecomers to sit under the tree and only follow the service from far. However, the behaviour of Christians is still not showing spiritual growth. For example, fornication, adultery, and theft are still on the rise. The way ladies dress in public, the way they bleach their skins, the increase in the numbers of young girls who are involved in crimes, shows the need for the church to give importance to spiritual growth. This need was expressed in the interviews with the heads of the MU. Christians are not able to show the light of Christ in their everyday life. And so numerical growth becomes a hindrance because it blinds the church from focusing on spiritual growth.

### ***Pregnancy outside wedlock***

The numbers of ladies who give birth to children outside wedlock is on the increase and yet they are not able to provide for the children because they are not educated and the fathers of the children are not able to meet their needs. It is strange that such behaviours happen amongst ladies who are members of the youth in the church and once they backslide coming back becomes a problem because they continue doing this over and over again.

Such ladies pin down their mothers who would have been active in Christian witness to take care of their children. One questionnaire respondent had this to say “ *I take care of my grandchildren because their mother does not care and therefore there is no time to do most of the church activities.* ” Due to the fact that such young ladies do not repent from their sinful natures and come back to the church, it weakens the MU. Those who are supposed to take over from the older ladies in the church are not in the verge of following what their predecessors did and are doing. This is a danger to the MU because younger women are not there to take over from the older ones. The researcher attended women Tuesday fellowship and was able to see that the attendants were mostly older women.

Therefore, younger women are not active in church activities because many of them have to provide for their children since they are not married or some abandon their children to their parents. They cannot be referred to as single mothers because they do not actually live on their own. They live with their relatives. This has dire consequences on their participation in church activities.

#### **4.4.2 Non-Spiritual and Cultural Factors**

The below are grouped as non-spiritual and cultural factors and are still negative factors:

##### ***Women placed lower than men***

Culture places women in the lowest ranks of society. A young male is even respected more than a woman. Such unequal treatment makes women to have low self-esteem and they prefer most of the activities to be done by men. When asked to describe a typical day for a woman, the responses were that they washed clothes, cooked, cared for their children, read the bible etc. Some feel that men should do it since they (women) have other responsibilities in the family

##### ***Lack of trust in women***

Lack of trust in the capability of a woman to deliver is also another hindrance. Some respondents expressed the need to be empowered to preach by giving them the opportunity to do so under supervision. Some also requested to be licensed so that men will believe in their capacity to deliver to the expectation of the Christians.

There is a tendency that only those licensed and ordained should be the ones to preach or reach out to people. Those who were not given such positions felt it is not their responsibility.

##### ***Early marriage***

Early marriage contributes a lot to women not to participate in Christian witness. There is no or little cases of forced marriage amongst the Moru people, but cases of early marriage are many. This is mainly attributed to poverty where ladies think that getting into marriage is likely to be a salvation. Some young girls leave schools because their parents or guardians could not provide for them the basic requirements. Many end up being criminals or what is commonly known in Juba as

*niggas* (these are young people who have become criminals. They loot, steal and even kill people).

Women fear to approach such groups because they will be harmed since *niggas* are dangerous. Insecurity is a major obstacle to women in Christian witness. Those who get married at an early age are so preoccupied with family duties at their young age, and therefore they do not have a good education and are even traumatised.

### ***Too much attention to funerals***

Moru Women give so much importance in beliefs that do not promote the Christian faith. For example, if there is a funeral, people will all resort to go to the funeral and waste three to four days in the funeral place than to do things that will help the souls that are perishing. For the Moru women, if one does not go and stay in the funeral place, it means that person does not love the dead person or the family of the dead person. There is also the fear that should they not go to the funeral place, others will not come to their place if they lose their loved ones. One respondent pointed to the time they spend on funerals being a reason as to why there is no time to do many church activities. Funerals take a good time of women as they will have to stay singing next to the dead body until the dead person is buried. Women are ready to sing for over 24 hours next to a dead body. Time is lost in doing things that are not fruitful.

Funeral places can also be good places for preaching to women who have not accepted Christ since they congregate at the funeral place for quite a long time. During this period, they sing gospel songs and they also preach to each other. Some people get saved in funerals given the fact that at the funeral places people preach about life after death and the need to be prepared for the second coming of Jesus.

### ***Discard of some useful cultural beliefs***

Some women think that once in Christ, they have to discard all the cultural beliefs like the naming ceremony, traditional practices during funerals and other practices. If there are people who believe in these practices, which may not necessarily be harmful and yet the Christian women want to discourage them from these practices, they will not accept to hear the word of God. For instance, in some Moru clans, if a woman delivers, her in-laws will conduct a ritual like cooking meat with peanut butter for all members of the family to eat on the third day if the child is a male and on the fourth day if the child is a female. There is no harm in this, but if it is not done, the woman who delivers will not have enough breast milk for the baby. If Moru Christian women try to discourage such people from what they believe in and yet the belief is not harmful to the Christian faith, the women are likely to be affected negatively in their Christian witness.

### ***Work and business***

Most of the women are breadwinners and as such, they have to attend to the businesses they do to support their families and all those under their responsibilities. They stay from 7:00 am to 5:00 pm at the market place and after that, they go home to attend to the household chores. There is therefore, no time for Christian witness unless if they intentionally plan to use the market place for witnessing to non-Christians.

### ***Insecurity***

Insecurity is a major factor contributing to women's fear to do evangelism. In the Juba context, there are many insecurities when one moves from one place to the other. There are these groups of criminals (*niggas*), thieves, robbers and those who can shoot for no good reason. This level of insecurity makes women fear for their



lives and also for the lives of their children. As such women would want to be at home early enough particularly if they do not have other people who can stay with their children.

Women are mindful about the places where they go and the time it will take for them to be away from their families. There are many uncertainties that can happen at any time and one will not be able to join her family at the end of the day. As such, women are careful about their movement in places far from their houses.

#### **4.4.3 Institutional Factors**

Below are the factors that the researcher grouped as institutional factors:

##### ***Lack of Support to the Evangelism Department***

The evangelism department at the parish and all the sub-parishes are not supported. They present budgets and yet their budgets are not being attended to. This paralyzes the work and it becomes very difficult to reach out. One of the heads is a woman and she thinks that her work is not being supported because she is a woman. Should the department be headed by a man, his activities would have been supported. When asked to respond to this allegation, the administration responded that it is a general problem where departmental budgets are not all attended to because of lack of funds. In his argument, there is nothing specifically meant to discourage women.

Since most of the women are not working, they expect the church to provide the transport to help them reach out to the people. However, the church does not have proper source of funds apart from what Christians give as offertory. Most of the Christians are women and it explains why the funds are not enough to support all the activities.

There are no specific plans for women to be active in Christian witness. When asked as to why this is happening, one of the respondents said that there is no attention given to the whole of the evangelism department. So, how can there be specific plans for women. In her view, the church should give the evangelism department the importance it deserves before planning for women to be active members of the department.

The researcher noticed many body languages when there were issues concerning the evangelism department in the interviews with some of the senior staff of the parish. When it had to do with other issues that were cultural, they seem to be calm, but when the response put the respondent in a position where he or she was part of the reason for the failure of any programme, there was a bit of resistance and this was seen from the body language.

### ***Male headed institutions***

Men head most of the institutions in South Sudan and the church is not an exception. A pastor heads a parish and most of the pastors are men. Female ordination in the ECSS started in the year 2000 after the synod in Limuru-Kenya. Being a male dominated society, men tend to be the ones competing for the highest positions. They are the senior pastors because of the years of experience and the fact that they also believe in themselves. Such attitudes, makes some of the female pastors to have no confidence in themselves even when they have the opportunity to head the parishes, rural deanery or archdeaconries.

### ***Priority given to men over women***

When men head institutions, they pay very little attention to women activities that have the potential of promoting women. When asked in the interview of how the senior staff of the parish would have selected people to go for theological education,

the responded had no special consideration in choosing female members. In his view, if candidates for scholarships are to be chosen, he will only choose people based on performance when selection interviews are done. He had this to say, *“if women are not able to meet the requirement, I will choose all the competent men to go.”*

### ***Lack of self-confidence***

Very few women have self-confidence in what they do. Most of them complain that they are not being placed in positions of authority or allowed to do what men do. Nevertheless, if given the opportunity, they to underestimate themselves and this can be seen from very small things in the church or the society. For example, in one of the church council meetings that the researcher attended, women declined to sit in front. They preferred to sit at the back seat. While this may be described as respect to men, it affects women negatively in that they do not have self-confidence in themselves. Again in one of the interviews, the administration complained that when they allow women to go on their own to preach to people outside the church, they always ask for men to accompany them. They are comfortable when they are on their own without men.

### ***No support and substitute given to those who repent***

The church does not have a plan for those who repent from their sinful nature. Failure to have substitutes makes it easier for people to backslide. For example, people who take alcohol or who brew alcohol for a living, need to be given alternatives so that they will leave what they were doing for something that will be helpful to them. It is easier to ask someone to leave something when there is alternative for that person.

***Inability to live the gospel in the context of Moru culture***

People believe easily in what they see than in what they hear. It will be easier to witness to people if those who witness are able to live the gospel. Most Christians in general do one thing in the church and then do another one when outside the church circles. This applies to women very much because of gossips, backbiting and not being able to welcome in-laws and other people to their house.

In South Sudan, the culture dictates that husband and wife do not live alone in their house, but relatives will have to stay with them. If a Moru Christian woman is not able to accommodate relatives in her house, it will be difficult for her to witness for Christ amongst the Moru people. They expect to see women living according to what the culture expects of them and also to show that they are Christians by being accommodative. This is a very big challenge to women who live in the towns because relatives (and particularly on their husband's side) expect them to live as if they were in the villages. It is a teaching in the classes before women are ordained or licensed that they will have to be in position to accommodate many people in their houses.

Once people think a woman is involved in gossips and backbiting, they will not listen to what she is saying. This has a very big impact on the women who want to witness. It is therefore important to first check on oneself before offering oneself to work for Christ because South Sudanese believe in what they see in action then in what one preaches.

***Lack of trainings targeting women***

There is lack of knowledge and experience to do Christian witness. Training will make women to face some challenges that they are likely to encounter when they go out. One respondent gave an example of some women who did not know how to deliver someone who was possessed. Such situations can make such people fear to go

on their own particularly if they envisage a situation where they will have to go beyond witnessing. However, it is to be noted that the parish has started the training for evangelism and discipleship, but most of those who attend are men. The first badge has graduated and they plan to admit more.

***Lack of support from their husbands or inlaws***

Women whose husbands are not committed church members, usually discourage their wives from participating in church activities and women who are widows are under close supervision by the relatives of their late husbands. If they arrive late at home, there are always issues that can bring querrels to the extent that some suspect their wives to be having affairs with some men in the church. Such suspicion and accusations make some women to refuse to be part of other activities. One respondent admitted to this and said that it is a big challenge to them and if the church administration try to intervene, they are even suspected. The administration of the church mentioned this as one of the major problems affecting women participation in any activity that will make them to arrive home late or travel to far places.

***Frequent reshuffle of offices***

Frequent reshuffling of offices according to one respondent was an obstacle to office bearers to put their plans in action. Before one tries to actualize the plans, the person is either moved to another office or even moved to another sub-parish or to the parish. The below table shows the number of years and months those interviewed have been serving in the positions they held at the time of the interview:

**Table 7: Years of service**

<b>Position</b>	<b>Parish</b>	<b>Lunjini</b>	<b>Yapa</b>	<b>Kapure</b>
In Charge	2 years	3 years	1 year	3 years
Head of MU	2 years	3 years	6 months	3 years
H/Evangelism	5 years	2 yearrs	2 years	1 year

While the parish administration could be held responsible for that, the overall reshuffling arrangements at the level of the diocese may account for all other subsequent changes at the archdeconry, rural deanery and parish levels. Each pastor in charge comes with his/her own plans and before the plans are put in action, they get moved to another parish. Therefore, the solution for this may not be at the parish level.

#### 4.5 Summary of the Factors affecting Moru women in Christian Witness

There are both positive and negative factors that affect Moru Christian women in their Christian witness. Though there are positive factors as mentioned in Table 3, many of the factors tend to be negative factors and the good news is that they are all issues that can be resolved if the Moru Christian women who are interested in Christian witness can give themselves willingly to witness. The church administration also has a part to play to ensure that Moru Christian women at the St. Andrew's parish and the sub-parishes are able to reach out.

#### 4.6 RQ 3: In what Ways can Moru Women actively Participate in Christian Witness?

Below is a summary of what the respondents think will enable them to do Christian witness. From table 8 below, 100% of the responses show that women want

training so that they will have the capacity to do Christian witness. They also mentioned additional factors like licensing them, giving them the opportunity to practice witnessing and issues of trust.

**Table 8: Enabling factors for Christian witness**

Code	Enabling factors for christian witness	Numbers	Percentage
001, 002, 003, 004	Building the capacity of women and training them	50	100%
002, 004	Licensing women	22	44%
002, 003, 004, 001	Allowing them to practice witnessing	43	86%
001, 002, 004	The administration should trust women	20	40%
002, 004	Put measures in place to help new converts	13	26%
001, 002, 003, 004	Empower the Bible study group	26	52%
002, 004	<u>Making women to feel part of the church</u>	15	30%

From table 8 above, the need for training and practice rank very high at 100% and 86% respectively. Strengthening and empowering the Bible study is at 52%. Bible study is done every Wednesday, but the attendance is usually very poor. The timing is not convenient to many of them because many are in the market selling their products. From the interviews, women tend to think that it is only those who are licensed as badge holders or lay readers who can witness and this is why some asked to be licensed as members of the MU or lay readers.

#### 4.9 Integration of Findings

In this section, findings drawn from the data analysis above are integrated with findings from other sources that were reviewed and summarized in chapter 2 of this document. According to Tingwa, there is a male dominance amongst the Moru

people, (Tingwa 2006, 39) and Kasomo argues that women in Africa believe that being born female is being inferior, (Kasomo 2010, 128). One of this research finding is that women are placed lower than men are and there is a lack of trust in the ability of women to deliver.

Women have specific roles in Moru culture. These roles are either in the house or on the farms. According to Nyiriŋwa, they are the household chores and work in the farm, (Nyiriŋwa 2013, 193). When asked to describe their typical day, most of the women mentioned cooking, washing and caring for their families. Some mentioned doing business and this substituted the work in the fields and farms. The Moru culture still associates girls with cooking, washing and being caregivers, (Nyiriŋwa 2013, 193). Evelyn and Stagg pointed to the lack of recognition of women in witnessing when little attention was given to the fact that women did many things at the time of the death of Christ and his resurrection, (Evelyn and Stagg 1978, 144-145). This raises issues of the position of women in the cultures and traditions.

Associating being single and childless with bad omens is still an issue amongst the Moru people and this is why families worry if their children remain single. A childless woman is not regarded well by those around her, (Nyiriŋwa 2013, 129). They associate that with evil spirits (*kole*), (Ibid, 21). In this research findings, associating a family with evil spirits does not only affect their marital status but also affects their ability to reach out to people with the word of God. Hay argues that if an incorrect understanding of the scripture prejudices a man, he is likely to hinder a woman's activity in ministry, (Hay 1969, 23).

Iyeggah argues that reaching out to people during the time of the first missionaries only happened when two Moru boys started revival at the time they moved from one place to the other, (Iyeggah 2012, 238). His view is that this is what



increased the number of Christians in the Moru land. Therefore, the teaching to make Moru people look for new converts has not been there at the start. Instead, people wait for people to come to the church. In the research findings, little support is given to the evangelism department. It is not treated as one of the important offices in the church. Any church that intends to increase its members with new converts or is interested in bringing those who do not know Christ, will give importance to the evangelism department.

Women have started demanding their rights and African women theologians are demanding for joint responsibility with men in the Christian faith and society, (Amenga-Etego 2012, 16). This trend is true in that women are now asking for training to empower them to be able to do what men do. This ranks very high on the things women think should be done to enable them to do Christian witness better.

According to Kong, rampant insecurity results into sufferings on the part of women, (Kong 2016, 6). This came up very clearly as one of the obstacles to women participating in Christian witness. Other factors whether negative or positive gotten from the respondents were not in the literature and therefore, they are the findings of this research.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

#### 5.0 Summary and Conclusions

From the data, it is clear that Moru women are affected both positively and negatively in their Christian witness. There are some factors which if they are able to build on, will help women to witness. It is to be noted that the negative factors were many and they affect the women differently. For example, whereas the issue of being second or third wives may not be a general case affecting all women, there are issues of lack of self-confidence that comes from the position of women in the society in general. This lack of confidence coupled with the high rate of illiteracy has caused many of them not to witness.

If women are the ones very much involved in Christian witness, there will be an increase in the number of new converts given their numbers. Women have given reasons that are likely to help them do Christian witness and they have also outlined some challenges, which in their view is obstructing them from witnessing as outlined in chapter four. On a positive note, women think that the respect accorded to elderly women can be a factor that will help women to witness. The fact that they are usually the ones who act as counsellors to help resolve issues in the families and the communities, in general, is likely to help them influence many people.

The general feeling that women are placed lower than men is not only felt by the women themselves, but it was also a fact that men acknowledge. Priority is being given to men whenever opportunities present themselves for training in any area in

the church. This is something which is deeply rooted in the culture where the male child is valued more than the female child and therefore, it will take a long time before men and women can be treated equally.

Insecurity is a major challenge to women as this is a rampant issue in the context of South Sudan. This causes women to fear for their lives and therefore limit their movement and particularly when the task involves movement far from their houses. They would not wish to risk their own lives and that one of their children. For those who are widows, they are not free to do what they want. They need the consent of their inlaws. For the married ones, they need the approval from their husbands. This becomes a challenge if the husbands or in-laws are not committed Christians. It creates suspicion in terms of what the women do when they leave their houses to go to the church or get involved in church-related activities.

The fact that the Moru people in general believe in action makes them reluctant to believe in people who do not live according to what they preach. This is an impediment because there is a high standard of morality that people expect from those who are to preach the word of God. Any divergence from that renders the messenger not acceptable in the community.

The lack of support to the evangelism department is a concern because it is the work of this department to train and engage women in Christian witness. No clear explanation was given as to why the department was not supported apart from the usual reason that there is no fund. The fact that women expressed their disappointment for not being trained should have encouraged the church to prioritize the programs of the evangelism department.

## 5.1 Recommendations

After the investigations into the factors facing Moru Christian women in their Christian witness, the researcher recommends the following with the first six being the main recommendations:

### **5.1.1 Need to Train Women and Inculcate in them Self-confidence**

Training and capacity building of women is one of the main recommendations that all the respondents gave. Most of these women are not highly educated. Few of them reached the level of secondary school. Some can read and write the Moru language, some Arabic and few can read and write in English. Therefore, training should be done that will take into account the languages the women know.

Some church members who are not ordained and licensed and yet they are preachers are usually addressed as evangelists. Some have not been trained in how to do evangelisms. Probably lack of training is the main reason why members and new converts are not getting discipleship.

There are also some well-wishers who give scholarships and grants for church members to study theology. The church usually gives a test so that the successful candidates will be able to go for studies. Women should be given special consideration when choosing people. In this way, the church will have supported women. What matters is their ability to meet the requirement of the educational institution and their ability to study.

In the spirit of transparency, the church administration always advertises the scholarship and call for interested candidates to apply. It should therefore, be important to make such special considerations for women until such a time when the church sees a good number of women theologians.

Women need to have self-confidence in their ability to deliver in the church. In the interview with the Pastor in Charge, he expressed his disappointment with women when it comes to lack of self-confidence. According to him, women complain that they are not being given opportunities to be leaders and yet when the opportunity presents itself, they shy away from doing what is required of them. The society and leaders should trust that women can also deliver.

### **5.1.2. Need for the church to come up clear about the treatment of second and third wives, single women and divorcees.**

This is a major concern amongst the communities who practice polygamy. While it is true that the church should preach monogamy, it is equally important to take note of the fact that some people come to know God after they are already polygamists. It is difficult for them to leave their husbands or wives and their children. What should women who are already second and third wives do for the community to be ready to hear the word of God from them? The church should come clear on this.

The grey area around polygamists needs to be cleared in the church settings. Christ died for all people and therefore polygamists are not exceptional. While the researcher is not supporting polygamy, she is aware of the danger it poses to women involvement in Christian witness.

Single women and divorcees are also victims because of the way they are perceived in society. There are varying reasons as to why women find themselves as single or divorcees and therefore, the church should also make awareness of such situations so that these women will also fit in the church settings. The church should therefore, make an effort to understand such groups and if there is a way to reunite

them with their spouses (for divorcees) or encourage those single to marry, then that will help them fit in the society and the church.

### **5.1.3 Encourage the licensing of younger women and awareness creation on the need to evangelize regardless of being ordained or licensed.**

From the researcher's observation, most of the MU members are older women. Being old is associated with many health issues and many other excuses. Therefore the church should encourage licensing of younger women so that they will have the required energy to do Christian witness.

The church should also create awareness to the members on the need to reach out to people regardless of whether they are ordained, licensed or not. Awareness creation should also be made to people that it is not only the ordained or licensed who should preach the word of God but those God has called to do his work.

### **5.1.4 Using business places for witnessing**

Men who are not able to financially meet the needs of their families, get the support of their wives. These women are doing business and they stay for a long time in the markets. If they get into business with the intention of using the market place to witness to other business people, they will do a good job for Christ. In the markets, some business people are Muslims and others are not believers. This will present a good opportunity for them to reach out to the business community.

### **5.1.5 Abstaining from believing that some people are evil**

It is true that there are some people who practice evil, but this does not mean that if someone comes from the family line of such people then that person is automatically evil. Moru people believe that anyone who is evil has inherited from his or her parents. If the evil-doer is a female, she inherited the vice from the mother and

if is a male, he did so from the father. If a man is evil, people will fear to associate with his sons and if a woman is evil, the same applies to her daughters.

Such a belief has taken long amongst the Moru people and it is to the disadvantage of those who hail from such families because whether they practice the evil or not, they are just associated with it. Therefore, to conclude that one is evil simply because she comes from such a family is not going to encourage those who would like to do Christian witness. Therefore, the church should sensitize people on this matter.

#### **5.1.6 Ensuring that there is spiritual growth of the members**

Many churches care so much about numerical growth. How Christians conduct themselves outside the church is not taken seriously. If there is spiritual growth amongst the women, the impact on the community will be visible. It will encourage people to come to faith if people behave well in the community.

One respondent said that she has no time to get involved in witnessing as she is taking care of her grandchildren because their mother (her daughter) does not care about her own children. She has joined the *niggas* and does not care about her own children. Therefore, in as much as the numbers are increasing, the spiritual growth of Christians needs to be boosted by discipleship programmes.

#### **5.1.7 The church should encourage the husbands and in-laws to support the women**

Church administration should find time to talk to the husbands of the women who have given their lives to serve Christ so that they will not meet resistance from their husbands or their in-laws. Where women are to be involved, the church must ensure that their partners are part of what their wives do so that the women will not suffer silently in the hands of these men.

### 5.1.8 Removal of the Arab orientation that influences the way women behave

Many of the women in Kapure area came from Khartoum. They have Arab orientation and this can be seen from the way they dress and their conduct towards men. For such groups, they will find it easier to witness to fellow women than to men.

The Arab way of thinking and behaving has some advantages as well but for this particular case, it will be good to gradually interact without hindrances with men so that women can also witness to men. The Moru culture does not dictate the distance between male and female.

## 5.2 Missiological Implications of the actual Research Findings

It is very important to understand people from their own perspective. When considering what to take on when one has joined Christianity, it is important to only abandon what is causing harm and encourage what is not causing any harm so that the community will welcome both the message and the messenger.

Women are the ones who take care of the family and in the African context, they are not only caretakers of their families, but the society. The church should therefore, focus keenly on women because changing a woman has the potential of changing the family and the society. The church should engage women at all levels for her to see new converts coming to the church.

The church should continue giving hope to those who feel rejected by their own communities because of their family background and their past. The church needs to preach the importance of change in the biblical context. Our Lord wants everyone not to perish *“The Lord is not slow in keeping his promise, as some understand slowness. Instead, he is patient with you, not wanting anyone to perish, but everyone to come to repentance”*, (2 Peter 3:9). Since God is patient with his



people and wants them to come to him, the church should be patient with the people who are still indulged in the worldly activities and continue pursuing them until they come to repentance. People may be involved in so many bad and evil activities, but they can change. Those who have accepted Christ should not be bordered by what people say but be encouraged by Paul's words *"I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me"*, (Gal. 2:20).

Given the fact that people move to new churches because of their physical movements from one place to the other, the church should not rejoice so much in the numerical growth if the spiritual growth is not visible. This is because if they continue moving to other locations, the church will experience a decrease in the numbers. Instead, the church should be vigilant to ensure that more of her work is to ensure that people change. In this way, the church will look for the lost from amongst the society.

Since women are important in the societies, the church should encourage activities in the church that promote women so that those who are still outside the church will see the importance of joining the church. Since they are so much into small scale business, one of the women activities should encourage, support and promote business activities and in so doing teachings in evangelism can be incorporated in the business training. Those doing business in the market places can then be equipped to witness to the other business people.

Since women like singing and dancing in the church, they should be encouraged to modify some of the traditional songs that suit their dance in the church. This will encourage those who are not yet in the church to join. Missionaries planning to work amongst the Moru people should be mindful of the importance Moru people give to songs and dances.

### 5.3 Recommendations for Further Research

The researcher recommends further studies on this area but targeting women who are working class and those who are in the villages. This will bring forth a full understanding of Moru women involvement in Christian witness. It will also be good to do the same study amongst other communities in South Sudan who are members of ECSS. In this way, an understanding of South Sudanese women involvement in Christian witness will be gotten.

There is a need to study the impact of the involvement of women in Christian witness so that it will encourage the church to invest in building the capacity of women. Studies on the impact of the Week of Witness is paramount to the church so that the church will come to a conclusion whether it should continue as it is being done or modified to target non-believers in the Christian faith.

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## APPENDICES

### APPENDIX A: INTERVIEW GUIDE/SCHEDULE

#### **Interview with Church leaders**

##### **Introduction**

You are kindly requested to provide honest answer to enable the researcher to investigate the factors why Moru women are not participating in Christian witness.

##### **Position of the interviewee**

*The idea is to know the position the interviewee holds in the church and the time of service.*

1. For how long have you been serving in this church?
2. What is your position in the church?

##### **Knowledge of Christian witness**

*The idea is to get an understanding of involvement in Christian witness*

3. In what ways is the church involved in Christian witness?
4. How would you rate the involvement of this church in Christian witness.

Very high                      High                      Moderate                      Fair                      Poor  
Very Poor

##### **Women involvement in Christian witness**

*The idea is to get an understanding of women involvement in Christian witness*

5. Do you think the church has a specific strategy for women involvement in Christian witness?

6. If you answer yes above, how would you rate the effectiveness of the strategies?

Very high                      High                      Moderate                      Fair                      Poor  
Very Poor

7. Are the women involved so much in Christian witness?

Yes                      No

8. If you answer 'no', what do you think are the reasons women are not so much involved?

Benefits to the church of women involvement in Christian witness

*The idea is to know if involving women will be beneficial to the church*

9. If women are involved in Christian witness, do you think the result will have been different from what is happening now?

10. If 'yes' in what ways and if 'no', why?

## APPENDIX B: QUESTIONNAIRE

Christian greetings to you in the Name of our Lord and Saviour Jesus Christ.

You are kindly requested to fill in this questionnaire to enable the researcher to investigate some of the factors that hinder Moru women from participating in Christian witness.

Understandings on Christian witness among the Moru women

1. What do you understand by Christian witness?

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2. In what ways do you think it is being done in this Church?

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What factors affect Moru Women in their Christian witness

3. What are some of the cultural behaviours which cannot allow you to do Christian witness?

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4. What are the cultural behaviours that will make it possible for you to engage in Christian Witness?

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Perception of women within the Moru culture.

5. If I ask you to describe your typical day, what are the things you do from morning to evening?



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6. What beliefs do you have in regards to you being a women?

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7. Do you think there are some cultural beliefs that will hinder a Moru woman from Christian witness?

Yes                      No

8. If yes, can you mention some of the cultural beliefs that in your view can hinder you from Christian witness?

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Engaging Moru women in Christian Witness

9. Are you concerned that you are not so much involved in Christian witness?

Yes                      No

10. If yes, how can you get involved in Christian witness?

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11. How can the church help you to get involved in Christian witness?

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## APPENDIX C: IERB PROPOSAL SUBMISSION FORM

### Part B: Principle Investigator Research Proposal Submission Checklist

Please ensure that the following items are attached when submitting the proposal to the IERB Office:

#### **Research Proposal must include:**

**Chapter 1:** Introduction. This should cover the background to the problem, statement of the problem, objectives of the study, research questions, purpose of the study, justification for the study, limitation of the study, definition of terms and the chapter summary.

**Chapter 2:** Literature Review

**Chapter 3:** Research Methodology. At minimum shall include the research design, site selection, participant selection with inclusion/exclusion criteria, pre-screening of participants, participant consent, description of risk assessment and methods to reduce risk, participant debrief, data collection, instrumentation, method of data analysis/validity/reliability, ethical considerations including methods to ensure participant confidentiality, i.e. stored data, non-disclosure of participant identification, disposal of data at conclusion of research. **References** in compliance with APA or other relevant style of writing and referencing **Appendices**

- Principal Investigator(s) Curriculum Vitae
- Participant Informed Consent, Parent Consent/Child Assent Forms (As Applicable)
- Debrief Form
- PI and Other Researchers' Signed Confidentiality Agreements
- 4 Hard Copies of all submission documents
- 1 Soft Copy of all submission documents
- Receipt of payment
- Proposal has been defended? Indicate date of defense\_\_\_\_\_

### **Part C: Principal Investigator Declaration**

As the Principal Investigator of this study I hereby declare that I take full responsibility for this proposed study and will conduct it according to the documented proposal and in line with AIU IERB ethical guidelines.

By signing this document, I agree that:

- a) All documents submitted with this application are a true representation of the proposed study and have not been falsified in any way.
- b) This study will not commence in any way, and no participants will be recruited, until a final official approval is received from AIU's IERB.
- c) Ethical standards of practice will be maintained during this research. The study will be conducted as stated in the submitted protocol. All participants will be recruited and consented as stated in the submitted protocol.
- d) Any planned or any unforeseen protocol deviations or protocol violations -to the submitted study- must be reported to AIU's IERB in writing by email to **joash.mutua@africainternational.edu** immediately. The Deviation/Violation Report Form must be submitted to the IERB office within five (5) business days of the email to the IERB Office.
- e) Any unexpected or serious adverse event during the research must be reported to the IERB Office by telephone (+254743513617) immediately, and by email to **joash.mutua@africainternational.edu** within twenty four (24) hours after the PI is aware of the event.

Principal Investigator Signature	Date

## APPENDIX D: IERB INFORMED CONSENT FORM

(AIU-A/IERB Form 2017-4)

**PARTICIPANT CONSENT FORM**

I am Jackline Warille, a student at Africa International University, where I am pursuing a Masters degree. As part of my degree requirements I am completing a research study and I would like to include you in the study. My research chair at AIU Dr. Henry Mutua may be contacted by email at [henry.mutua@africainternational.edu](mailto:henry.mutua@africainternational.edu) or phone +254720744771 if you have any questions at any time.

Your written consent is required to participate so that I can confirm that you have been informed of the study and that you agree to participate. You are free to decline or discontinue your participation at any time during the study if you wish to do so. All information obtained in this study will be kept confidential; a number will be assigned to any research forms to ensure your privacy is protected. Your name or identify will not be given in any report or publication.

The purpose of the research is to investigate what affects Moru Christian women in Christian witness so that the problems will be known and suggestions for better involvement of women can be found. There is one questionnaire which will take you about 20 minutes to complete. There are interview questions that will take about 30 minutes to complete.

The outcome of the information obtained during this research will be summarized and utilized in my thesis study. Participant names will not be utilized and all information will be confidential

My Consent to Participate: By signing below, I consent to participate in this study.

Signature of Participant: \_\_\_\_\_ Today's

Date: \_\_\_\_\_

Principal Researcher: \_\_\_\_\_ Today's

Date: \_\_\_\_\_

Participant Number to be used on all documents: \_\_\_\_\_

## APPENDIX E: IERB PARTICIPANT DEBRIEF FORM

**(AIU-A/IERB Form 2017-6)**

Thank you for participating in this research study. The purpose of this study is to investigate what affects Moru Christian Women in Christian witness so that the problems will be known and suggestions for better involvement of women can be found.

Your participation will help the Moru church to understand the reasons why women do not participate effectively and then device ways for women to participate in Christian witness. If for whatever reason you wish to decline at any stage, you are free to do so.

Once again thank you for your participation.

Sincerely,

PI Signature: \_\_\_\_\_

## APPENDIX F: IERB CONFIDENTIALITY FORM

**Principal Investigator**

This confidentiality form is a legal agreement between AIU's IERB and the undersigned principal investigator who will have access to individually-identifiable original records (electronic or paper), or any other matters regarding the research process.

**IERB Research Number:**


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**PI Name:** \_\_\_\_\_ **Date:** \_\_\_\_\_

**Title of Research:** An Investigation into the factors that affect Moru Women in their Christian Witness: A Case Study of selected Christian women in St. Andrews Parish of the Episcopal Church of South Sudan.

In conducting this research project, I agree to the following:

1. Keep all the research information shared with me confidential by not discussing or sharing the research information in any form or format.
2. Keep all research information in any form or format securely maintained on a daily basis, during the process of conducting and writing the research.
3. At the conclusion of the research, dispose of any documents that contain identification information, such as participant names or other information that could reveal identity of the human subject.
4. Monitor all other researchers who work with me, i.e. research assistants, administrative persons, etc., to ensure their compliance to confidentiality. Any violation of this agreement would constitute a serious breach of ethical standards, and I pledge not to do so.

Principal Investigator

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Print Name

Signature

Date

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Witness Name

Signature

Date

## APPENDIX G: CURRICULUM VITAE

**Jackline Benjamin Libo Warille**  
**Elgeyo Gardens, Elgeyo Marakwet Road, Kilimani, Nairobi-Kenya/**

**Tel: +254726852222**

[jacklinebenjamin@yahoo.com](mailto:jacklinebenjamin@yahoo.com)

### **PERSONAL INFORMATION**

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Name: Jackline Benjamin Libo Warille

### **ADDITIONAL INFORMATION**

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Nationality: South Sudanese; Marital status: Married with four children.

### **EDUCATION**

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Doctorate in Business Administration, University of Liverpool, UK.

MSc. in Development Management, Glasgow Caledonian, UK.

Ongoing MA in Missions, Africa International University, Kenya.

Honours Programme, University of Khartoum, Sudan.

BSc. in Public Administration and Management, University of Juba, Sudan.

### **PROFESSIONAL WORK HISTORY**

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Human Resources and Administrative Manager: Mother and Children Development Aid (MaCDA)

Managing Director: Payii Roads and Bridges Company Ltd.

National Field Coordinator: United Nations Office for the Coordination of Humanitarian Affairs - UN-OCHA.

Assistant Development Officer: Sudan Catholic Bishops Regional Conference (SCBRC),

Program Development Officer: Institute of Development, Environment and Agricultural Studies, (IDEAS).

Teaching Assistant: College of Social and Economic Studies, University of Juba, Khartoum.

Timetable and Examinations Officer: College of Social and Economic Studies, University of Juba.

Teaching Assistant: School of Business Studies, ComputerMan University College, Khartoum.

### **SPIRITUAL RELATED**

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I am an ordained minister of the Episcopal Church of South Sudan. I work as the curate at the Lui & Mundri Congregation in Nairobi. I enjoy working with the youth and is a member of South Sudan Agape Voices, which is a group specialized in hymns. Good in keeping church financial records.

APPENDIX H: APPROVAL OF RESEARCH PROPOSAL