

2020

## Diminishing Powers of Traditional Leaders: The Case for Dinka Bor Social Revival

Daniel Leek Geu  
*Walden University*

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# Walden University

College of Social and Behavioral Sciences

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Daniel Leek Geu

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## Review Committee

Dr. Gerald Regier, Committee Chairperson,  
Public Policy and Administration Faculty

Dr. Chizoba Madueke, Committee Member,  
Public Policy and Administration Faculty

Dr. George Kieh, University Reviewer,  
Public Policy and Administration Faculty

Chief Academic Officer and Provost  
Sue Subocz, Ph.D.

Walden University  
2020

Abstract

Diminishing Powers of Traditional Leaders: The Case for Dinka Bor Social Revival

by

Daniel Leek Geu

MA, American Military University, 2012

BS, North Dakota State University, 2008

Dissertation Submitted in Partial fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Public Policy and Administration

Walden University

August 2020

## Abstract

The impact of diminishing powers of Dinka Bor traditional leaders is affecting how the community is recovering from the protracted civil war in South Sudan. Many people are traumatized and most of the population are young of whom many are orphaned children of war growing up in poverty and violence. The problem is that Dinka Bor traditional leaders have lost governing powers over their people in the villages across Jonglei State. Thus, as civilians return to rebuild their lives but no stable system of governance is present in the remote villages to guide and protect the people. The research question addressed was about how the lack of a robust system of governance and empowered leadership enabled social problems and internal conflicts within the Dinka Bor community. Contributing factors were found to be lack of discipline and education among heavily armed and unemployed Dinka Bor youth. Using Burn's transformational leadership theory and Kelling and Wilson's broken window theory, 15 participants from Dinka Bor community in the Diaspora were interviewed in this qualitative case study to gain insights on the phenomenon affecting the people. The findings in this study concluded that lack of power and influence limited Dinka Bor traditional leaders from preventing interclan conflicts and enforce social cohesions that could keep peace and harmony among the communities because the civil war destroyed indigenous system of governance. Traditional leaders should be empowered to govern citizens and solve social issues in the Dinka Bor communities across villages. The implications for social change include creating hybrid governance structures that will merge traditional, and contemporary governing systems to promote peace and stability in Jonglei State.

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## Dedication

This dissertation is dedicated to the Lord God Almighty, my Creator, Protector and Provider of all gifts and provisions that made my life function, helpful, and useful to me and others around me. Thank You Lord my God for saving and sparing my life when most of my generation perished in the war of liberation in South Sudan (1987-1992)!

Secondly, I am dedicating this dissertation to the American people and all social institutions for allowing a helpless refugee from Africa to come to the United States for a chance to pursue better life. I am grateful for all the opportunities given to me since I arrived to the USA on 12 April 1995, from entry level jobs to serving in the United States Army. I was given educational opportunities that started with English as a second language (ESL), earning GED diploma, and the fascinating journey of tertiary education which has culminated in attaining my doctorate in public policy and administration. It is my hope and aspiration to live a life that help other human beings reach their potential in life, and I pray that I succeed as an agent of positive social change.

Thirdly, this dissertation is dedicated to my parents with gratitude and humility: Geu Deng Leek and Ayak Gai Malual who sacrificed their youth, dedicated their lives to raise me and my siblings since I was born around 1971 timeframe until I left home in 1987 as a result of civil war. My loving parents continued their care of my siblings, mostly my mother while my father participated as a rebel Soldier with the Sudan People Liberation Army (SPLA). Baba and Mama, I have reached the pinnacle of education because you have taught me all I needed to persevere and succeed in life. On the same token, my life journey would have not been successful without the help of my paternal

uncles, Paul Kuol Aguto Akau, Solomon Kuol Deng-Adak Akau, and Solomon Manyang Jok Leek for the pivotal roles each of them played in my life after I separated from my parent (1987-1993). Thank you ever so much! With God's help, I will use my education whenever and wherever possible to bring a positive social change, to add value to the lives of other people in ways I hope would make you proud.

Finally, I would like to dedicate this dissertation to my generation, the "Red Army" of South Sudan, those who have died during the war of liberation, and the living. I should have died in combat or from diseases that killed many of my brothers and sisters, but somehow I was spared for reasons not yet revealed or manifested completely. It is my hope and constant prayer to live a worthy life, and be helpful and respectful to honor your sacrifices and to serve the people one day in the land cemented with your precious blood. To my compatriots and companions in exile, the "Lost Boys and Girls" of South Sudan in America, it is with great pride to be counted as one of you. I am ever proud as a member of such a dedicated, caring, and hardworking citizens of the world. I know very well that the journey does not end here as many of us are still marching forward. I am dedicating this milestone to all my brothers and sisters who are working so hard to support their families and communities here in the diaspora and back home in Africa.

## Acknowledgments

It is my pleasure to give thanks to my academic research committee members; Dr. Gerald Regier who was the committee chair. Thank you ever so much Dr. Regier for giving your time to guide me through the entire processes of my research study! I truly believe that God brought you specifically to help me complete this academic journey. I appreciate the many hours we spent on the phone, with you patiently providing me feedbacks and timely email and text message responses whenever I reached out with questions or concerns. I am grateful to Dr. Chizoba Madueke, second committee member; and Dr. George Kieh, University Research Reviewer. Your invaluable feedbacks and recommendations after each dissertation review helped me a great deal. I would also like to thank Meghan Irving, Dissertation Editor (Form & Style Review) for providing feedback. Thank you very much for being part of my academic journey.

I would like to acknowledge the following individuals in their respective order of contributions and influence in my academic journey: Dr. John Maluk Yak, my friend and a brother who graduated from the Walden University. Thank you so much brother for being kind enough to share your experience and insights! You helped set me up for success and I appreciate it. I am grateful to Erjok Ayoor Apech Erjok, he is my peer in both military and academic levels, although way younger by age. Erjok was the one who encouraged and made me joined the U.S. Army Reserve Officer Training Course (ROTC) in 2007, North Dakota State University. Although I had served in the military before, I was not aware of the ROTC and did not think that I would qualify, but Erjok encouraged me to give it a shot and that was the best decision of my life. I am grateful also to Reuben



Guguei Panchol Duot, my maternal cousin and a close friend. Thank you for being my soundboard throughout my academic journey, you were there to answer my calls, text and email messages. I acknowledged all brothers and sisters from Bor Community, Jonglei State and other regions of South Sudan and other friends who supported me financially when my scholarship maxed out for two semesters. Thank you so much!

Finally, this PhD belongs to my family! I am grateful to my wife Akon Makeer Galuak Akol, thank you for raising our children while I pursue my education! To my children: Deng, Ayen, Makeer, Nyandeng, Aluel, Grace Acholgop, and Erjok. Thank you so much for being patient, obedient, helpful and respectful to each other, your loving mother and me. I couldn't have achieved the highest level of education without your support. I love you sincerely! I owe you everything and I pray to God Almighty to give me a chance to bless each of you with a life worth your sacrifices and patience!

Thank you my participants, I won't mention your names because this dissertation research was confidential but I appreciate your volunteer participation. Your views have been great and you presented yourselves professionally. Thank you so much for your positive contribution to my academic research. It is my hope and prayer that this social research with your invaluable contributions would add value to a positive social change in Jonglei State for Dinka Bor people in South Sudan.

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## Chapter 1: Introduction to the Study

### **Introduction**

On July 9, 2011, South Sudan gained independence after a civil war with the Arab-dominated government in the north of Sudan (Johnson, 2017). The war that began in 1983 imposed devastating destructions of resources and heavy human losses; an estimated at over 2.5 million people perished, with villages and wealth destroyed and survivors displaced (A. Deng, 2017; Johnson, 2014; Zambakari, 2015). The civil war created a leadership vacuum across South Sudan, which weakened and complicated governance at all levels from the rural areas to the nation's capital of Juba (Banggol, 2017; Johnson, 2016).

In South Sudan, government policies have been mired in economic and political instability, resulting in protracted tribal conflicts across the nation and rendering policymakers helpless (Johnson, 2014). It is reported that public administrators are not able to work coherently as one unit of governance with traditional leaders (chiefs) to formulate strategic policies that can mitigate social problems plaguing the communities (Dau, 2016; Zahar, 2011). The state government officials at all levels, including county commissioners and civil administrators, are not working with traditional chiefs (Banggol, 2017; Zambakari, 2015). The traditional chiefs are the ones connected with people at the grassroots and they should be empowered with resources and constitutional powers to assert influence and control among the Dinka Bor people (Banggol, 2017).

Traditional leaders have lost constitutional powers and resources because of the civil war, and thus, diminished leaders' influence and authority in the indigenous system

of governance that enforced social and cultural values and maintained law and order for peaceful coexistence across Dinka Bor community (Banggol, 2017; A. Deng, 2017). The tribal conflict that uprooted Dinka Bor people from their homes took place in the fall of 1991 when the Sudanese People's Liberation Army and Movement (SPLA/SPLM) split along tribal lines. Riek Machar's forces from the Nuer tribe invaded and destroyed Dinka Bor homes, killing women, children, and the elderly; the invaders took all livestock and destroyed all resources they could not take (Arnold & Alden, 2007; A. Deng, 2017; Johnson, 2016).

The Dinka Bor people belong to a subtribe of the Dinka (Jieng) tribe, one of 64 tribes of South Sudan (Banggol, 2017). Before the tribal war of 1991, Dinka people lived in harmony within their communities and with neighboring tribes despite the main civil war with the Arab-dominated regimes in Northern Sudan. Paramount chiefs were in control of their people and had the authority to subjugate unruly youth, settle conflicts, and maintain peace in the community. Traditional leaders were most revered among the Jieng tribe, subtribes, and clans as true leaders of the people (Banggol, 2017; M. Deng, 2017). The traditional chiefs had power and resources that enabled them to exert influence and control over their people in a time of peace and conflicts (Banggol, 2017). Willis C. A. (1931), who was the governor of the Upper Nile Region during the colonial era from 1905 to 1923, stated that paramount chiefs managed people's affairs in all areas of social, economic, and judicial functions. Dinka Bor traditional leaders have been the governors that kept peace and stability among the subclans, clans and ethnic groups comprised of mixed lineages across Jonglei State because they had power and wealth.

Dinka Bor people speak the same language and share cultural values and religion with minor distinction in Dinka language enunciations, social etiquettes, and some cultural practices that may be similar but slightly different (M. Deng, 2017). Interclan conflicts among Dinka Bor people have frequently been avoided under traditional governments with capable leaders at the community level (Banggol, 2017; M. Deng, 2017; Willis, 1931). When traditional leaders were in control of their people, fewer issues resulted in fatalities; traditional leaders settled community matters of all types and coordinated with the state government for criminal matters such as murder and other complicated legal cases, which were transferred to the provincial courts (M. Deng, 2017; Banggol, 2017; Willis, 1931). However, the new policies being implemented under contemporary democracy seem to be undermining the traditional governing system in Jonglei State (Banggol, 2017; Gumede, 2017; Zambakari, 2015). Traditional leaders have no control over their people (Ankomah, 2014; Banggol, 2017; Nkomo, 2017).

### **Background**

Eyong (2017) stressed the importance of African-centered governance and leadership to change the continent for better, and encourage indigenous Africans to move away from the mindset that portrays the *Anglo-Saxon* or western style of governance and leadership approaches as superior to that of Africa. Dinka Bor community have lost the indigenous system of governance because of the civil war, which had subsequently created a leadership vacuum when traditional leaders lost control of people and resources (Banggol, 2017; A. Deng, 2017; Nkomo, 2011). The traditional leaders (chiefs) no longer have economic resources and constitutional powers to enforce the law that can ensure

social order, and peaceful coexistence in their domains because of war induced poverty (A. Deng, 2017; M. Deng, 2017). Like many other tribes across South Sudan, Dinka Bor traditional chiefs led their people in an indigenous government that was good for the wellbeing of all citizens in the community before civil wars destroyed the way of life (A. Deng, 2017; M. Deng, 2017). These traditional authority leaders guided the social values, cultural beliefs, and precepts that governed the people (Banggol, 2017).

Before the civil war disrupted the way of life, the traditional chiefs settled domestic and interclan disputes and maintained peace within the Dinka Bor communities, while ensuring peaceful coexistence with neighboring tribes (A. Deng, 2017; Willis, 1931). The chiefs were elected by their peers and the tribal clans or ethnic group because of their demonstrated leadership qualities of courage, wisdom, and humility (Banggol, 2017). Paramount chiefs ruled like kings but with democratic principles of transparency and accountability (Banggol, 2017; Willis, 1931). The chiefs led with tenacious justice, equity, and equality across the Dinka land until the civil wars broke out and destroyed lives and properties for Dinka Bor people (A. Deng, 2017).

The traditional chiefs worked as community leaders under the indigenous government in partnership with the Bor District Commissioners and had direct access to the governor of the Upper Nile Region (Willis, 1931). Banggol (2017) pointed out that the traditional chiefs had the legal authority to manage people's affairs and settle disputes with transparency and justice for all people within their jurisdictions. The chiefs and community elders created and enacted unwritten, yet effective customary laws that guided and protected the culture, social norms, economic, and political activities

(Banggol, 2017, M. Deng, 2017). The protracted conflicts in South Sudan have destroyed traditional leadership that guided good morals, cultural values for Dinka Bor people, and the indigenous system of governance that ruled and protected the way of life has been replaced with an unfamiliar system of governance (Banggol, 2017; Dau, 2016).

### **Dinka Bor Social Revival and Survival in the 21<sup>st</sup> Century**

Northouse (2016) described transformational leadership as a catalyst for peace and stability in a community or an organization facing uncertain future or conflicts, to enable positive social change where confusion prevails by transforming the minds of followers and inspire them to make a difference. The people of Jonglei State and all South Sudanese, in general, have lost family members, their homes, livestock, other properties during the civil wars that started in 1983 and continued through 2013 (Johnson, 2016). For the Dinka Bor people who have survived the ordeals of conflicts, the longing quest is to find a new balance for a peaceful life with families in a community governed by a shared culture, social values, and mutual respect (M. Deng, 2017). One possible solution for Dinka Bor's social revival lies in empowering the traditional leaders with constitutional authority and resources and reinstate the indigenous system of governance that the Dinka Bor forefathers used to managed conflicts, settled disputes, and lived peacefully in prosperity (Banggol, 2017). The traditional authority governance and leadership may be the missing link needed to reestablish the socioeconomic and political foundations for the people Dinka Bor community (M. Deng, 2017; Gumedde, 2017).

Dinka Bor socioeconomic revival has the following benefits of reinstating and empowering the traditional authority and leadership for Dinka Bor community:

- Peaceful settlement of current conflicts among the clans in Jonglei State,
- Establish customary laws that guide cultural values and social harmony,
- Develop and foster a conducive environment for exiled people to return home,
- Help promote economic and political stability in Jonglei State,
- Develop the infrastructure that connects villages and towns,
- Build modern hospitals and schools that improve the livelihood of the people,
- Set up security parameters to guard against external attacks on the community.
- Encourage those in exile to return home through development projects
- Promote peaceful coexistence across the communities through dialogues

(Banggol, 2017; M. Deng, 2017).

### **Gap and Deficiencies in Prior Research**

The civil war that started in 1983 and continued through 2013 has prevented modern progress in areas of empirical research, disrupted advancement of social research, educational programs, and retarded socio-economic and political development (Johnson, 2016; Mena Report, 2016; Zambakari, 2012). A visiting agent of colonial power from England assigned as the governor of the Upper Nile Region in the early 1900s recorded the only known prior research based on anthropological observations on the local traditional authority governance and the role of traditional leaders (Willis, 1931). No subsequent research conducted about the importance of Dinka Bor traditional authority governance and leadership because of civil war that disrupted education, social

development, and progress. Banggol (2017) argued the importance of traditional authority governance for all tribes across South Sudan, in favor of effective management of the civil population within the context of culture and social precepts acceptable in each tribe. There is no prior research that can fill the gap to address deficiencies in governance, and previous Dinka Bor traditional government policies were never recorded and filed (M. Deng, 2017). Traditional leaders passed on knowledge through apprenticeship, mentorship from generation to generation locally with cognizant and intuitive memories of how things were done to the next group of community servants and leaders (Banggol, 2017; M. Deng, 2017).

### **Importance of Present Study**

The protracted civil war in South Sudan appeared to have created a significant gap between policymaking and service delivery, and there is an apparent lack of necessary law enforcement to protect local citizens and facilitate the development of socioeconomic and political infrastructures because of leadership vacuum after the civil war (Banggol, 2016; Gumede, 2017; Johnson, 2016). This qualitative case study focused on the issues affecting Dinka Bor community in the absence of empowered traditional leaders with the knowledge and resources to settle internal conflicts and promote peace among citizens traumatized by war (see Ankomah, 2014; M. Deng, 2017; Eyong, 2017). Families and individuals in the community may not be able to recover from the ruins of civil war without a community-centered leadership and system of governance that place the interests of the people above other things (Banggol, 2017; Nkomo, 2011). Leadership makes a big difference between success and failure in a community or organization, and



that could be the reason why Dinka Bor community is experiencing social problems (Banggol, 2017; Gumede, 2017; Munroe, 2014; Northouse, 2016).

Burns (1978) stated that transformational leaders are committed community members who seek to improve the living conditions in their surroundings while inspiring others to rise above perceived limitations and contribute towards the greater good for the benefit of everyone in the neighborhood or organization. Traditional leaders need to be empowered according to the provisions in the South Sudan Transitional Constitution (2011) and provided resources that will enable them to carry out their duties across Jonglei State (Banggol, 2017). Many civilians returning home from displaced camps are living in fear and uncertainty due to lawlessness, cattle rustling, insecurity, and lack of essential services in the villages because there is no stable system of governance and empowered leadership (Ankomah, 2014; Banggol, 2017; M. Deng, 2017). Internal conflicts, lack of peace and stability could continue to affect local villages and towns in the absence of empowered traditional leaders, because leadership is essential to maintain law and order in the community.

### **Problem Statement**

The problem is that Dinka Bor traditional leaders have lost governing powers over their people in the villages across Jonglei State. Thus, as civilians return to the ruins, hoping to settle and rebuild their lives but no stable system of governance is present in the remote villages to guide and protect the people (Banggol, 2017; Johnson, 2016; Zambakari, 2015). When South Sudan gained independence in 2011, the youngest nation in Africa experienced a significant gap between effective policymaking and primary

service delivery to the civil population returning from displaced camps to rural areas and villages across Jonglei State (Banggol, 2017; Johnson, 2016). The impact caused by the diminishing powers of traditional leaders could be responsible for the lawlessness, internal conflicts, cultural, and social disorder among Dinka Bor people (Banggol, 2017). Traditional leaders have no constitutional powers and resources that give them control and influence to discharge their public duties, manage community affairs and provide assurance while enforcing the rule of law, settle conflicts, and social disputes amicably and peacefully (Banggol, 2017).

Banggol (2017) argued that traditional leaders should be empowered in order to ensure peace in the rural areas and small towns across South Sudan. Traditional leaders do not have economic and law enforcement resources to maintain peace in their communities because the civil war destroyed all sources of wealth in Jonglei State (A. Deng, 2017). Additionally, the traditional chiefs in charge of villages are not independent socially, economically, and politically in thoughts and actions because the SPLM ruling party at the state and central level appoint and control activities that undermine indigenous governance (Banggol, 2017; Johnson, 2016; Zambakari, 2015).

### **Purpose of the Study**

The purpose of this qualitative case study was to explore and describe the impacts of the diminishing traditional leadership relative to increased social problems, disunity, and deadly interclan conflicts among Dinka Bor people in Jonglei State, South Sudan. The specific population targeted in this study was the Dinka Bor people affected by the interclan conflicts and social disorders in Jonglei State, South Sudan. The plan was to

conduct in-depth interviews with selected participants to gain a more profound understanding of the impact of diminishing powers of traditional leaders from the perspectives of the community members. The perception was that the absence of traditional leadership might have led to frequent internal conflicts and social disintegrations because individuals and families returning to Jonglei State from displacement camps were not under an effective system of governance, and traditional leaders have no constitutional powers and resources to influence and govern people with proper authority and the rule of law. The findings from my study have exposed some of the underlying reasons behind the problems affecting the community, is discussed in Chapter 4. The conclusions in Chapter 5 explain the positive social change that policymakers and community leaders can implement to encourage lasting solutions in the Jonglei State.

### **Research Question**

The research question addressed in this qualitative case study was *what impact has the diminishing power of Dinka Bor traditional authority leaders had on the way Dinka Bor people manage communal social problems, disunity, and interclan conflicts in Jonglei State?*

### **Theoretical Foundation**

A mixture of theoretical and conceptual frameworks tendencies was applied in this case study in order to effectively address the underlying causes of the diminishing powers of traditional authority leaders for the Dinka Bor community. The theoretical framework is based on the transformational leadership theory by Burns (1978) because

this leadership model most closely resembles traditional authority leadership in South Sudan, while the broken-window theory by Kelling and Wilson (1982) provided a framework to describe the severity of the broken social fabrics and cultural values that used to keep the community in peaceful coexistence before the civil war. Empowered traditional leadership is critical and essential to restoring socio-economic and political foundations after the devastations of civil wars (Banggol, 2017; M. Deng, 2017).

Multiple sources reported that interclan conflicts are on the rise, social and cultural etiquettes are decaying as ethical and moral values no longer carry the same meaning among Dinka Bor people as it was in the past (see Ankomah, 2014; Tuse, 2017; Zambakari, 2015). There seem to be less respect for family values and relationships and community leaders and elders have lost influence and power (Ankomah, 2014, Johnson, 2014; Wassara, 2015). When comparing the present situation with the past across Dinka Bor community, one can conclude that there is a need for traditional authority leadership modeled on transformational leadership principles to restore the failing community to its original social and cultural standing in moral values, and respectful social conducts among the people (Banggol, 2017; Burns, 1978; Mustasilta, 2018). There is an urgent need for traditional authority governance that is culturally sensitive and socially grounded in people's daily affairs for peaceful and progressive community development (M. Deng, 2017; Mena Report, 2016; Omorede & Thorgren, 2018).

### **The Theory and Its Source**

**Transformational leadership theory.** Transformational leadership theory by Burns (1978) defines the role of a transformational leader as providing vision and

innovations by inspiring ordinary citizens to take charge of their affairs in an organization, or a community inundated with uncertainties and lack of directions as social, political, and economic problems arise. In this theoretical principle, the leader takes the stage with confidence and competence, identifies people's needs, and provides the vision and motivation that give followers sense of purpose to take ownership of their destiny and seek needed solutions (Burns, 1978). The theory is discussed at length in Chapter 2.

This qualitative case study explored the impacts caused by the absence of wise and skillful traditional leaders, which might have caused frequent interclan conflicts among Dinka Bor people. I explored and described the phenomenon to create an in-depth understanding of complex and multifaceted problems facing the community. In South Sudan, the government's institutions are at the developmental stages without a permanent constitution governing the people as the law of the land (Dau, 2016; Johnson, 2016). The absence of influential traditional leaders in fragile communities trying to recover from the longest civil wars might have exasperated needed social change. Northouse (2016) stated that leaders with transformational leadership qualities gain trust through humility and mutual respect, and by inspiring others with practical ideas that can produce both tangible and intangible social changes in the community.

**The broken window theory.** Kelling and Wilson (1982) wrote about how crimes and violence occur in a neighborhood where one unsolved issue attracts more problems and the social disorders that happen when no one enforces basic social etiquettes in the societies. Kelling and Wilson explained how social behaviors turn into violent behaviors

that disrupt social harmony in the community if not deterred early. Researchers equate the symptoms of social decays to a broken window left unrepaired in a neighborhood that becomes more and more broken as neighbors neglect their responsibilities to repair their properties (Kelling & Wilson, 1982). The researchers spent time with foot-patrol police officers in Newark, New Jersey and observed how minor mischievous activities develop into significant crimes if not discouraged early (Kelling & Wilson, 1982). The broken window theory is fitting for what has been happening in Jonglei State, where social breakdowns led to internal conflicts among the same people who have coexisted for generations. Dinka Bor people share a language, cultural values, and social connections across every clan but are now killing each other over public resources that were shared previously with no quarrels (Ankomah, 2014; Zambakari, 2014).

### **The Concept and Its Source**

The concern about decaying social values and rising internal conflicts among the Dinka Bor people led to the conceptualization of ideas based on personal experience as a member of the same community, old enough to remember the critical roles played by the traditional leaders before the war destroyed the way of life across South Sudan (A. Deng, 2017; Johnson, 2016). Before the civil war negatively affected the way of life for Dinka Bor people, traditional leaders and community elders established customary laws and policies that governed how every citizen in the village conduct business, maintained social and moral values, settled disputes, and mitigated conflicts among the people within the community as well as with neighboring communities (Banggol, 2017; M. Deng, 2017). The motivation of this research was to bring light to the social problems affecting

traditional leadership and how to address the issues in order to restore the socioeconomic and political foundations for the Dinka Bor community.

### **The Conceptual Framework**

The role of the conceptual framework in this case study was to explain unclear aspects of the phenomenon that may not be grounded in the theoretical frameworks underpinned in transformational leadership and conflict resolutions. Dinka Bor's traditional governance and leadership are complex and difficult to explain within the concise attributes of grounded theory, and it was, therefore, necessary to add a conceptual framework as a way to expand the scope, breadth, and depth of this case study. The conceptual framework allowed detailed elaborations on the importance of traditional leadership and the adverse impacts when there is no leadership present in the community.

The concept was that traditional leadership empowerment and development of young leaders for the next generation is key to restoring the broken Dinka Bor community and ensure a peaceful and prosperous future in Jonglei State. The transformational leadership model, in conjunction with the African traditional leadership approach, could ensure restoration of socioeconomic and political foundations by creating a stable ground for the next generation of traditional leaders with modern understanding of public service, conflict resolutions, and community development (Gumede, 2017; Northouse, 2016). With this case study, I aimed to explore and describe the impact of diminishing traditional authority leadership in the Dinka Bor community, which might have led to social breakdowns and inter-clan conflicts among the people who have coexisted for generations.

## **The Contextual Lens**

The contextual lens refers to how people view situations or events in their lives, the mindset in which experiences of losses and family tragedies brought about by wars and other human-made perils change one's worldview (Hetzl-Riggin, 2015). The absence of engaged and transformational leadership in communities recovering from socioeconomic and political conflicts could lead to social breakdowns and confusion in the organization or community (Munroe, 2014; Nkomo, 2011). Scholars and researchers from other parts of the global community observed and reported miseries and chaos affecting the African people in villages and towns and concluded that lack of transformational leadership that focuses on socioeconomic and political development is what is plaguing the African continent (see Abdalla, 2015; Dau, 2016; Frahm, 2012; Gumede, 2017; Hopson, Hotep, Schneider, & Turenne, 2010; Munroe, 2014; Nkomo, 2011). It is argued that leadership is the missing elements in solving most socioeconomic and political issues in Africa, which was why this case study postulated that diminishing powers of traditional leadership could be one of the factors leading to social problems and internal conflicts within Dinka Bor community (see Banggol, 2017; Mustasilta, 2018; Nkomo, 2011).

Transformational leadership theory, according to Burns (1978), is a leadership concept that focuses on public services that engage followers to transform their lives and immediate surroundings. Transformational leaders inspire ordinary people to do great things for the organization or their community (Northouse, 2016). Burns believed that transformational leaders are selfless, honest people of high moral values and integrity



who place the interests of others above their own. The same values described for transformational leaders depict Dinka Bor traditional leaders that people can trust: a leader with vision and strategic, realistic, measurable, and achievable goals to transform the lives of all people under his or her leadership exhibits characteristics of a transformational leader (Northouse, 2016). More on transformational leadership is discussed in length in Chapter 2.

### **Logical Connections**

Omoredede and Thorgren (2018) argued that traditional African leaders are central to fixing social problems in the continent and should be empowered to engage citizens in villages, and towns to transform lives at the community level without compromising on the African social precepts, and cultural values that make each community unique. As conflicts subside across South Sudan, Dinka Bor people are returning to destroyed villages that have become forests and homes to wild animals because of decades of displacement (A. Deng, 2017). Social harmony and peaceful coexistence will not be possible without a familiar system of governance and empowered traditional leaders to chart the way forward and establish customary laws, and cultural values that support community healing from prolonged traumas of war (Banggol, 2017; Gumede, 2017). Most families have lost loved ones and will never be same again, the hope for healing and restoration is in everyone's mind, but the way forward is not clear without transformational leadership, and that foster socioeconomic and political development to assure citizens of peace and safety (Ankomah, 2014; M. Deng, 2017; Wassara, 2015).

Transformational leadership, according to Burns (1978), is a style of leadership that focuses on solving social, economic, and political problems in a community by involving all stakeholders. Dinka Bor traditional leaders have the trust of the people, experience, and understanding to solve social, economic, and political problems affecting the way of life for ordinary people across villages and small towns (see Banggol, 2017; Omorede & Thorgren, 2018). My research study may encourage policymakers and community leaders to find solutions to social problems affecting the community with an emphasis on empowering and developing traditional leadership for a stable future. Dinka Bor traditional leaders are responsible for creating laws and policies that enrich social and cultural disciplines that engender peace and harmony (Banggol, 2017; M. Deng, 2017). To regain peace and stability in Jonglei State, good leaders who are passionate about the wellbeing of the community members are needed. It is, therefore, imperative to empower traditional leaders with transformational leadership principles to establish and guide cultural beliefs and customary laws that promote peaceful coexistence and social harmony (Banggol, 2017; A. Deng, 2017; Gumede, 2017; Johnson, 2016). Traditional leadership could facilitate reconciliation, peaceful settlement of social disputes, and improve the living conditions as Dinka Bor people rebuild their lives out of ashes of war.

### **Nature of the Study**

The nature of the study was a qualitative research design focused on interviews, observations, and the recording of participants' interactions to hear their emotional sound and detect any hidden truth in their natural settings (see Ravitch & Carl, 2016). A qualitative research approach allows the researcher to conduct in-depth interviews while

observing participants in a natural environment free of interruptions or external noises (Ravitch & Carl, 2016). In-depth interviews of a selected group of participants provided perspectives and a deeper understanding of the impacts of the absence of traditional leadership, which could be causing interclan conflicts and social decays.

The investigative nature of a qualitative case study enables the researcher to exhaust all available avenues of data collections to produce better results (Patton, 2015). I engaged participants with real experiences regarding inter-clan conflicts in Jonglei State. Yin (2018) explained that data collection in a case study should follow procedures explicitly prescribed for gathering information not readily available in the literature. The choices for sample size and data collection in a qualitative case study consist of in-depth interviews with a chosen number of participants (Yin, 2018).

### **Rationale for Design of the Study**

The rationale for selecting the qualitative case study and the research design was to galvanize the rich stories and hidden reasons that might have caused the social decays and internal conflicts among the Dinka Bor people as well as the causes for diminishing traditional authority leadership. The underlying reasons that caused the phenomenon cannot be scientifically measured through deductive or quantitative processes, and that was why using a qualitative case study was the choice for this research. Researchers select a qualitative research design as the best option to explore a complex social problem requiring a holistic approach and detailed narratives of the events (Ravitch & Carl, 2016). I used purposeful sampling and selected individuals with knowledge and experiences on the history of Dinka Bor. Purposeful sampling is the method used to select targeted

samples in a specified population for data collection in search of answers to align with the research question for the case study (Patton, 2015). The sample size selections were intentional and in agreement with the selected research approach. Thus, I selected participants to interview who know Dinka Bor's traditional authority and the importance of traditional leaders in solving social problems affecting communities.

This qualitative research was based on a single case study. Yin (2018) stated that the qualitative research method allows researchers to gather data, transcribe, decode, and merge themes and explain findings clearly and concisely. A qualitative research method allows researchers to approach complex research problems with less confusion, collect data in a natural setting (Yin, 2018). A qualitative case study approach was the best choice for this case study because it enabled me to investigate and interpret factors that induced positive results in search of answers behind diminishing powers of traditional leadership in Jonglei State, South Sudan (Patton, 2015). A qualitative research method is the best option when variables in the study are too broad or unknown (Yin, 2018). A qualitative method allows the researcher to explore specific categories in search of underlying reasons behind the current social problems and derives rich information that cannot be obtained through other research methods (Yin, 2018).

### **Methodology**

The methodology was a sequential research process of selecting participants from a specific population familiar with the phenomenon being studied. Qualitative interviews were conducted by phone and email using open-ended semistructured questions with selected participants. The qualitative case study research design allows a small sample of

five to 15 participants for in-depth interviews and open-ended questionnaires (Patton, 2015). Intended participants for this case study were Dinka Bor community members, age 45 and older, with knowledge of the interclan conflicts and social problems affecting the community in the absence of empowered traditional leaders experienced on conflict resolutions. I selected participants from Dinka Bor community members living in the diaspora across the globe (the United States, Canada, Australia, and East Africa) with access to reliable phone and internet connections, and active email accounts. A mixed demographic of varying ages and different clans within Jonglei State ensured diversity, breadth, and depths of perspectives to maintain trustworthiness and validity (see Yin, 2018).

**Data collection procedures.** For data collection, I conducted a combination of phone and email interviewing because it allowed me to reach the right participants around the world since Dinka Bor community members are scattered in the diasporas. At the same time, those back home in South Sudan have no access to reliable communication networks. I had planned to travel and conduct field research to interview the potential participants in Jonglei State, South Sudan. However, due to security concerns on the ground, I changed my data collection strategy. There are security risks almost everywhere in South Sudan as the targeted and random killing continues between tribes and clans. I chose not to collect data on the ground out of concerns for possible security risks to self and the participants, which could have potentially delayed the research project if data collection were conducted in Jonglei State, South Sudan.

**Privacy assurance to the participants.** This research study was to investigate the negative social impacts caused by the diminishing powers of traditional authority leaders that might have transpired into the rising interclan conflicts among the Dinka Bor tribe of Jonglei State in South Sudan. I identified and approached participants individually through social media and other community networks, and then emailed an invitation letter to request their participation, along with an informed consent form. The final step after the participants agreed and had returned signed informed consent forms was to email the interview questions to each participant, which was done within a day as a reply to the participant's email. I followed Walden University's Institutional Review Board (IRB) guidelines (see Walden, 2010). I assured participants that I would protect their privacy and identity throughout the entire research process and it would remain protected after that. Information received from each participant was coded and kept confidential for the entire duration of the study and will be destroyed 5 years after the research is published. I obtained formal approval to conduct data collection from the Walden University's IRB.

**Data analysis and interpretation.** For data analysis and management, I used qualitative case study procedures prescribed by Yin (2018). I did not use computer-assisted qualitative data analysis software for this study. I used a qualitative interviewing approach as a guide to structure the data by major themes, categories, transcription, and interpretation of narratives and generated interrelated themes from the information gathered (see Ravitch & Carl, 2016).

Data was collected until a saturation point when there was no new information coming out from additional participants. Data saturation is reached when there is no more value coming out as more information is added to the data collected (Patton, 2015). Similarly, theoretical saturation is when the limit of the research approach is reached, and the research question has been appropriately answered within the framework guidelines (Patton, 2015). However, there are no definitive answers pointing researchers to a specific procedure that indicates data and or theoretical saturation (Patton, 2015). Mason (2010) concluded that there are many variables researchers use to determine the right sample sizes in qualitative research studies, and no specific number has been determined as sufficient to cover all research studies.

### **Definitions**

*Benydit de Baai, Beny de Baai, Alama, Magak and Buluk:* These are leadership titles given to different levels of Dinka Bor traditional chiefs (A. Deng, 2017; see Chapter 2)

*Dinka Bor:* A subtribe of the Dinka tribe, one of the tribes of South Sudan (Banggol, 2017)

*Dinka:* A term that is used to describe the Nilotic ethnic group that speaks the same language, have the same customs but reside in different areas of South Sudan. Dinka people are mainly located in Bhar el Gazal, and Upper Nile regions (Willis, 1931).

*Interclan conflict:* A term that is used to describe disagreements between and among clans within a tribe or sections (Johnson, 2014).

*Jieng*: The original name for the tribe before the foreigners named the tribe as Dinka, to denote people of Deng, the traditional chief (Banggol, 2017).

*Jonglei*: It is one of 32 states of South Sudan, home to the Dinka Bor people (South Sudan Transitional Constitution, 2011).

*Juba*: The capital city of South Sudan (South Sudan Transitional Constitution, 2011).

*Posttraumatic stress disorder*: A term that is used to describe persons who have experienced traumatic events, including conflict, and suffer from “mental distress” (Riber, 2017).

*SPLA*: An acronym for the army, the Sudan People’s Liberation Army (Johnson, 2016).

*SPLM*: An acronym for the southern political party, the Sudan People’s Liberation Moment (Johnson, 2016).

*Traditional Paramount Chief/Chiefs*: Indigenous leaders in charge of civilians’ affairs under traditional governance (Banggol, 2017).

### **Assumptions**

The primary assumption was that a qualitative case study would be the best research method to explore the underlying reasons behind social problems affecting Dinka Bor community; its explorative nature enabled me to reach beyond the obvious and exposed possible underlying reasons causing internal conflicts. The selection of this research approach was based on the assumption that there would be enough participants to provide needed information within the targeted population. The qualitative research



method allows researchers to explore the phenomenon by seeking hidden answers objectively and subjectively through interviews and conversational interactions with participants to gain quality information that is both personal and within the timeframe of the problem affecting the community or organization (Ravitch & Carl, 2016).

The second assumption was that combining theoretical and conceptual framework models that guided this study would add value to the argument that transformational leadership is needed to help solve social problems and restore peace and stability to a broken community. Munroe (2014) argued that nothing could improve without the right leadership with vision and passion for making a difference and inspiring others to step forward and work together for the common good of everyone in the community. The central argument of this case study was that diminishing traditional leadership, and the indigenous system of governance could be the missing element that can benefit Dinka Bor community if reinstated and empowered. The protracted civil wars have destroyed social precepts and cultural values that kept peace and harmony among the people, and it would be difficult for Dinka Bor Community to fully recover without empowered traditional leaders (Banggol, 2017, M. Deng, 2017).

Another assumption was that this case study was based on theories of transformational leadership and conflict resolutions as a way to articulate the important roles Dinka Bor traditional leaders can play in restoring peace and stability in a community recovering from traumas of civil war (Banggol, 2017; Burns, 1978). It was assumed that the lack of empowered traditional leadership and a stable system of government might be contributing to social problems and internal conflicts. Banggol

(2017) argued that traditional leaders should be given constitutional powers with resources to effectively discharge their duties in governing citizens in rural areas and small towns to ensure peace and harmony among the people, and to promote socioeconomic and political development.

Finally, I assumed that selected participants would respond with honesty and integrity when answering the interview questions for this qualitative case study. My assumption was that in-depth interviews with selected Dinka Bor community members would most likely produce insights on their perceptions about the impacts of the absence of indigenous leadership, which might have been the main factor causing social breakdowns among Dinka Bor people. It was expected that all selected participants would be literate in English and have email accounts and access to functioning communication networks. It was also assumed that the persons being interviewed would be truthful and would contribute balanced perspectives into the problems affecting the community and be willing to give both negative and positive information about the traditional authority governance and leadership. It was assumed that the main themes and categories that would emerge from the opened-ended interview questions might help inform the outcome of the phenomenon being explored.

### **Scope and Delimitations**

South Sudan is a new country in Africa, gaining independence in 2011 after the costly civil war, and embarked on a self-governance without standing resources, modern infrastructures while experiencing significant leadership vacuum (Johnson, 2016). South Sudan is home to over 64 tribes, of which Dinka (Jieng) is one of the tribes in the country

of which Dinka Bor is one of many subtribes of the Dinka (Banggol, 2017). The leadership vacuum created by the disruptions of civil wars might be the main contributing factor causing social and political upheavals and impeding socioeconomic and political advancement across the country. The lack of a reliable and effective leadership has not only affected the central government but indigenous systems of governance, which might have contributed to internal conflicts and social disintegrations in the Dinka Bor community.

The targeted population for this case study was the community members from various Dinka Bor clans living in different locations around the globe. The data was collected from individual participants via email interviewing, purposefully selected because of their knowledge of Dinka Bor social problems affecting the people, and how the community settled social disputes before civil wars changed the social dynamics. The intent was to have 95% of potential participants come from adults age 45 and older, because that population possesses knowledge of Dinka Bor history of traditional governance, customary laws or judicial systems, and are familiar with powers entrusted to the traditional leaders. Targeting a mature population added credible perspectives on the issues of interclan conflicts in the absence of dedicated traditional leaders in charge of people's affairs. The results from interviews helped me determined major themes and categories when examining the data for underlying causes for deadly conflicts among the same people in Jonglei State.

## **Limitations**

Expected limitations included lack of comprehensive, scholarly-written articles to support the phenomenon investigated in this qualitative case study, insufficient historical records on the indigenous system of governance to use as the point of references, and potential researcher bias. There has not been empirical research done on local governance and traditional leadership in South Sudan because of civil wars. The new nation-state in Africa is still developing; public institutions are developing with limited resources, staffed with unskilled workforce assuming responsibilities in all sectors of social research and advancement (Johnson, 2016). Educational institutions lack resources that could be used to conduct research on social issues affecting communities and to promote a better understanding of traditional leadership and system of governance that is based on the African cultural values and social precepts (Dau, 2016; Johnson, 2016).

Another limitation was regarding personal safety concerns on the ground in South Sudan because of ongoing conflicts and violent attacks on the roads when traveling to conduct data collection in the villages. Because of the security concerns mentioned, I chose to conduct email and phone-based interviews instead of face-to-face interviews in villages, displaced camps, and small towns where potential participants might be located. The data collection plan is explained thoroughly in Chapter 3.

## **Significance of the Study**

### **Significance to the Practice**

The findings from this qualitative case study might help policymakers and community leaders to pinpoint the origins of the social issues affecting the community.

The results could potentially help explain whether the diminishing powers of Dinka Bor traditional leaders and lack of a stable system of governance the contributing factors to social breakdowns and internal conflicts were, or if some other factors could be causing the problems. This study could serve as a starting point for future research toward the amalgamation of traditional and contemporary governance structures for a positive social change in Jonglei State, South Sudan. This study might also be a tool for policymakers to use as a benchmark for establishing practical and helpful public policies that could mitigate the risks of internal conflicts among Dinka Bor people. I interviewed 15 participants from the Dinka Bor community, individuals who were willing to share their experiences and insights on social issues affecting the community, as well as their inputs on the roles of traditional leaders. The participants in this case study provided rich information that helped answer the research question.

### **Significance of Theory**

The purpose of this qualitative case study was to explore and describe the impact of the diminishing traditional leadership relative to increased social problems, disunity, and deadly interclan conflicts among Dinka Bor people in Jonglei State, South Sudan. Social problems that have led to internal conflicts in the Dinka Bor community have impacted the way people perceived and communicated with one another, and there appear to be no solutions as more problems continue to pull the community apart. The intrinsic aspects of transformational leadership, conflict resolutions, and community development theories have helped shape the argument in this study, stressing the importance of traditional leadership in solving the social problems plaguing the Dinka

Bor community. With this study, I aimed to influence a positive social change using the information gain from this research through interviews with the proposed number of selected participants who were willing to share their experiences, thoughts, and understanding of the impacts of diminishing powers of traditional leaders, and the social problems affecting the community.

### **Significance to Social Change**

The results from this qualitative case study might provide valuable information that could help the state government officials, and community leaders to understand the reasons behind the social problems causing internal conflicts. Understanding the phenomenon equip the policymakers with tools for fixing the social problems across Jonglei State, and would most likely support the importance of merging new contemporary democratic governance with the indigenous systems of governance, and empower traditional leaders to manage local affairs with constitutional authority. The outcomes of this case study could potentially lead to strategies that prioritize government policies designed to promote peace and strategies that provide a framework for leaders' training on social and cultural values that strengthen social harmony while also solidifying local institutions for socioeconomic and political development and growth.

### **Summary**

From a Dinka Bor social and cultural point of view, traditional leaders who come from the community, lived, and experienced hardship and social problems with the people hold the keys to unlocking the new path toward finding peace, and resolutions to solving social problems affecting the community and ensure peace and harmony among

people (Banggol, 2017; M. Deng, 2017). It was, therefore, critical to seek understanding of the impacts of diminishing powers of traditional leaders because it is difficult for politicians living outside of the impacted communities to find solutions to social issues and cultural changes affecting ordinary citizens in the rural areas and villages (see Gumede, 2017). Dinka Bor people are trying to recover from traumatic injuries and losses of civil war, empowering traditional leaders who understand social precepts and cultural values would help stabilize the community and give peace a chance (Ankomah, 2014; Banggol, 2017).

In Chapter 1, I introduced the topic of this case study and the background of the historical structure of Dinka Bor traditional leadership and events that led to social problems and cultural decays. I highlighted the theoretical and conceptual frameworks guiding this case study, the purpose and the significance of the study, assumptions, and the key research question that focuses on exploring underlying reasons causing social problems leading to interclan conflicts among the Dinka Bor people. I discussed the significance, scope, and delimitations highlighted the limitations of the study and explained the terms used throughout this research paper.

In Chapter 2, the literature review was the main focus, to synthesize supporting arguments for a case study based on existing research and theories. I provided an analysis of the importance of traditional leadership in solving social issues and conflicts affecting the community from the standpoint of transformational leadership theories, conflict resolution, and community development theories.

## Chapter 2: Literature Review

### **Introduction**

The literature review begins with the overview of how the Dinka Bor government structures were formed and the way several clans were joined as one ethnic group that shares culture and social unity, mostly through lineages or familial relationships. These types of ethnic communities were led by a paramount chief (Beny de Baai), head chief (Alama), executive chief (Magak), and subchiefs (Buluk) to manage people (Banggol, 2017). Ghok, for example, is an ethnic community formed of different clans listed as follows: Abii, Gol, Guala, Adol, Abang, Paleek, Ater, Koc, Deer, and Adumwuor (M. Deng, 2017; Willis, 1931). To line up a proper leadership structure, one of the five paramount chiefs was selected to rule the Dinka Bor as an overall paramount chief (Benydit de baai), to synchronize the traditional government (M. Deng, 2017; Willis, 1931).

The problem addressed by this qualitative case study was that Dinka Bor traditional leaders have lost governing powers over their people in the villages across Jonglei State due to civil war and new governing systems. Thus, as civilians return to the ruins hoping to settle and rebuild their lives, there is no proper system of leadership and governance to guide and protect the vulnerable people (Banggol, 2017; Johnson, 2016; Zambakari, 2015). The literature on the phenomenon was examined in order to shed light on possible solutions to social breakdowns, and internal conflicts that plagued Dinka Bor community in the absence of traditional leadership and governing system that guide people on a path of socioeconomic and political recovery from the longest civil war that



devastated individuals, families, and communities (Banggol, 2017; Johnson, 2016).

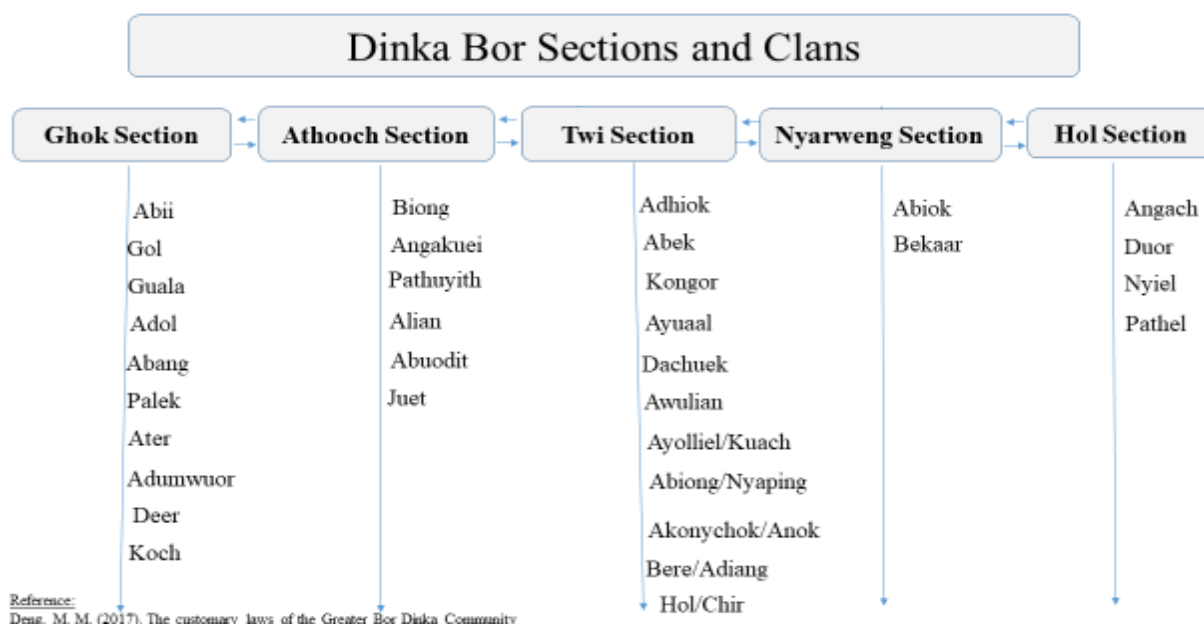


Figure 1. Dinka Bor sections and clans. From M.M. Deng, 2017b, *The customary laws of the Greater Bor Dinka community: Legal and basic rules for self-administration*.

**Research question.** The research question for this qualitative case study was *what impact has the diminishing powers of Dinka Bor traditional authority leaders had on the way Dinka Bor people manage social, communal problems, disunity, and inter-clan conflicts in Jonglei State?*

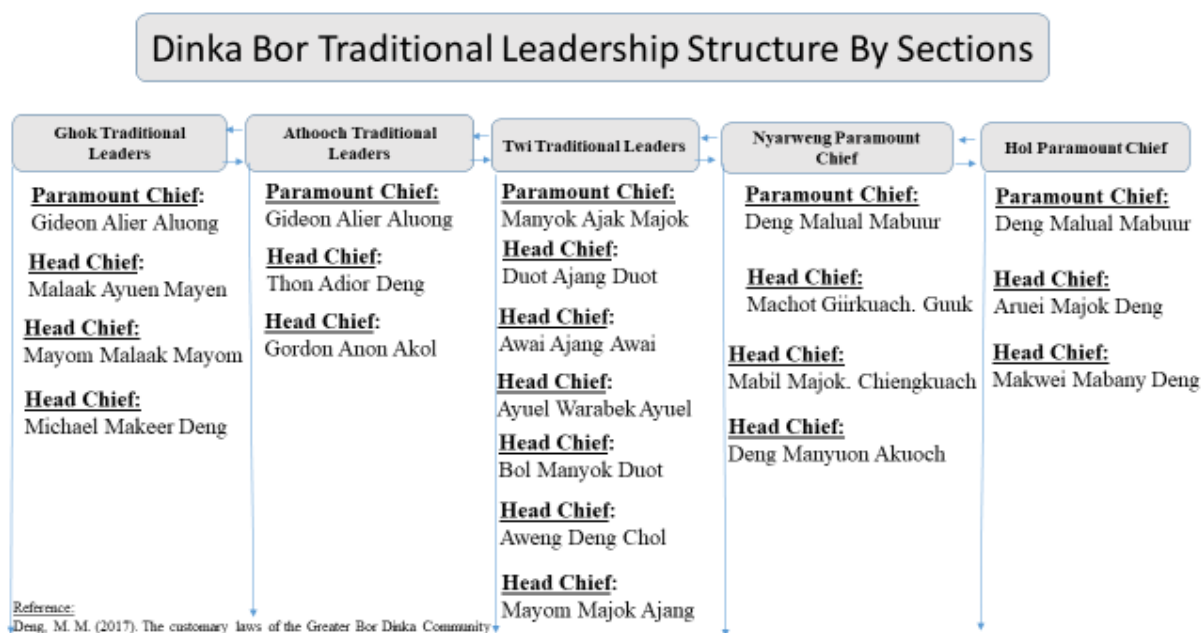
### Literature Establishing the Relevance of the Problem

There exists a leadership vacuum in Dinka Bor community caused by the prolonged civil conflicts that have depleted a generation of traditional leaders with influence, wisdom, and power that protected cultural and social values to keep people in peace and harmony (M. Deng, 2017). The civil wars have disrupted socioeconomic and political development in Jonglei State, and it will require the reemergence of traditional

leaders with vision and transformational abilities to inspire and guide people to work together for Dinka Bor socioeconomic and political revival (Banggol, 2017). The current Dinka Bor traditional leaders lack resources and power to restore the broken social fabrics to create and maintain a conducive and peaceful environment that could help restore confidence and promote peace among the people (Banggol, 2017). The older and wiser traditional leaders have perished because of war induced abject poverty and diseases that affected the displaced population (A. Deng, 2017; Johnson, 2016). Empowered traditional leadership appeared to be one of the critical elements missing from the Dinka Bor people's quest for social revival. The traditional chiefs from head chief (Alama) to the overall paramount chief (Benydit de Baai) had always contributed significantly to the wellbeing of the community when they had power and wealth to influence and settled issues fairly (Banggol, 2017; M. Deng, 2017; Willis, 1931). For example, Paramount Chief Deng Malual Aleer-Jogaak was the traditional authority leader for the entire Dinka Bor in the early 1930s, followed by Paramount Chief Joseph Machiek Deng in the 1950s, and then Paramount Chief Ajang Duot Bior throughout 1970s (M. Deng, 2017). The overall paramount chief (Benydit de Baai) reigned until replaced or reelected on a rotational system to share the power democratically among the five administrative ethnic groups (M. Deng, 2017). There was a sense of peace and harmony during the periods of the paramount chiefs across Dinka Bor land (M. Deng, 2017; Willis, 1931).

Before the war destroyed Dinka Bor socioeconomic and political foundations, the traditional leaders created social policies that guided cultural values and virtues to live

by, and determined customary laws that supported peaceful coexistence, maintained social order, and economic exchanges among the people (M. Deng, 2017; Willis, 1931). The chiefs had resources and powers to help the people in need within the community, and that gave them influence over important social matters across all levels (Banggol, 2017). The youth was organized, disciplined, and respectful in all virtues and precepts that made Dinka Bor great, but it appears that lack of leadership has resulted in indiscipline and recklessness among the young people in the 21st Century (Gabriel, 2015).

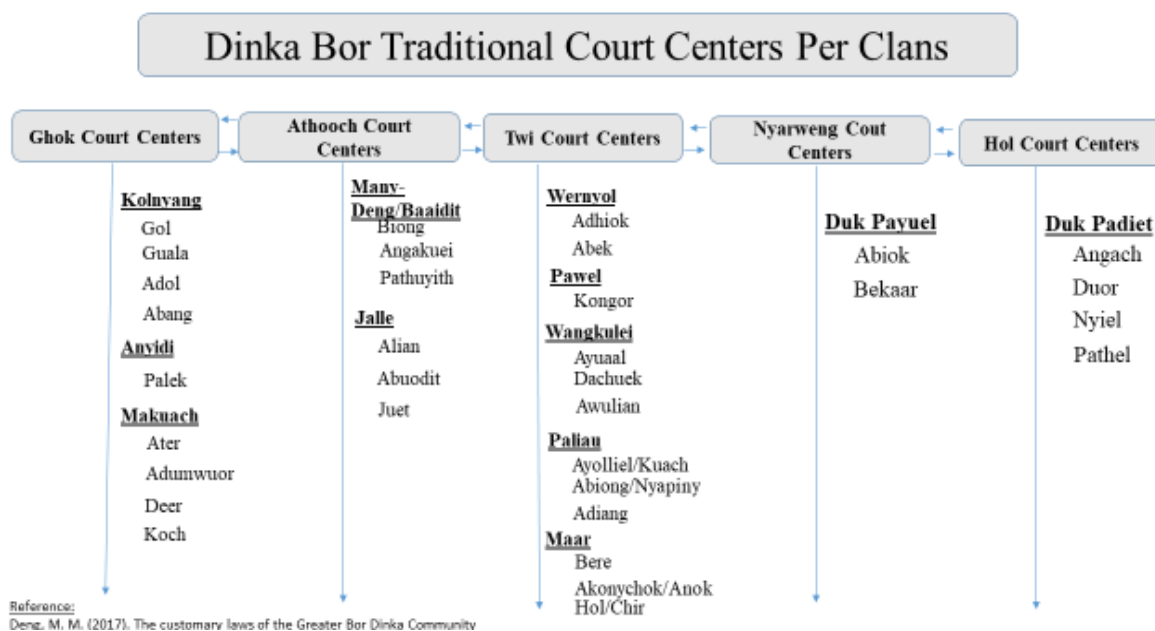


*Figure 2. Dinka Bor Traditional Leadership Structure by Sections. From M. Deng, 2017, The customary laws of the Greater Bor Dinka community: Legal and basic rules for self-administration.*

All Dinka Bor Clans were merged into five administrative ethnic groups or sections of Ghok, Athooch, Twi, Nyarweng, and Hol (M. Deng, 2017). Each of the five sections was made up of at least six clans, on average. For example, the Athooch ethnic

group is comprised of the following clans: Biong, Angakuei, Pathuyith, Alian, Abuoudit, and Juet (M. Deng, 2017; Willis, 1931). Traditional community leaders (chiefs and elders) among Dinka Bor people were selected by the community members and were well respected, trusted, and admired by all citizens (M. Deng, 2017; Gabriel, 2015). The chiefs had powers to enforce customary laws that guided social functions, informed youth development on social virtues, culture, and societal values and precepts (Banggol, 2017; M. Deng, 2017). The chiefs in collaboration with community elders set policies that governed social and cultural values, for example, the number of cows given for dowries in traditional marriages, accidental death settlement or blood money (kou or puk) to prevent vengeance from relatives of the victim, and other social matters (Banggol, 2017; M. Deng, 2017). Most domestic issues were settled at the clan level, but cases involving murder and other high crime cases were taken to the governor for trials and sentencing (M. Deng, 2017; Willis, 1931).

Traditional court centers were established in Kolnyang, Anyidi, Makuach, Baaudit, Jalle, Maar, Paliau, Wangkulei, Panyagor, Wernyol, Duk-Payuel, and Duk-Padiet across Jonglei State (M. Deng, 2017). Traditional chiefs and community elders used the court centers to settle disputes and mitigate conflicts among the Dinka Bor people, and with neighboring tribes to keep peace and harmony (M. Deng, 2017; Willis, 1931). The court centers functioned as traditional government headquarters, courthouses, and community center for all cultural and social activities. Taxes and other central government services were conducted at the court centers for all ethnic groups (M. Deng, 2017).



*Figure 3. Dinka Bor Traditional court centers per clans. From M. Deng, 2017b, the customary laws of the Greater Bor Dinka community: Legal and basic rules for self-administration.*

### Preview of the Chapter

The focus of this chapter was to present and discuss researched articles and books written by scholars on traditional governance and leadership similar to that of Dinka Bor. I explain my search strategy, sources, and terms as well as theoretical foundations in the literature that depicted the vital roles traditional leaders play in maintaining peace and guide social values for their communities to maintain peace, promote coexistence and development. I searched and explained the literature that supported the central tenets of transformational leadership as the foundational theory guiding this case study. This chapter represents a comprehensive literature review that covered the importance of the

research question and the phenomenon being studied to expose the gap in the literature and to expand the knowledge of traditional leadership. Literature reviews also focused on contemporary democracy in areas of policymaking, mitigation of conflicts, and reduction of small arms proliferation across the nation of South Sudan, as well as learning how to manage the traumatized youth suffering from posttraumatic disorders that fuel interclan fatal conflicts. Factors contributing to interclan conflicts among Dinka Bor in Jonglei State will also be discussed to deepen understanding of potential issues facing the Dinka Bor leadership.

### **Literature Search Strategy**

The literature search strategy focused on the African traditional authority governance since Dinka Bor indigenous governance has not been thoroughly researched and incorporated into South Sudan's governing system. It is crucial for South Sudanese, especially Dinka Bor people, to understand how to merge traditional system of governance with the contemporary democratic principles, modernize conflict resolutions strategies, and incorporate the principles of transformational leadership. Empowered traditional leadership is needed to restore confidence, rebuild the broken community, and mend severed social ties between clans of the Dinka Bor community in Jonglei State.

### **List of Research Sources**

Literature research was conducted using multiple sources of information from the Walden University Library databases. The primary databases used during this literature review were comprised of Thoreau Multi-Database Search, Academic Search Complete, the ProQuest Central, the Sage Journals, and Sage Research Method Online. In addition

to the sites mentioned above, other sources were used to collect related news from Jonglei State, South Sudan, including social media outlets, [www.borglobe.com](http://www.borglobe.com), [www.panluelwel.net](http://www.panluelwel.net), and [www.sudantribune.com](http://www.sudantribune.com) that helped in obtaining information about current issues involving interclan fighting among Dinka Bor people.

### **List of Key Search Terms**

The researcher searched Thoreau Multi-Databases, The SAGE Journal, and SAGE Research Online for specific articles, Academic Search Complete, and ProQuest Central for completed dissertations. The terms used were *traditional authority governance*, *traditional leaders*, *transformational leadership*, *socioeconomic revival*, *South Sudan conflicts*, *tribal violence*, *dispute*, *Dinka Bor internal conflicts*, and *posttraumatic stress disorder*. The following terms were used to narrow the search: *interclan violence or intertribal conflict*, *intercommunal politics*, *land disputes*, *posttraumatic stress disorder*, *ethnic identity*, *interclan fighting*, *traditional governance*, *disunity*, *weakened systems*, *traditional governance*, *youth*, *traditional chiefs*; *Jonglei State*; *South Sudan*; *Dinka Bor*, and *Dinka traditional government*. Most of the literature found in the mentioned search engines helped my argument with topics related to the research question.

### **Description of the Iterative Search Process**

I understand that it was essential to use words and terms that can generate strong search results. The search for specific articles on Dinka Bor traditional authority governance and leadership did not produce results. However, broader terms, such as traditional African governance, helped produced results. I narrowed the search by using

keywords such as South Sudan, Dinka Bor, tribal conflicts in the search engine. Google Scholar search engine was also used to gather titles for articles related to the topic, and then searched the found articles and pulled them from the Walden Library databases.

The literature reviewed covered African traditional authority governance and how indigenous people governed themselves, settled conflicts, and maintained peace using customary laws and community-based courts in advanced countries like South African, Botswana, Rwanda, and Ghana. The search brought forth articles on traditional governance, the vital role of traditional leaders in promoting and maintaining peace, socioeconomic, and political progress. No detailed literature on Dinka Bor traditional leadership, but published literature on similar traditional governance elsewhere in Africa helped explain the significance of the traditional leadership in society. The literature explained the critical roles of traditional authority leaders in the lives of citizens in the African villages, which underscored the impacts caused by the diminishing powers of traditional leaders in Jonglei State, South Sudan.

Some of the articles found explained how colonial masters disrupted traditional African governments and replaced them with their systems of governance which undermined the powers of local kings, chiefs and community leaders as a way to impose their dominion on the African people (Eyong, 2017; Gumede, 2017; Hopson et al., 2010; Mustasilta, 2018; Nkomo, 2011). After reviewing multiple articles, 23 reliable research studies conducted outside of South Sudan emerged with relevant information on traditional authority governance, transformational leadership, conflict resolutions, social revival, and community development processes. Banggol (2017), M. Deng (2017), and



Gumede (2017) provided three independent research studies talking about the importance of traditional authority governance, and critical roles that traditional leaders and elders play in mitigating conflicts and settling community disputes across the African communities, and particularly Jonglei State, South Sudan. Eight research articles out of 23 were written over 5 years ago. Fifteen of the selected research articles were within 5 years. Most of the selected articles were related to the African traditional authority governance, impacts of conflicts and resolutions, and transformational leadership and are discussed in more detail here in the subsequent pages of this chapter.

### **Theoretical Foundation**

The theoretical foundation for this case study was based on theories of transformational leadership, governance, community development, and conflict resolution in countries emerging from civil wars. The theories mentioned are connected in addressing the issues of social breakdowns and internal conflicts among Dinka Bor people in the absence of empowered traditional leadership and a stable system of government that promotes culturally based socioeconomic and political development. The assumption in this case study was that reinstating and empowering traditional leaders could restore peace and harmony among Dinka Bor people to ensure the social revival and community development as a way to end internal conflicts.

Dinka Bor's social revival is a vision that can only be realized under the capable hands of empowered traditional leaders in charge of the traditional authority government that focuses on socioeconomic and political reforms, restoration of social and cultural values that promote peace and harmony among the people. In a community where

everyone is broken by vicious civil wars that have destroyed families and communities, hopelessness and despair could quickly turn to deadly rage as people try to survive (Ankomah, 2014; Tuse, 2016). There is a scarcity of food to eat, and cattle to use as dowries for marriage under Dinka cultural requirements for bride price where parents give their daughter to the man who pays the highest number of cattle (Deng, 2017a). Dinka Bor people are living below the Maslow hierarchy of basic and psychological needs (McLeod, 2018; Zambakari, 2014). The untreated emotional wounds and the psychological traumas of wars may be contributing factors to violent behaviors causing conflicts within communities (Holgersen & Johannessen, 2013).

Dinka Bor people are divided more than any other time in history, and there are increasingly internal conflicts within the same clans and sections that have previously coexisted in harmony for generations (Dengadiit, 2018). Traditional leaders' intervention is needed to heal the people and restore peace among the clans and sections across Jonglei State (M. Deng, 2017). Brown, Grant, K. E. and Katsonga-Phir, T. (2017), in research on children affected by war traumas, argued that training local community members to provide culturally based counseling to victims of psychological traumas is the best strategy in remote areas where modern medical services are scarce. Empowering traditional leaders should be urgent and a top priority for the state government if there is to be peace, otherwise, Dinka Bor community will most likely disintegrate, and affected people will migrate away for safety while those already in exile settle and never return (Banggol, 2017).

## **Theories**

Theories of traditional governance, leadership, conflict resolutions, social revival, and community development were amalgamated to create a foundation for addressing issues affecting the Dinka Bor community in Jonglei State, South Sudan. While transformational leadership theories discussed the importance of reliable and visionary selfless leadership in solving community problems. The broken window theory raised the issues of social breakdowns and internal conflicts to amplify the criticality of reenacting traditional authority governance, and empowerment of traditional leaders that can restore social order and revive the rich culture and moral values that promote peace and harmony among Dinka Bor people (Burns, 1978; Kelling & Wilson, 1982, Banggol, 2017; M. Deng, 2017). Prolonged war traumas with untreated posttraumatic stress disorder (PTSD), combined with exposure to foreign cultures, might have contributed to social disintegrations among the Dinka Bor community members (see Ayazi, T., Lien, L., Eide, A., Ruom, M., & Hauff, E., 2012). The other factor is the prevalence of abject poverty affecting communities, especially unemployed and traumatized youth, which could be fueling conflicts in Jonglei State (Ankomah, 2014; Ayazi et al., 2012; Holgersen & Johannessen, 2013).

## **Description of Major Theoretical Propositions**

The primary theoretical proposition grounded in the areas of governance, leadership, conflict resolutions, social revival and community development identified in this research study is intertwined in a way that one effective action affects the other in the process of positive social change. Therefore, transformational leadership theory portrayed

how the community organizes and strategizes a way out of devastations of socioeconomic and political wars. The theories were meant to inspire the establishment of a transparent and credible system of governance that would cultivate peace and harmony in a community of traumatized and injured people, which in turn creates an environment for social revival and community development, socioeconomic and political development, and progress. The theories are interconnected, as demonstrated in the literature.

### **Transformational leadership theory.**

The transformational leadership theory by Northouse (2016) explained how a capable leader who understands the immediate challenges could craft a strategy to calm the situation while inspiring the followers to take ownership and be part of the solution. A transformational leader appeals to people's consciences, activates inner convictions strong enough to galvanize voluntary commitments no matter the cost (Northouse, 2016). A great leader can convince the crowd of a better way to approach a phenomenon affecting the community, and transform a dysfunctional organization, a divided community or tribe into one united force for a positive social change (Burns, 1978; Gabriel, 2015). The Dinka Bor traditional chiefs have played essential roles in creating and managing social, economic, and political unity that have kept communities in peace and harmony for generations (Banggol, 2017).

Most Dinka Bor traditional leaders are not educated because of civil war that prevented development and have not been exposed to civilization beyond local towns, except for those who have migrated to Australia, Europe, and North America and the neighboring countries within Africa in search of a better life (Chur-Hansen, A.,

Mahmood, M., Moore, V. M., & Savic, M., 2016). Nevertheless, traditional leaders did maintain peace by enforcing social and moral accountability through families, and the community ensuring that all members were informed of social etiquettes and boundaries between rights and wrongs, social taboos, and sensitive matters that could trigger wars between families, clans, and tribes (Banggol, 2017; M. Deng, 2017). One of the major factors affecting the Dinka Bor people is most likely the declining influence of community elders and traditional leaders who used to guide social values and governed the judicial systems in the past to settle disputes and prevent internal conflicts (M. Deng, 2017). The traditional authority leaders have lost their powers because of multiple conflicts that have displaced people from their ancestral land (Banggol, 2017; A. Deng, 2017).

Burns (1978) stated that leadership is best demonstrated when one takes charge of a situation, organize a group of people to work together for the common good of all or to win against opposing adversary in any situation through inspiration and positive influences. Dinka Bor traditional authority leaders have motives to serve their people selflessly and courageously to inspire and engage their people to follow moral values that promote peace, respect for others, and embrace social coexistence (M. Deng, 2017). A leader's commitment to serve the people must be inspired by love and personal desire to make a difference, and that is what Dinka Bor traditional leaders have for their people. Traditional leaders are selected based on the exhibited character of care, integrity, courage, and humility observed in their daily activities (Banggol, 2017).

Traditional leaders settled social matters peacefully at the indigenous court system during their reign before the civil war, and there was no need for prison cells across Dinka Bor communities (M. Deng, 2017). Youth violent behaviors were discouraged at family levels, theft or vandalism, and harassment of traveling or sojourning strangers was considered taboos that could bring curses upon one's family and the community. That was before the civil wars destroyed the leadership, scattered people to different countries that have messed up the Dinka Bor culture that guided people's lives (A. Deng, 2017). Dinka Bor people would benefit from leaders who can focus on community restoration by seeking peace, settling disputes, and building confidence among the people.

The destructive tribal war of 1991 robbed the community of everything including the traditional system of governance, Dinka Bor people were never the same again because many people got killed, families separated, villages torched, livestock and other resources looted (Ankomah, 2014; A. Deng, 2017). Community leaders and elders became destitute and could not effectively lead their people to help broken individuals and families, and restore peace and stability (A. Deng, 2017). Transformational leadership works best in an environment where leaders have the power and resources to influence and control their followers, to lead and inspire the affected community members, to act and contribute and influence positive social change in the organization or community (Northouse, 2016).

Dinka Bor traditional authority leaders have been affected by wars that have taken away their powers and resources, destroyed lives, and changed the way people behave and interact with one another in the community (Ankomah, 2014; A. Deng, 2017; M.

Deng, 2017). Before the war affected the people, it was culturally unacceptable for a Dinka child or adolescent to look an elder or community leaders in the eye with disrespect or to argue even when in disagreement (Banggol, 2017; M. Deng, 2017). The Dinka Bor people, like all South Sudanese, have been affected by many traumatic events that have killed many people, destroyed livelihood, including cultural values that maintained peace and harmony within the community (Ankomah, 2014; Johnson, 2014). Current traditional leaders lack resources and power to assert influence in the hearts and minds of the young people who are affected by poverty, traumatized by protracted conflicts, and heavily armed with deadly weapons of war (Ankomah, 2014; Tuse, 2016).

There is chaos in the absence of effective leadership to calm the affected community and strategically turn things around for better, where social breakdowns and internal conflicts exist (Burns, 1978; Munroe, 2014; Northouse, 2016). The broken window theory explained how anarchies start, and crimes get out of control as social disorder infects the community as one wrongful act at a time; these symptoms have manifested themselves in the Dinka Bor community (Kelling & Wilson, 1982). Social ethics and cultural values are no longer respected as sacred virtues that used to be the pillars on which Dinka Bor culture stood (Banggol, 2017; A. Deng, 2017). Young people with deadly weapons of war, severely traumatized and frustrated by poverty no longer listen to parents, elders, or community leaders (Ankomah, 2014; Holgeren & Johannsen, 2013; Zambakari, 2015).

**Theory of impact of war on society and children.** Holgeren & Johannsen (2013) explained the effect of war on children that, “among these difficulties were grief,

sadness, regret, loss of hope, insomnia, hallucinations, and suicidal ideation. Trauma was the most frequently mentioned problem, but the meaning of the word might not be similar to its usage in international diagnostic manuals” (p. 61). Dinka Bor people have been affected by the civil war with the Islamic regimes in the Northern Sudan in addition to tribal wars with neighboring tribes used as proxies against the SPLA rebel movement’s strongholds, which have forced the majority of the population to move out of Jonglei State between 1991 and 2013 (Johnson, 2014 & 2016). The massive displacements of Dinka Bor people from their homes rendered traditional authority governance ineffective as leaders lose resources and influence (A. Deng, 2017; M. Deng, 2017). The remaining population resorted to survival modes, while community members displaced internally and abroad learned foreign cultures, causing disintegrations (Zambakari, 2013).

**Broken window theory.** The researchers of the Broken Window theory suggested that “untended behavior leads to the breakdown of community controls” (Kelling & Wilson, 1982, p. 3), the researchers narrated a story where a vehicle was left unattended, unbroken in a particular neighborhood for some time. However, nothing happened as people passed without touching the vehicle. The researchers then decided to break off some parts from the car and hide nearby to observe from a distance. When people saw a broken vehicle, they came one by one and took off some pieces from the car because somebody has already started the destruction (Kelling & Wilson, 1982). The scenario explained in this theory mirrored what happened in Jonglei State and elsewhere across South Sudan, behaviors that were once considered abominations in the community are being carried out shamelessly by the members of the community. Conflicts that were



discouraged at the family dinner tables are being carried out within one clan, while elders and community leaders helplessly standby because they are no longer respected or obeyed (Ankomah, 2014; Tuse, 2017).

Interclan conflicts were considered a disgrace to the whole community in the days of great traditional chiefs (Banggol, 2017; M. Deng, 2017). As of 2018, almost 90 percent of youth in Jonglei State are unemployed, and that seems to be adding to frustrations for the heavily armed and traumatized young men who have nothing to hope for except surviving one-day-at-a-time (Ankomah, 2014; Tues, 2017). Establishing a system of governance that will address all the existing social problems and restore peaceful coexistence for Dinka Bor people may be challenging, and will take time to regain social harmony in the community, but it is attainable with right leaders in place of authority and influence. The increasingly constant bickering between neighboring communities of Ghok, Athooch, Twi, Nyarweng, and Hol through social media and political disentanglements requires committed and empowered traditional leadership to address the social issues affecting Dinka Bor people in Jonglei State.

The long civil wars have destroyed social fabrics and cultural foundations on which communities based their social values, beliefs, and precepts of life (Banggol, 2017; M. Deng, 2017). In the long run, it may be beneficial for Dinka Bor people to retrace their roots and reenact the traditional authority governance that kept their forefathers united as one people sharing the same culture, social values and lived in the same territory (M. Deng, 2017; Gumede, 2017). Reilly (2000) argued that ethnic

disintegrations make it difficult for leaders to manage peace and stability, and it complicates democratic governance.

The South Sudan youth lack discipline and are not afraid of who gets hurt when conflicts occur between rival clans within the same community (Ankomah, 2014; Tuse, 2017). The tragic interclan fighting that took innocent lives in Abii clan in December 2017 and January 2018 was a byproduct of unruly youth with guns, who could not listen to community leaders (Holgersen & Johannessen, 2013; Radio Tamazuj, 2016). Kelling and Wilson (1982) observed that one broken window in a neighborhood left unrepaired led to more broken windows. The theoretical assessment confirmed that undeterred bad behavior or criminal activity leads to destructions beyond control. These types of destructive behaviors have been happening across Dinka Bor land in the absence of leadership and cultural values. The local culture deemed every grown adult as a community caretaker, a counselor, advisor, and guardian of social ethics, moral conduct, and cultural values and beliefs (Banggol, 2017; M. Deng, 2017; Willis, 1931).

Deng (2017b) observed that the social breakdowns causing internal conflicts in Jonglei State might have many contributing factors, but the diminishing powers of elders and community leaders could be the leading factor in the deadly conflicts and divisions within the communities that were once united. Kelling & Wilson discussed the impacts of social decays where one careless act or reckless behavior of youth that is not discouraged and corrected, could lead to social disorder and violence in the community (1982). The increasing interclan conflicts and the social disintegrations within the Dinka Bor community that have scattered families could have been the result of undeterred violent

and reckless behaviors caused by traumatic events of prolonged suffering. Family disruptions and separations caused most children to grow up poor, undisciplined, and away from parents, community elders, and leaders (African News Service, 2013; Ankomah, 2014; Tues, 2016).

### **Literature Based Analysis of Previous Theoretical Applications**

There was no known empirical research conducted previously for Dinka Bor in areas of traditional leadership, social breakdowns or community development after the civil war that started in 1983 disrupted socio-economic and political progress in Jonglei State and the entire nation of Sudan for over 30 years of conflicts (Johnson, 2016; Zambakari, 2015). Willis (1931), recorded the only known records on Dinka Bor traditional governance and the role of the traditional leaders during the colonial era. There have been multiple reports and articles written on the devastation of war in Jonglei State and South Sudan in general, but no known grounded theories published.

**Rationale for choice of theories.** Multiple researchers have stressed the importance of governance and engaged leadership to solve all socioeconomic and political perils affecting the African continent, especially countries emerging from civil wars such as South Sudan through federal democracy in terms of institutional development and empowerment (Awolich, 2013). A peace settlement and accountability work together in conflict resolutions (Berger, 2014) on how to develop a national constitution that can help guide the nation-state. Ghana as an example, explaining how to establish national institutions, balance, and share power equally within the government, empowering traditional authority leaders with constitutional leverages and resources to

manage citizens at the grassroots level (Deima-Nyaho, 2015). Previous theoretical applications to conflict resolution for communities coming out of prolonged conflicts are critical for this research as well, how to restore confidence and hope for broken people and families (Dhillon, 2016), changing lives by giving access to food, clean water, and medical services to meet basic human needs as a right place to start a lasting peace (Dau, 2016).

Many researchers presented theories on why African governments and leadership failed and the continuation of conflicts and poverty in a resource-rich continent. For example, Dei (2000) explains the implications of indigenusness in African development with a poisoned mindset diluted in foreign education and culture. Carneiro (1970) on the origins of the foreign systems of governance in the African states and the blatant rejection of traditional government by colonizers and their supporters as the beginning of a crisis for the African nations, and Ekeh (1975) in "*colonialism and the two publics in Africa*" talking about how imperialists came and divided the African people in order to conquer and rule them without resistance. All these prior researches point to the fact that there is a need for reconstruction and revival of traditional authority governance and empowerment of the traditional leaders capable of managing their people and maintaining peace and promote development in Africa.

### **Relationship of Theory to Present Study**

The case study concentrated on the theory of transformational leadership to make the point regarding the importance of Dinka Bor traditional authority leadership as the critical element needed for socioeconomic and political revival and development in

Jonglei State. Empowered leaders can help restore hope, peace, and stability in a community affected by the devastations of civil wars in conjunction with conflict resolution theories to understand how to approach and calm the traumatized population in Jonglei State. Theoretical proposition supports the argument that lack of leadership could be the significant factor that might have affected Dinka Bor community, because traditional leaders who used to guide the clans together in social harmony, and the rule of law have lost powers and resources (Burns, 1978; M. Deng, 2017). Northouse (2016) stated that transformational leaders are natural enablers; they inspire others to stand up for social justice and community development that influence positive social change.

Dinka Bor traditional chiefs are natural leaders that need to be empowered with resources and constitutional leverages to serve their people with authority and capacity to restore social order, peace, and harmony in the community (Burns, 1978). Jonglei State could benefit from transformational leadership styles Burns explained regarding the critical roles the leaders play to solve community crisis and restore peace and social order (Burns, 1978). Paramount chiefs and head chiefs should be in charge of counties and work directly with the governor of Jonglei State if there is to be peace and development for the Dinka Bor community. Community elders and leaders ensured that reckless behaviors, careless talks, and malicious actions that could cause social disorder were discouraged by any responsible community member (Banggol, 2017; M. Deng, 2017).

### **Conceptual Framework**

The role of the conceptual framework in this case study was to explain unclear aspects of the phenomenon that may not be grounded in the theoretical frameworks

underpinned in transformational leadership and conflict resolution theories. Dinka Bor's traditional governance and leadership are complex and difficult to explain within the concise attributes of grounded theory. That was the reason it was deemed necessary to apply a conceptual framework to allow elaborations on the importance of traditional leadership and the adverse impacts when there is no leadership present in the community.

Dinka Bor traditional leaders have been co-opted and subjugated by politicians because of the present state of conflict and chaos, and that has resulted in both intertribal and intratribal conflicts (Johnson, 2014). Additionally, this has led to ignoring and wasting leadership resources built into the traditional society of the Dinka Bor. South Sudan is the newest country in Africa obtaining her independence in 2011, and former rebel leaders govern it with little or no knowledge on how to manage people's affairs besides the military authoritative and mostly brutal rule (Johnson, 2016, Zambakari, 2015).

Most of the government officials holding constitutional posts at the state and national levels lack governing skills, patience, wisdom, and or ability to balance delicate social issues, mitigate conflicts, and settle disputes in the communities (Nkomo, 2011). Dinka Bor's traditional authority system of governance became a casualty of war, and thus undermined local leaders' ability to manage social harmony and maintain peace among the people (Banggol, 2017; M. Deng, 2017). Banggol (2017) argued that it would be beneficial for South Sudan to restore traditional authority government and allow a citizen to identify and elect their leaders, instead of some government's officials appointing traditional chiefs and use them as political tools. The author further stated that

traditional authority governance is the key to restructuring and restoring communities that have been destroyed by the protracted conflicts across South Sudan (Banggol, 2017).

### **The Concept**

The quest for Dinka Bor social revival is a longing vision imbedded in every community member's heart and mind, whether living in exile or back home in Jonglei State. The question of 'how who, and where' would help bring the needed solutions was the motive behind this case study. Restoring traditional governance and empowering traditional leaders is the sure way to reviving the broken social fabrics and cultural values that can sustain peace and harmony among the Dinka Bor families.

Traditional leaders have the influence and competencies required to rebuild broken social fabrics, settle bitter disputes among the citizens, communities, and neighboring tribes (Banggol, 2017; Gumede, 2017). Traditional authority leaders often lose influence, powers, and control over their subjects because of the influential politicians at the central and the state levels of government interfering with local affairs (Green, J. M., Ndlela, R. N., & Reddy, P. S., 2010; Nkomo, 2011). One of the undermining factors to traditional governance is that African politicians in the government always appoint their preferred proxy leaders against the will of the village people in order to impose external influence that confuses and divides community members (Gumede, 2017; Nkomo, 2011). The connection between traditional African leadership and modern systems of governance at the local and national levels gets complicated by politics and can be challenging to function coherently (Green et al., 2010). Banggol (2017) posited that traditional authority leaders be empowered with

constitutional leverages to rule in their local communities independently, to wield influence and power, to settle disputes, and create an environment of socioeconomic and political progress for all South Sudanese at the community level which could translate into national growth.

Northouse (2016) scrutinized the factors of leadership in which he studied and compared different characteristics and styles of leadership and concluded that transformational leadership is the best approach to repair broken systems or communities. The author believed that transformational leadership focuses on transforming the lives of the followers and inspire them to achieve greater things to change their lives for better in the community (Northouse, 2016). Dinka Bor traditional authority leaders are observed, tested, and admired by followers and then selected to positions of leadership because of their demonstrated characters (M. Deng, 2017). These leaders possess the qualities and factors of transformative leaders outlined by all researchers of leadership (Burns, 1978; Newstrom & Pierce, 2011; Northouse, 2016).

The contextual lens for this study focuses on transformational leadership as the best and logical way to restore and transform the Jonglei State into a peaceful and livable community once again (Burns, 1978). Rozalska (2016) studied traditional African leadership and confirmed that it existed even before the colonial era and concluded that traditional authority governance is critical for the development of the African citizenry. Traditional leadership complements the state institutions, especially in areas where governance is not stable. The assertions affirmed the quest for Dinka Bor cultural revival begging the restoration of the traditional authority governance and leadership as the only



way out of ashes of civil wars that have destroyed all social and cultural foundations (Banggol, 2017; M. Deng, 2017). Green et al. (2010) argue that African nations need to provide resources for traditional leaders in the local governments to carry out their duties effectively. Empowering traditional leaders in Jonglei State is a good start that could lead to community revival, peace, and development as Dinka Bor people return from displaced camps and exile. The leaders as custodians of customary laws and cultural values can create an atmosphere of hope and dignity which would inspire trust and confidence in Bor community and with neighboring tribes (Banggol, 2017; M. Deng, 2017).

### **Synthesis of Literature Related to the Concept**

The researcher has synthesized the reviewed literature relating to the central concept of this case study, and the subsequent studies supported the importance of traditional authority leadership and governance. Below is an amalgamation of literature written on traditional African leadership combined with contemporary theories on transformational leadership and practical concepts on conflict resolutions for communities dealing with internal and external conflicts.

Eyong (2017) examined the difference between the *Indigenous African leadership and the Anglo-centric thinking* and the way the world views traditional leadership in Africa with external cultural perspectives while ignoring the African social and cultural values in which the leadership came. The author believed that there exists a perception of inferiority in the minds of the African people when comparing themselves to western or Anglo-Saxon cultures, and that has created a sense of confusion and lack of progress

among the indigenous Africans (Eyong, 2017). The researcher concluded that African leadership styles remain relevant and rooted in the cultural values of the people impacted by the leaders' actions. African traditional leadership should be incorporated into the educational systems to enhance cultural changes that add value to socio-economic and political development and progress in the continent of Africa (Eyong, 2017).

Gumede (2017) inquired on why African nations lack behind in policymaking and social progress while other developing countries advance socially, economically, and politically. The researcher cited weak leadership as one of the critical issues holding the African continent back, corruptions, and “problems of external influences” (p.77), among other challenges facing African nations (Gumede, 2017). The main argument in this article focused on engaging the African people to reevaluate the *African political leadership* from the social and cultural perspectives indigenous to the people (Gumede, 2017). The researcher concluded that the needed change and successful implementation of progressive policies in Africa would only come through the liberation of the minds, to get rid of the narratives that impose foreign cultures and systems of governance and leadership styles claiming superiority to the African leadership (Gumede, 2017).

Burns (1978) stressed the importance of transformational leadership in an organization or community, especially where people are traumatized like that of Jonglei State and South Sudan in general. Leadership has an important place in making sure that peace is maintained, and the needs of citizens are met to ensure political stability in the nation. Sustained economic and social activities work coherently with political engagements to avoid backlash against the government (Burns, 1978).

Northouse (2016) studied and compared different types of leadership styles and concluded that transformational leadership is best suited for organizations or communities where reform is needed. The author said that transformational leaders take charge of the situation, set clear goals and objectives with timelines, inspire, and transform followers to take ownership of their affairs, and take actions to correct deficiencies (Northouse, 2016). Leaders who care about the issues affecting the people, take initiatives to find ways to resolve socioeconomic and political issues affecting the community attract followers, and inspire supporters (Northouse, 2016).

M. Deng (2017) on Dinka Bor's traditional authority leadership, discussed the importance of transformational leadership in which the traditional African leadership is based as the only viable form of transforming socioeconomic and political foundations of the community. African leaders must possess specific characteristics embodied in the tenets of transformational leadership in order to be considered a traditional leadership (M. Deng, 2017). The author outlined the qualities of an ideal African leader to possess strong moral and cultural values that uphold social precepts of the community he or she belongs. The leaders must have unique characteristics such as honesty, humility, courage, selfless service, and genuine care for the interests of the people (M. Deng, 2017).

Banggol (2017) stressed the importance of transformational leadership characteristics when he discussed the vital roles of the African traditional authority leaders in the lives of South Sudanese at the community level. A transformational leader understands people's cultural values and social beliefs and aligns his vision with what is culturally and morally acceptable in the community (Banggol, 2017). Leaders who are

capable of calming traumatized citizens, settle disputes, and maintain peace without using some form of authoritative power such as police or military are charismatic and transformational leaders (Banggol, 2017; Northouse, 2016).

Munroe (2014) stressed the importance of character in leadership as the main element that defines leaders' moral values, commitment to social justice, and positive change in the lives of others. The author concluded that nothing gets done successfully without engaged leaders taking charge (Munroe, 2014). The researcher warned followers to approach influential leaders with caution and an open mind because the charisma that gifted leaders possess is compelling, and can transform and mobilize masses to formidable forces for social change or destruction (Munroe, 2014). The author's statement regarding the importance of leadership support the argument central to this case study that the diminishing power of Dinka Bor traditional authority leaders might be the main factor contributing to social problems in the community.

Hopson, R. K. M., Hotep, U., Schneider, D. L., and Turenne, I. G. (2010) explored the role of education in African leadership. They concluded that there is a need to focus on the African-centered leadership in the predominantly African American schools in order to expand perspectives on the educational leadership within the African context. The researchers explained that the African population is divided between those who are educated and those who are not, with the illiterate only still supporting the traditional African leadership. At the same time, the learned younger population preferred the Western culture and leadership style (Hopson et al., 2010). The argument here is that educational leadership based on an African-centered perspective will strengthen social

and cultural values within the African communities, it will also produce well-informed leaders who are current on global agendas to impact their local communities positively (Hopson et al., 2010).

Ling-Hui & Tzu-Jiun (2018) observed how transformational leadership inspired employees to embrace and commit to the organizational mission without coercion, but by transforming the minds to take ownership of the mission in one of Taiwan's nursing homes. The authors attested the importance of effective leadership as a way to inspire, engage, and organized followers to take actions that transform their surroundings either at the workplace or in the community (Ling-Hui & Tzu-Jiun, 2018).

Jezeq et al. (2018) when studying different traits of leadership understood that although the selection of leaders may be subjective, some characteristics like leader's behavior, honesty, commitment to people's welfare, humility, integrity, and courage to stand for what is right are traits attributed to transformational leadership. After reviewing different leadership traits, the researchers concluded that transformational leadership is better compare to other leadership styles because it consists of major indicators that make a leader effective without manipulating followers (Jezeq et al., 2018).

Newstrom and Pierce (2011) conducted a comparison of transformational leadership, reviewed leader's personality, motives, and other personal qualities that set leaders aside from the rest and concluded that traits exhibit by those considering being transformational leaders stand out and cannot be imitated but must be natural. A leader's character attracts followers and inspires them to select and follow the leader because every human being appreciates qualities such as honesty, integrity, humility, and courage,

which are the main components of a transformational leader (Newstrom & Pierce, 2011). The authors posited that transformational leaders are motivated by the needs of others in the community or organization. They are ordinary people with abilities to inspire others to reach above and beyond their capacities and deliver change that transforms life (Newstrom & Pierce, 2011).

Johnson (2016), while observing the leadership styles of the Sudanese People Liberation Movement (SPLM), concluded that lack of leadership was the cause of misery that has led to the loss of lives and destructions of wealth and properties after the independence of South Sudan. The author stated that “corruption, greed, nepotism, and tribal mindset” (p. 58) exhibited by top leaders in political and military important positions led to the spiraling down doom of the newest nation-state in Africa (Johnson, 2016). President Kiir, a Dinka by tribe against his former Vice President Riek Machar from Nuer tribe, set the country ablaze because they have lost the vision in which the black Africans took arms against the Arab-dominated oppressive regimes in the North (Johnson, 2016). The leaders lack qualities that could transform and inspire the people to rebuild the broken communities (Johnson, 2016; Zambakari, 2016)

Nkomo (2011) was exploring the African mindsets toward leadership in the postcolonial era when he discovered that mixed intellectuality based on Western education, culture, and social values has dramatically undermined the essence of African leadership. Africans have been assimilated to *internalize inferiority* in culture and social values that support leadership development, which negates, and weakened the idea of constitutional based African traditional leadership that can advance (Nkomo, 2011).

Africans need leadership that promotes the socio-economic and political progress inspired by cultural values and indigenous precepts acceptable to the African people (Nkomo, 2011). The author contended that nothing would change socially, politically, and economically until Africans liberate the minds of their citizens, whereby young intellectuals graduating from various disciplines such as Western-based schools embraced and be proud of their African heritage and culture (Nkomo, 2011). He argued that it would signify total independence when the time comes for the African law school graduates, studying in Africa and practicing law in the African courtrooms to remove the white man's hair (wig) worn as the sign of being a legal expert and a qualified lawyer or a judge (Nkomo, 2011). The liberation of the African conscience is crucial to reviving the African-centered leadership with power and influence. There needs to be an African traditional leadership revival for the restoration of people's dignity, cultural identity, and social values that make the foundation on which African society functions as a progressive and vibrant continent of living souls (Nkomo, 2011).

Davis, A. W., Hewitt, K. K., and Lashley, C. (2014) studied the difference between transformative, transactional, and transformational leadership styles in which the authors stated that transformational leadership is about reforming followers' minds in order to effect change in the organization or community. Transformative leadership, on the other hand, seeks to motivate and change the views of followers to take action and radically revolutionized the nature of things in their surroundings in a forceful way that could be disruptive (Davis et al., 2014). Transactional leadership is also noted as a form

of leadership used to entice followers to support or do something the leader asks in exchange for something beneficial in return (Davis et al., 2014).

Mustasilta (2018) researched the role of traditional governance in both sub-Saharan African countries to ascertain the relevance of traditional chiefs, kings in helping to maintain peace and promoting progress in the *post-colonial periods* in the region. The researcher concluded that traditional leaders play critical roles and remain as key components of governance, especially in the villages, small towns, and rural areas settling disputes while managing local resources such as land and water (Mustasilta, 2018). The author posited that traditional governance should be part of the national constitution to empower local leaders for more extensive interactions between the state and local governments to efficiently deliver services, and manage citizens' affairs while mitigating risks of conflicts that regularly disrupt progress in the sub-Saharan African countries (Mustasilta, 2018). There will be lesser problems in the developing countries if leadership is embraced, with critical roles of traditional leaders, if understood, and integrated into academic curricula and governmental programs across Africa (Mustasilta, 2018).

Omoredede and Thorgren (2018) focused on African leaders who are engaged and seeking ways on how to improve and transform the lives of their people using "social enterprises," through inclusive governance based on the principles of transformational leadership. The author stated that passionate leaders could transform lives in communities and nations where their constituencies live because they are motivated by results in seeing citizens living in peace and prosperity (Omoredede & Thorgren, 2018). The



researchers posited that *social enterprise* is a leadership driven project through passion and commitment for a social change in areas of education, human rights, and access to healthcare and economic resources for better living (Omoredede & Thorgren, 2018).

Farhat et al. (2016) studied leadership effectiveness and its significance in areas of transforming lives in the community, emphasizing the transformational leadership style that focuses on the effectiveness of the leader concerning the well-being of followers. Researchers stated that leadership style is the main predictor in the organizational performances and the confidence it inspired among all stakeholders (Farhat et al., 2016). Transforming the lives of citizens coming out of devastations of civil wars requires effective leadership equip with compassion and love for the people in order to commit and deliver needed social change (Farhat et al., 2016).

Harrison (2017) explored leadership and the role of leaders in areas of development and what makes leaders effective. The researcher raised three fundamental questions about how leaders are made as follows: “What do leaders do? How do they acquire the knowledge, skills, and competence to do what they do? What can educators and trainers do to improve the process by which leaders acquire this knowledge, skills, and competence?” (p. 82). The questions raised are fundamental and central to understanding how leaders are made, which could help educators in developing nations to find ways to produce leaders that transform socio-economic and political development across the global community (Harrison, 2017). The African continent needs leaders who understand the concepts of social change and progressive thinking in areas of socio-economic and political development (Harrison, 2017).

### **Key Definitions and Benefits of the Framework**

The theoretical and conceptual frameworks helped the researcher explore and described the importance of the traditional African leadership as an essential element critical to peace, socio-economic and political development, and progress in countries emerging from civil wars and other social unrests. The quest for Dinka Bor social revival through the reinstatement of the traditional authority governance and indigenous leadership is thoroughly explained in this proposal as the critical element needed to help restore a broken community. Theoretical definitions of transformational leadership, as outlined in multiple kinds of literature, mirror the desired qualities commonly admired and sought after in the traditional African leaders. Traditional leaders, unlike politicians, live with the ordinary people in the villages and small towns, empowering them will most likely restore hope and confidence in the government and foster peace and stability (Banggol, 2017). Traditional leaders empowered with constitutional leverages can effectively maintain peace, by applying customary laws to settle disputes, support socio-economic and political activities in the community (Banggol, 2017; M. Deng, 2017; Mena Report, 2016).

### **Literature Review Related to Key Concepts**

Related literature used in this case study was based on different communities and situations because the civil war that raged for over 30 years disrupted the advancement of educational systems, scientific and empirical research, and therefore no existing literature that could genuinely describe the impacts of diminishing powers of the traditional

authority leaders. The Dinka Bor community is greatly affected by protracted conflicts that have destroyed families, communities, and the social and cultural foundations that kept people in peace (A. Deng, 2017). Poverty and psychological traumas have created an unending cycle of violence among Dinka Bor clans and with neighboring tribes (Ankomah, 2014).

### **Description of Related Studies**

The widespread inter-clan and intertribal conflicts and hostilities among different groups are not unique to Dinka Bor of Jonglei State. Different tribes are killing each other over political disagreements, economic opportunities, natural resources, and identity crises where each tribe or group of people seek to delineate their boundaries and claim independence from the rest (Ankomah, 2014; Tuse, 2016). Numerous reporters have written on the deadly violence in South Sudan from different perspectives, as some interview opposing camps to the conflicts to understand the underlying causes for conflicts (Frahm, 2012; Johnson 2014, Justin, 2016; Laudati, 2011).

The inter-clan conflict of Abii clans of Dinka Bor community from Ghok ethnic group that took over 40 innocent lives between late 2017 and mid-2018 was a product of traumatizing, unemployed youth with guns, lack of discipline and knowledge of historical arrangements set in place by their ancestors who formed the foundations of Juor Abii community (Radio Tamazuj, 2018). Other internal incidents have never been reported because of the remoteness of locations, between individuals, families, and clans. A deadly conflict that took innocent lives between Dachuek and Ayual subclans of Dinka Bor community from Twi ethnic group circa 2015 has been ongoing since the 1980s over

land, water points, and ancestral heritage and landmarks. Such devastating internal conflicts and other unreported conflicts have been narrated in Dinka Bor folklores or verbal stories as some continue to create tensions between communities. Ankomah (2014) stated that tribes in South Sudan are used to war with some introduced to violence as children, and thus, war has become the norm and the only way to survive.

### **Description of Previous Approaches to the Problem**

There have not been concrete attempts to resolve the issues of inter-clan conflicts, and social breakdowns in Jonglei State as the country of South Sudan just emerged from a long and costly civil war (Johnson, 2016). More suffering was added on the civil population when the ruling party of the SPLM fell apart and started the internal conflict in December 2013, and it quickly became a national nightmare which took over the country, with intertribal conflicts spreading everywhere across South Sudan including Jonglei State (Johnson, 2014; Zambakari, 2015). The government of the youngest nation in Africa became overwhelmed with troubles of managing national issues, as political disagreements took tribal dimensions (Dau, 2016; Tuse, 2017; Wassara, 2015).

This last conflict started when President Salva Kiir Mayardit, a Dinka by tribe, fired his vice president, Riek Machar, from the Nuer tribe. Crises got out of control, and the civil war broke out on December 15, 2013 (Johnson, 2014). The conflicts pitted Dinka against Nuer, Equatorian, and vis-versa in deadly attacks on unarmed civilians and displaced millions from their homes (Johnson, 2014; Wassara, 2015). Political disagreements and internal disputes within the government of South Sudan spilled over to tribes where innocent citizens are caught in the crossfire, and somehow end up owning

the conflict and turned on their fellow citizens as the civil war expanded beyond government's control (Pineaud, 2014; Zambakari, 2015). Women, children, the elderly, and the youth became the unjustifiable victims of these cruel wars that have robbed South Sudanese of their hard-won independence from the oppressive Arab-dominated regime in Khartoum, North Sudan (Johnson, 2016). Inter-ethnic conflicts have pitted tribes, clans, and even families against each other over contentious social, economic and political issues since that African nation separated from North Sudan on 9 July 2011 (Pineaud, 2014).

### **Justification from Literature for Selection of Concept**

Justification for selecting the concept for this case study might have appeared subjective rather than logical and it might as well be, and it can be morally and academically justified given the suffering imposed on the Dinka Bor community and the bleak future presented because of the leadership vacuum created by the civil war in Jonglei State (Ankomah, 2014; Dau, 2016; Johnson, 2016; Pineaud, 2014). Dinka Bor as a community has been affected the most by the many conflicts that have continued since 1983, because of the massive exodus of the able men of war that used to defend the resources and people, combined with the diminishing powers of the traditional chiefs (Ankomah, 2014; A. Deng, 2017; Johnson, 2016). It is also worth mentioning that many tribes in South Sudan begrudged Dinka Bor people because Dr. John Garang de Mabior, the founding leader of the Sudan People's Liberation Movement and Army (SPLM/A), was from Dinka Bor among other leaders of the movement (Johnson, 2016).

Ankomah (2014) suggested that the government of South Sudan resolves the issues of internal political wars and tribal conflicts urgently and disarm the heavily armed tribal militias, or they will become hired guns to kill elsewhere since the youth is jobless and poor. The challenges of nation-building took downturns as a result of power struggles among political and military leaders because of tribal ideologies and mistrust, as national leaders entrenched themselves along tribal lines (Johnson, 2016; Rudincova, 2017). External Attacks from the Neighboring Tribes of Mundari, Murle, and Nuer on Dinka Bor continue to this day as poverty, instigated hatred fueled by political heavyweights at the national levels negatively impact the lives of poor civilians among tribes of South Sudan (Gordon, 2014; Johnson, 2014; Justin, 2016; Laudati, 2011). The traumatized youth heavily armed with weapons of war make routine attacks on vulnerable communities in their surroundings (Ankomah, 2014; Tuse, 2017). Dinka Bor people suffer deadly attacks almost every month from the neighboring tribes, with children and cattle forcefully taken away, while defenseless parents and guardians get killed (A. Deng, 2017; Gordon, 2014; Machier, 2017; Tuse, 2017).

### **Review and Synthesis of Related Studies of Concept**

The Dinka Bor people while turning their guns on each other, are still being targeted equally by neighboring tribes of Murle, Nuer, and Mundari as well as other “unknown gunmen” (Machier, 2017, pp. 2). Innocent South Sudanese are getting killed by mysterious killers for no apparent reason, and the government is not committed to finding the culprits behind the killings of the innocent civilians (Machier, 2017). Murle tribal has been attacking Dinka Bor, the Nuer Lou, and Anyuak communities even before

the civil war started in 1983, stealing cattle and abducting children in various villages. However, the brutal military-style attacks became common occurrence after small arms spilled everywhere in South Sudan when the Arab regimes in the North armed every tribe that was opposing to the SPLM & SPLA during the civil war (Arensen & Breidlid, 2014; Johnson, 2016; Laudati, 2011; Machier, 2017; Strakes, 2011; Zambakari, 2015).

Dinka Bor people have been ambushed and killed mercilessly along the road leading to any direction surrounding since the civil war began, and that issue has not been addressed because of lack of leadership with power and influence (Eye Radio, 2017; Machier, 2017; Nossiter, 2009). Zambakari (2015) stated that “the practice of ‘indigenization’ whereby citizenship is the exclusive right reserved for indigenes, natives, sons, and daughters of the soil, increasingly leads to violence” (p. 74). Banggol (2017) argued that current traditional leaders lack resources and political leverage to maintain treaties and peace agreements with neighboring tribes, they must be empowered and given resources to manage citizens at the local government constituencies effectively.

People of South Sudan, especially Dinka and Nuer tribes, have known war since the early 1900s as they waged brutal conflicts against each other over cattle, grazing lands, and water points (Willis, 1931). The frequency and the volume of conflicts exponentially increased with the proliferation of small arms that have left most children and adults severely traumatized because of over 30 years of brutal wars that have killed millions and left survivors broken (Ankomah, 2014). According to Willis (1931), the Nuer have waged wars against neighboring Dinka subtribes including Ngok, and Bor since the early 1900s, until the colonial government deployed patrol forces in the border

of Duk and Nuer Lou regions (Willis, 1931). However, the bitter wars of the 21st Century were sparked by political disagreements and power struggles between the leaders of the then rebel movement of the SPLM (Johnson, 2016). The Nuer tribal militia slaughtered unarmed Dinka Bor civilians in cold blood dubbed as ‘the Bor Massacre’ in the fall of 1991, followed by merciless deaths caused by water-borne diseases, hunger and heartbreaks that killed children, women, and the elderly (A. Deng, 2017; Nossiter, 2009). According to A. Deng (2017), Arnold and Alden (2007), the Nuer tribe men who invaded Dinka Bor land, took everything they could carry, stole livestock, along with children, girls, and younger women, killed the elderly, and destroyed everything left behind.

### **Review and Synthesis of Related Studies to Research Question**

Baldwin (2018) investigated the role played by elected officials in local communities to provide essential services to their constituencies in contrast to the role played by the traditional leaders for local communities in Zambia and concluded that traditional leaders are more effective in delivering needed services. The author stated that traditional chiefs enjoy support from the community because of relational connections and social activities that politicians do not have access to, and therefore, well-positioned to influence socio-economic and political mobilizations that support positive social change in the community (Baldwin, 2018).

Some scholars believe that society endowed with multiple ethnic groups have better chances of forming a stable democratic society, while others are content ethnic differences increase chances for socio-economic disparities and political instability (Laudati, 2011; Reilly, 2000; Zambakari, 2015). One of the factors fueling tribal hatred



could be that the abject poverty and political differences among the South Sudanese tribes have exacerbated the existing distrust between the major tribes of Dinka, and Nuer which caused the most destructive tribal war in the history of these two communities (Johnson, 2014). The SPLM leaders in control of the central government have no political will to stop the cycle of violence affecting the communities involved (Johnson, 2016). Zambakari (2015), stated that the conflicts in South Sudan had turned poor, disadvantaged, and misinformed citizens against each other, fighting wars created by greedy politicians. The civil war that started as a freedom quest has become a tribal graveyard as innocent and uninformed citizens kill each to survive (Zambakari, 2013).

**Untreated post-traumatic stress disorder as a trigger to violence.** The U.S. Department of Veterans Affairs defined post-traumatic stress disorder (PTSD) as a mental health problem that most people record in their memory after experiencing a horrific or life-threatening event, like Soldiers in the battle, people in tornado or tsunami, a disaster or traffic accident and other terrible experiences of life (2010). The report compiled by the Dutch Consortium for Rehabilitation (DCR) in 2014 indicated that there are no modern facilities and or trained psychiatric professionals to render care to individuals who have a mental illness, and the legal system does not provide any protection for the people who are ill mentally. Another factor is that Dinka Bor cultural practices prevent many men and women suffering from mental health or PTSD to seek help even for those with means to afford treatment outside of the country. Most of the people currently living in Jonglei State were born during the civil war, with some orphaned at a young age and left to fend for themselves, with most injured

physically, emotionally, and psychologically because of long and deadly conflicts that have affected their way of life (Ankomah, 2014; A. Deng, 2017). There are no treatment facilities for those who have PTSD in South Sudan due to the lack of modern medicine with mental health service capabilities (DCR, 2014; Mena Report, 2013). According to Riber (2017), many refugees and those displaced by civil war have severe PTSD and are the most vulnerable population, lack of modern services to provide for treatments, limited knowledge on how to deal with mental illness makes it difficult for this population to overcome challenges complicated by poverty and other diseases.

South Sudanese have been at war since 1983, a revolutionary war that was waged against the Arab-dominated Islamic regime in Khartoum as a response to a cruel marginalization of the black Africans in their own country (Johnson, 2016). Over some time, the war of liberation mutated into multiple tribal wars when the SPLM/SPLA split along tribal lines in 1991, Dinka Bor people received the brunt of that war when the Nuer tribal militia of Riek Machar invaded Bor and massacred those who could not run, burned villages, looted livestock, and took young women and girls as plunders of war (Arnold & Alden, 2007; A. Deng, 2017; Johnson, 2016). Friedrich (2016) reported that many people have suffered from the hands of local authorities during the civil war in South Sudan, human rights abuses on the civil population by warring factions have exponentially increased the number of people who have a mental illness.

The chronically affected youth are heavily armed and are very unstable mentally; most have emotional issues in conjunction with untreated PTSD (Ankomah, 2014; Riber, 2017; Holgersen & Johannessen, 2013). Thus, creating a perfect ticking bomb in a

community where everybody is on a survival mode, a minor argument can escalate into deadly confrontations in a matter of seconds, and somebody is dead (Ankomah, 2014; Tuse, 2017). There used to be active cultural counseling carried out by Dinka Bor elders and traditional leaders to guide affected individuals in the community, combined with family support missing now because of war and lack of leadership, and social cohesion (Banggol, 2017; M. Deng, 2017).

Social disputes have always been settled peacefully among the Dinka Bor people because of integral leadership that existed within families, and the community (M. Deng, 2017). It was usual for neighbors to quarrel and even fight hand to hand or stick-fights across the Dinka Bor land, but lethal weapons of war that include machetes, spears, and guns were rarely touched except for a few extreme cases of honor and family crisis, but social breakdown has changed everything (Banggol, 2017; M. Deng, 2017; Kelling & Wilson, 1982). After the civil wars eroded social and cultural values, habits of violence have become part of life for the Dinka Bor community. People have embraced weapons of war. They are shooting each other over family disagreements, economic issues such as cattle and money as a result of social breakdown and lack of strong leadership (Ankomah, 2014;).

**Diminishing traditional authority leadership.** The lack of empowered traditional leadership across Dinka Bor community has resulted in chaos and social breakdowns between the people who have coexisted in peace and harmony for generations, affecting individuals and families in crossed relationships between Dinka Bor clans, which will take years to repair (Ankomah, 2017; Banggol, 2017; Gumedé,

2017). The political leaders of the Republic of South Sudan (ROSS) at the central and state levels of government have prematurely embraced contemporary democratic principles as the foundation of governance (Edun, 2011). However, many challenges need to be addressed and settled before a liberal society can replace the traditional authority governance and leadership through customary laws that protect and guide people's culture and social identity for various tribes of South Sudan (Banggol, 2017).

Phillip (2014) attested that successful implementation of modern democracy remains a distant dream for the people of South Sudan until essential services to the civil population are met, and educational institutions are established to educate and enlighten the masses about governance and principles of democracy. Some of the nation-building challenges include the fact that South Sudan is home to 64 tribes with multiple subtribes, exhibiting distinct bodily scarifications, different languages, and cultures (Banggol, 2017). These tribes do not share standard views surrounding the socio-economic and political issues affecting the country (Banggol, 2017; Zambakari, 2015). It is, therefore, beneficial for the Jonglei State government to empower the traditional authority leaders to manage people's social and economic affairs, which will eventually culminate in political stability at the state and national levels (Banggol, 2017).

Rigterink and Schomerus (2016) posited that nation-building should state with provisions of essential services such as healthcare, clean water, education, functioning roads for the movement of goods and services, and security for the people of South Sudan for successful implementation of democratic processes. Lumping all tribes under contemporary democratic principles, while abandoning the systems of traditional

governance on which these communities have lived harmoniously for generations will require time and education (Banggol, 2016; Gumede, 2017; Nkomo, 2011). Many writers and international observers argued that democratization imposition on many developing countries is futile without a permanent constitution in conjunction with citizenry education and enlightenment, which require time, socio-economic and political stability (Hopson et al., 2010; Mustasilta, 2018; Zambakari, 2015).

Abandoning tribal authority governance in favor of an open society in the name of liberal democracy where every citizen does what he or she pleases, may not go well for the less informed, destitute, and uneducated masses in villages across South Sudan (Banggol, 2017). Zambakari (2012) argues that forcing different tribes together to form a nation has already proven difficult as corruption, nepotism, and tribalism infuriate tribes feeling marginalized from the national government.

In South Sudan, Dinka and Nuer tribes dominate the government posts at the national levels, which have caused bitter resentment, political rivalry, and conflicts among political leaders because of mistrusts and tensions between the tribes (Johnson, 2014). The South Sudan Transitional Constitution (SSTC drafted in 2011 mandated all levels of government and institutions to recognize and incorporate the roles of traditional authority leaders and applications of customary law in all functions of local governments (SSTC, 2011, s166 (6)(i)). The SSTC further stipulated specific roles and responsibilities for traditional authority leaders and instructed all institutions at central and state levels to recognize the traditional chiefs as leaders of the people, custodians of the land, and the guardians of culture and social well-being of the people of South Sudan in the local

governments (Banggol, 2017; Capps, 2016; Deng, 2017b). It is important to note that the traditional African governments existed before the European colonized the continent, and traditional chiefs have always led the people in wisdom to ensure peace, socio-economic development, cultural progress (Banggol, 2017; Rozalska, 2016; Willis, 1931).

Traditional chiefs have always played critical roles in socio-economic, political development, and cultural aspirations of their people across South Sudan, particularly Dinka people (Banggol, 2017). Rozalska (2016) explained that “the transition from tradition to modernity involved a variety of aspects: migration from rural to urban areas, rapid growth and specialized division of labor, loosening of social relations and solidarity and growing individuality and freedom” (p. 383). The rapid social and cultural changes happening everywhere in Africa are some of the factors undermining the traditional authority governance in Jonglei State and elsewhere. However, one can argue that South Sudanese need more time to recover from the civil wars and catch up on modern education to close the cultural gaps with the external communities before liberalizing governance, social, and culture (Banggol, 2017).

Zambakari (2012) stated that local traditional authority government officials were in control of their resources and managed their subjects with fairness and equity before the civil war disrupted the way of life. Dinka Bor traditional leaders specialized in all intricacies of culture and customary law focusing on marriage arrangements, dowry negotiations, and fair settlements between the families marrying their sons and daughters, conflict resolutions, disputes settlements, peacemaking, marriage, and family counseling

(M. Deng, 2017). Traditional authority leaders, according to SSTC (2011), are the custodians of the people's land and natural resources located within their jurisdictions.

### **Summary**

Traditional chiefs are the guardians of socio-economic and cultural well-being in the local government, creating customary laws designed to maintain peace, promote socio-economic development and cultural activities, and settle disputes on issues about lands and water sources used for cattle-rearing and agricultural farming (Banggol, 2017; Capps, 2016). It is, therefore, imperative and urgent to restore the Dinka Bor traditional authority governance and empower the chiefs and local community leaders with resources and constitutional leverages to help the traumatized people of Jonglei State return home and rebuild their lives in peace and stability.

### **Major Themes in the Literature Summarized**

While reviewing the literature, the researcher found books discussing the importance of traditional authority in South Sudan but could not find articles explaining why the traditional authority leaders were not playing the critical roles outlined in the SSTC established after the independence in 2011. The gap discovered in the literature warranted holistic research regarding diminishing powers and essential roles played by the traditional authority leaders for the Dinka Bor community. The assumption was that the missing clues would help explain the social breakdowns and inter-clan conflicts among the people who have coexisted peacefully for generations. The researcher interviewed selected community members of different age demographic (age 45 and older) within the Dinka Bor community to ascertain an in-depth understanding of issues

affecting the community. The results from the interviews might help inform policymakers and leaders to create viable solutions for a positive social change.

### **Known and Unknown in the Discipline Related to the Topic of Study**

What was known at the time of data collection and was supported by multiple kinds of literature reviewed during research was that leadership was the key to restoring a broken system of governance and the transformation of the lives of citizens who have been subjected to suffering far too long (Ankomah, 2014; Banggol, 2017; Davis et al., 2014; Gumede, 2017; Mustasilta, 2018; Omorede & Thorgren, 2018; Nkomo, 2011). Gumede (2017) stated that there is a need to integrate the African indigenous leadership in the national constitution and empower the traditional leaders to strengthen cultural foundations that enrich and promote socio-economic and political development across Africa. The research concluded that traditional chiefs have influence and have social connections, practice, and live the cultural values and are trusted by citizens at the grassroots, which inspires confidence in leadership (Gumede, 2017).

The unknowns for this case study were many, but the few on top of the list included the concerns about current political elites controlling powers of government in South Sudan. The assumption was that political leaders in Jonglei State would not tolerate powerful traditional chiefs who might curtail their influence and control over local resources such as tax revenues, land, livestock, and political territorial controls. The other unknown was how Dinka Bor youth born and raised in displaced camps, and foreign countries would react to the empowered traditional governance and leadership that could interfere with their liberal social and cultural conduct at odd with the local



norms. It should be expected that challenges may arise when traditional chiefs reintroduce and enforce Dinka Bor cultural values and social etiquettes based on hierarchical respect and discipline backed by customary laws. It is not known how community members, young and old who have lived in foreign countries, experienced foreign cultures of individual autonomy and freedom 'to do whatever the researcher wants' would react to customary laws. Many kinds of literature found supported the African-centered leadership and governance for the revival of the African cultural and social values, as a way to restore dignity and socio-economic and political independence to the African people (Farhat et al., 2016; Omorede & Thorgren, 2018; Rozalska, 2016).

#### **Gaps in Literature Filled by this Study**

African scholars and international researchers concluded time and time again that lack of leadership that focuses on effective and credible governance, conflict preventions and resolutions, community development, promotion of innovative ideas, technological advancement for workforce empowerment, and citizens' socio-economic and political independence significantly affect the African continent and continue to destroy individual nations, and communities (Eyong2017; Gumede, 2017; Hopson et al., 2010; Johnson, 2016). African-centered governance and leadership based on cultural and social values that dignify and empower the people with tools that build confidence and inspire internal competencies are critical for a positive social change to occur in Africa (Mustasilta, 2018; Nkomo, 2011). There is a need to refocus the Africans' mindset to believe in their traditional leadership, take ownership of their affairs, and find solutions to their problems (Nkomo, 2011). Transformational leadership adds value to social and cultural believes of

the people and inspire the followers to take charge of the phenomena ailing their organization or community (Farhat et al., 2016). Further discussion on this topic is found in the previous paragraphs of this chapter.

In this case study, the researcher explained the gap in the literature regarding the impacts of diminishing powers of traditional authority leadership in the Dinka Bor community, which may have resulted in internal conflicts and social decays. The argument in this study was that empowering traditional leaders may ensure peace and social revival for Dinka Bor people in Jonglei State. No previous research found discussing Dinka Bor's traditional leadership. Most literature is based on southern and western African traditional authority governance and leadership. Omorede and Thorgren (2018) made the case establishing the importance of caring and compassionate leaders as the solution to solving socio-economic and political problems in the African nations. There exist many possibilities for potential breakthroughs in the future research to link African-centered leadership and traditional leaders' role in socio-economic prosperity and political stability and advancement in Africa and around the world (Harrison, 2017).

Chapter 2 focused on literature reviews on traditional authority governance and leadership, inter-clan conflicts, and social breakdowns in the absence of a traditional capable system of governance, and empowered community leadership to promote peace and stability. The researcher has reviewed articles on post-traumatic stress disorder, violent behaviors on youth suffering from war traumas of prolonged conflicts, and dangers of small arms proliferation that fueled the escalation of violence in the community. The researcher has also reviewed articles on the system of governance,

liberal or contemporary democracy, the struggles for power, and the political disputes between ethnic groups in South Sudan. The literature reviews confirmed the impacts of lack of leadership as one of the contributing factors enabling recklessness among traumatized Dinka Bor youth, suffering from untreated physical and psychological (PTSD) issues aggravated by the abject poverty in desperate conditions of South Sudan. The Dinka Bor youth have resorted to armed conflicts as the way to survive, and to settle disagreements within the community because no control measures and social barriers are preventing them from killing each other and innocent bystanders. Reading through over 80 articles covering wide ranges of topics regarding conflicts and impacts on the affected individuals and communities, the researcher has not been able to find enough articles on Dinka Bor inter-clan conflicts, nor articles on the diminishing traditional authority leadership in Jonglei State, South Sudan.

In Chapter 3, the researcher included the research question, and explained the research methodology chosen for this case study, explained the rationale for using a qualitative case study, a location for research focus, the intended sample population pool, and data collection method, as well as the plans for data transcription, analysis, and storage. The researcher discussed possible ethical issues, participants' security, and privacy, informed consent, potential researcher bias, trustworthiness, credibility, transferability, dependability, and confirmability for this qualitative case study in the next chapter.

## Chapter 3: Research Method

### **Introduction**

The purpose of this qualitative case study was to explore and describe the impacts of the diminishing traditional leadership, which might have contributed to social problems, disunity, and deadly interclan conflicts among Dinka Bor people after the protracted civil war destroyed the indigenous system of governance in Jonglei State, South Sudan. I conducted in-depth interviews with selected participants to gain a more profound understanding of the phenomenon being studied. The problem addressed by this qualitative case study was that Dinka Bor traditional leaders had lost governing powers over their people in the villages across Jonglei State due to civil war, and new governing systems are not functioning. Thus, as civilians return to the ruins hoping to settle and rebuild their lives, there is no proper system of leadership and governance to guide and protect them (Banggol, 2017; Johnson, 2016; Zambakari, 2015).

The research question for this qualitative case study was *What impact has the diminishing powers of Dinka Bor traditional authority leaders had on the way Dinka Bor people manage communal social problems, disunity, and interclan conflicts in Jonglei State?*

### **Research Design and Rationale**

Chapter 3 consists of a purpose statement, problem statement, the key research question, and the methodology chosen for this case study. This chapter explained the rationale for choosing a qualitative case study, a location for research focus, the intended sample population, and the data collection sampling method. I explained a strategy for

selecting participants to interview, the plans for data collection, transcription, interpretation, storage, and data analysis. I discussed possible ethical issues, participants' security, and privacy, potential researcher bias, trustworthiness, credibility, transferability, dependability, and confirmability.

### **Central Concepts**

Choosing a qualitative research design enables the researcher to find the answers he or she seeks to explain the research questions that cannot be answered through scientific measurements or deductive (quantitative) process (Yin, 2018). I selected qualitative case study as the strategic approach because of its investigative and descriptive nature to help shape inductive (qualitative) process of collecting information from various sources familiar with the issues (see Yin, 2018), of internal conflicts and social decays among Dinka Bor people by assessing what could be wrong or missing in the community. I used this case study to explore and describe the impacts of diminishing traditional authority leadership, which may be enabling social breakdowns and interclan conflicts. I chose a qualitative case study because it facilitated a more in-depth understanding of the phenomenon studied through observations, interviews, and article reviews (see Ravitch & Carl, 2016).

A qualitative research design helps researchers explore and describe a phenomenon affecting a community or a group of people through the context of gathering underlying causes to the problem (Ravitch, & Carl, 2016). Choosing a qualitative research design allows multiple ways to gather the information that present a complex but clear picture to help analyze all aspects of the social problems of the study (Ravitch &

Carl, 2016). A qualitative method was the better approach because of its flexibility that allowed personal experiences, emotional reactions, and interactions that could not be supported by quantitative or mixed methods (Patton, 2015). Qualitative open-ended responses to interview questions allows researchers to see the world from the perspectives of the participants, as they shared personal experiences that galvanized rich information needed to answer the key research question (Rubin & Rubin, 2012). A qualitative approach allowed subjective interview questions not possible with quantitative or mixed methods (Yin, 2018).

The central concept was the restoration of Dinka Bor traditional authority governance and empowerment of traditional leaders as the rational and logical approach to social revival for a community emerging from more than 3 decades of devastating conflicts. Empowering traditional leaders can enhance the transparent enforcement of customary laws to inspire hope for peaceful coexistence among the people in the community (Banggol, 2017; Deng, 2017b). Customary laws will protect human lives and personal property, which would result in socioeconomic and political stability (M. Deng, 2017; Nkomo, 2011). Traditional leaders have trusted members of the community with a vested interest in people's success because they live among the people, and what affects the local community affect their families (Banggol, 2017; Deng, 2017b; Eyong, 2017).

Many citizens complain that politicians who currently rule the country are not delivering services nor protecting citizens (Reilly, 2000). They just occupy constitutional positions at the national and the state levels of government across South Sudan on behalf of citizens (Gumede, 2017; Johnson, 2016; Zambakari, 2015). The politicians provide

nothing tangible to change the life of the masses; their families live outside of the community, in luxurious suburbs in neighboring countries or major towns, and so, will never be affected by perils affecting those in the villages (Eyong, 2017). Traditional leaders live in the villages, affected by the same problems that all citizens face every day to include hunger, disease, interclan and intertribal conflicts. Not empowering Dinka Bor traditional leaders means longer suffering for the local population.

### **Research Tradition and Approach**

The research tradition was based on qualitative research method; I applied a case study approach to explore and describe the phenomenon of diminishing powers of the Dinka Bor traditional authority leaders which might have contributed to social decays and interclan conflicts among communities that coexisted for generations. The plan was to engage participants who are familiar with the Dinka Bor traditional authority government to ascertain historical perspectives on the critical roles played by traditional chiefs and the impact of diminishing powers, which might have been a factor behind the social decays and internal conflicts affecting the community. Because of the protracted civil wars, Dinka Bor people are scattered all over the world with some living in the United States, Canada, Australia, Europe, and neighboring countries in Africa (Chur-Hansen et al., 2016). There are community leaders, intellectuals, and elders in the diaspora communities who were there in Jonglei State before the civil war and are well-versed in the Dinka Bor history (Garang, 2017). I recruited individuals from a demographic of males and females, age 40 and above, to participate in the case study. Young people

under age 40 were not recruited because many were either too young when civil war erupted or was born in displaced camps outside of Dinka Bor land.

### **Rationale**

In this case study, the strategy was to explore the phenomenon and describe possible events that might have caused the problems to create deeper understanding (see Yin, 2018). I applied the qualitative sample method to capture appropriate data by ensuring the correct demographic and conducted fair and systematic interviews that ensured data quality and trustworthiness (see Yin, 2018). The approach was chosen as a way to conceptually explain different factors that combine known and unknown elements involved, to uncover hidden truth that could help with answers to the research question. The quest to empower the Dinka Bor traditional leaders is a matter of survival for people who have endured long years of civil war, to rebuild a broken community out of the ashes of civil war (Banggol, 2017; Deng, 2017b). The rationale was meant to ignite a communitywide quest for a social revival envisioning a better future for Dinka Bor people, to live in peace and develop their community under capable hands of engaged and caring leaders who are culturally and socially connected with people (Banggol, 2017; Deng, 2017).

### **Role of the Researcher**

As I intended to explore and describe the hidden truth behind the phenomenon affecting the way of life for Dinka Bor people by collecting and analyze the data, and report the research findings. As a researcher seeking answers, I formulated my research questions that were probing and intriguing to invoke deeper emotions and perceptions of



participants regarding internal conflicts, social and cultural breakdowns in the absence of Dinka Bor traditional leaders. Dinka Bor people, like many South Sudanese are visibly confused and are disenfranchised socially, economically, and culturally. This case study was exploring the causes leading to diminishing powers of traditional leaders who used to be the custodians, and protectors of Dinka Bor social and cultural foundations for peace and prosperity.

### **Researcher Bias**

The natural biases included the fact that I was born into that Dinka Bor community, and grew up under the reigns of traditional authority governance and leadership. However, I was aware of risks involved as a researcher that could render my research unworthy and invalid if I allowed my biases to affect my research. As a researcher seeking an understanding of a phenomenon causing disintegrations, cultural decays and social disharmony in the community, I maintained a neutral position and kept my personal biases in check. I respected all views and did not take any side of the argument during research interviews with participants from different parts of the Jonglei State.

There were potential threats as disagreements could have arisen in areas of culture, social views, and political differences among the community members regarding traditional authority, and the impacts of interclan conflicts. I anticipated that others might argue that Dinka Bor traditional authority governance and leadership represent the ancient culture and have no place in the 21st Century. On the hand, there was hope that other community members still believe in the effectiveness of the traditional governance

in managing small communities, and the critical roles that traditional leaders play in safeguarding family and community values through culture, and enforcement of established morals and virtues that promote a peaceful and progressive society.

### **Ethical Issues**

Ethical issues in this research involved protecting participants' information given during the study and their identity to ensure safety and personal privacy. Names of the interviewees were not shared, and all data collected will be destroyed after the completion of the study. I followed Walden University's guidelines on ethics standards for national and international research. I applied due diligence and ensured that all participants are treated with care, dignity, and respect in all aspects.

### **Methodology**

The qualitative research methodology was selected for this case study because it allows participants to share their experiences and express opinions and perceptions through interview responses, which contributes to the accuracy of the data collected (Yin, 2018). I followed the guidelines of a qualitative case study and used proven approaches and techniques to achieve results (see Patton, 2015). The problem statement in Chapter 1 of this case study explained the importance and the urgent need for researchers to explore and describe the impacts of diminishing powers of Dinka Bor traditional leaders, and the social problems were happening in the absence of empowered leadership. There is a leadership vacuum created by the civil wars that have been raging across South Sudan, and that lack of engaged leaders could be responsible for the internal conflicts and social breakdowns in the community (Banggol, 2017; Eyoung, 2017).

The plan for data collections was to conduct telephonic interviews or email interviews for those who would not be available to conduct a phone interview for about an hour. Because of security concerns and other limitations, I was not able to travel to Jonglei State, South Sudan as initially planned. The reasons for the change were due to personal safety and the fact that Dinka Bor people are scattered to different places so it was not feasible and or affordable to travel to different locations in search of potential participants. The plan was to select participants from the Dinka Bor intellectuals and community leaders living in diaspora in North American, Australia, Europe, and other countries in Africa where reliable phone networks and internet connections exist and access to email accounts. I realized that most people were busy and may not be available for an hour-long interview on the phone, and time differences added to the challenges given geographical distances. Because of the reasons mentioned above, email interviewing became the next best option available for those who did not have time for a telephonic interview for this case study. I followed qualitative research protocols for data collection procedures as described (see Yin, 2018).

### **Participant Selection Logic**

A purposeful sampling design, as explained by Patton (2015), provided proper guidance on the best ways to collect research data from the right sources and targeted population. The strategy for sampling focused on Dinka Bor community leaders, elders, and intellectuals with access to the internet and have email accounts, residing anywhere across the world. Dinka Bor's population living outside of Jonglei State is not correctly accounted for. However, the 2008 nationwide census estimated the Dinka Bor population

at about 500,000 people of which majority live in towns, displaced camps, and the diaspora as a result of protracted civil wars over 3 decades (Aleu, 2009). The participants were selected from all five sections of the Dinka Bor ethnic groups comprised of Ghok, Athooch, Twi, Nyarweng, and Hol to diversify the interview responses, which produced rich data with the reliable results.

A total of 15 participants were interviewed from the targeted population pool of traditional chiefs, community leaders, elders, and intellectuals. Young people under the age of 45 were excluded because they were either too young to remember Dinka Bor history or were born outside of Jonglei State. Other exclusionary factors included not having a reliable phone network or access to the internet and with no email account to receive correspondences, not being able to print the informed consent form, or having the ability to sign and scan back the signed document digitally.

### **Instrumentation**

The interview instrument was designed based on a simplified qualitative data analysis tools, a word document designed by the researcher using general ideas from LaPelle (2004). The interview instrument used was a simple Word document that was successfully field-tested as a research tool for data collection. I designed my instrument using Microsoft Word document with the key research question and interview questions inside the table box (See Appendix B).

Qualitative interviewing allows researchers to ask probing questions that expand the conversation to excavate more profound thoughts that might expose participants'

emotions, reactions, and perceptions on the social problems being explored (Ravitch & Carl, 2016).

Data was collected through qualitative semistructured interviews with 15 selected participants who provided indepth responses following a qualitative research design, as suggested by Ravitch and Carl (2016). A qualitative semistructured interview is a data collection method that allows researchers to design and strategically outline open-ended interview questions, giving responders enough chance to add more information (Rubin & Rubin, 2012). The number of participants who responded gave enough information that helped answer the research questions, and there was no need to add more participants (Patton, 2015).

The interview sessions began with a simple conversation, followed by an explanation for the purpose and importance of the study, and the assurance of individual participant safety and privacy (Rubin & Rubin, 2012). At the beginning of each interview session, I asked the participant to introduce him or herself briefly and then rolled into the interview questions. The interview questions were outlined in an open-ended question format that gave participants room to elaborate on their responses, as described in a qualitative case study research procedure (Yin, 2018). The research interview questions are listed as Appendix C.

### **Data Collection Procedures**

The Data collection was based on a purposeful Sampling Strategy described by Patton (2015). I targeted specific groups of participants from Dinka Bor tribe, mostly males age 45 and up, who are familiar with traditional governance and leadership, history

of past conflicts, and judicial systems in Jonglei State, South Sudan. Three women responded to the invitation and were interviewed along with 12 men, which added rich insights to the data collected. I contacted community members identified as potential participants who met the inclusion criteria for selection to participate in the study via social network, phone calls, and community channels. I emailed the invitation letter to each of the selected participants, explaining the importance of the study and the crucial role they will play if they choose to participate (see Appendix C). After the prospective participant agreed to be interviewed, I emailed an informed consent form to read, sign, and return. The packet included privacy assurance information from the University's IRB or the informed consent, and the interview questions attached in a word document.

Each telephone one-hour phone interview was scheduled according to the participant's schedule. They agreed to be interviewed via the phone, but later on, they changed to email due to other interruptions. Others opted to conduct their interviews through email which provided flexibility to balance other responsibilities. I requested each participant to return the interview questions within two weeks timeframe, of which most complied and those who needed more time received an extension.

The Data included my notes from informal and formal conversational interviews with community members, intellectuals, elders, and leaders on issues affecting Dinka Bor people. The primary data came from 15 email interviews interview responses from participants who completed the research interview questions. All data collected was confidentially saved with no names for the safety and privacy of the participants involved in the research. A naming combination of alphanumeric and letters was used to save each

file without the participant's name as a way to identify individual data. I ensured accurate representation of participants' intended message by transcribing each interview immediately and kept the language presented as close as possible in meaning and emotions expressed.

### **Data Analysis**

Data was collected and analyzed immediately after every interview to ensure timely clarification and corrections as needed. I conducted a manual transcription immediately upon receiving each participant's responses, and interpreted thoughts, emotions, and stories shared by participants without altering the meanings expressed in the responses to the interview questions using Rubin and Rubin's (2012) interviewing strategies. I did not use computer-assisted qualitative data analysis software (CAQDAS) during this study. I used the qualitative interviewing approach as a guide to structuring data by meaningful themes, categories, transcription, and interpretation of narratives that generated interrelated themes from the information gathered (Ravitch & Carl, 2016). According to Patton (2015), "qualitative analysis transforms data into findings. No formula exists for that transformation" (p. 521). Data transcriptions, coding, grouping, and restructuring of the data to make an assertion or conclude a theory do help bring forth a reliable outcome for well-planned research (Saldana, 2016).

Yin (2018) stated that qualitative data analysis gives the researcher the ability to explain the emerging categories with open-ended assumptions based on the research questions for the study. I was mindful of potential personal and participants' biases and so I consistently checked continuously and guarded against any data compromise to ensure

the trustworthiness, and validity of the data. Collected data was stored in external hard drives and backup files in private and secured Cloud storage. Printed articles were locked up in my home office and will be destroyed after the research is complete. Email correspondence will be securely saved for reference during and after the study and will be deleted five years after the study is completed.

### **Issues of Trustworthiness**

The issues of trustworthiness are fundamental and central to qualitative research study since I conduct data collection independently through interviews and literature (Patton, 2015). Compilation of data, transcription, and interpretation of interviews is subject to the researcher's bias. It is, therefore, critical for me to demonstrate rigor and guard against personal biases in qualitative research (Connolly et al., 2018). My goal was to convey participants' views as expressed in their responses without omitting anything or adding something that may alter the meaning presented. I made minor corrections where grammatical errors or choice of words could have caused misunderstanding in the message being conveyed (Rubin & Rubin, 2012). I was mindful of an individual's privacy and will maintain confidentiality to the best of my ability and will not mention any names for safety and privacy reasons in his research data and final report.

### **Credibility**

There were potential threats to credibility, given the fact that information gathered to support the argument was based on literature written by international researchers for different situations that appeared similar but different from the phenomenon being explored. In addition to external literature usage, there was a concern that interviewees



who were selected to participate in this qualitative case study might not be as truthful. Some participants might have allowed emotional and traumatic experiences to influence their views one way or the other. My objective was to find the underlying causes of the issues affecting the Dinka Bor community and was determined to focus on the balanced views to ensure credibility.

As the sole researcher collecting the data, I needed to maintain neutrality and keep my personal bias under control. I judiciously followed the selected methodology without deviating from prescribed qualitative case study procedures (Patton, 2015; Yin, 2018) to present the evidence as found and the views of participants, as expressed during the interviews. Dinka Bor traditional authority governance and leadership is an element in ensuring that socioeconomic and political stability returns to Jonglei State (Banggol, 2017; M. Deng, 2017). It was, therefore, critical to making sure that this case study was not to be jeopardized by using shortcuts and unethical procedures.

### **Transferability**

Possible threats to transferability could have come from participants not giving accurate information or exaggerating stories due to one reason or the other. Additionally, transferability of this case study may not be possible for researchers coming from outside of the Dinka Bor community because of intricate details interwoven in the history of traditional governance, the role of traditional leaders, importance of customary laws, social and cultural values affected by the negative social changes impacting the way of life for the people. As for general research procedures, transferability is possible with data collection and interviewing protocols, as described throughout this paper. My

strategy to reduce threats was through purposeful sampling to select the targeted population as prescribed for qualitative research (Patton, 2015). I interviewed intellectuals, community leaders, and elders who are well-informed on the history of the Dinka Bor traditional authority governance and the critical roles that community chiefs played, as well as the current knowledge of issues affecting Dinka Bor community.

### **Dependability**

Dependability in academic research is critical because it validates the trustworthiness and credibility of the researcher (Yin, 2018). Research dependability can be threatened by inconsistent reporting and researcher's failure to follow qualitative interviewing procedures and other unethical procedures that could potentially compromise data collections and interpretation (Patton, 2015). I followed qualitative case study protocols for interview questions (See Appendix A) to ensure consistency and credibility. I used the same procedures for each interview until he completed, recorded, and transcribe data immediately in order to capture accurate information received.

### **Confirmability**

The best way to ensure confirmability is by selecting reliable and easily accessible participants. I interviewed community members with valid credentials as intellectuals and community leaders in their capacities to establish credibility by merit in leadership and education. Dinka Bor community is a small community where people know each other through lineage or familial relationships; it is not difficult for a researcher to confirm reliability or lack thereof during the process of selecting potential participants. The assumption was that there would be open and honest communication about the impacts

caused by the absence of empowered traditional leaders in Jonglei State because almost every family is affected by the social breakdowns and internal conflicts.

My personal biases and emotional connections to the impacted community could be perceived as threats because he belongs to the Dinka Bor community by birth. However, I did not allow my emotions to negatively affect this case study because a better outcome from this research depended on its credibility and confirmability of the data gathered to support this case study. As a community member, I believe my connections played a decisive role in creating rapport and trusting relationships with the participants, which was very important for the successful interviews (Rubin & Rubin, 2012). It was critical for the success of the interviews to connect and maintain trust and positive relationships with the interviewees throughout the study (Rubin & Rubin, 2012).

### **Ethical Procedures**

I followed ethical standards as outlined by the Walden University's IRB. I did not contact any participant until the proposed study was approved, and the IRB approval number 07-05-19-0668298 was assigned, and a research proposal for a data collection plan was granted. Once approved on 5 July 2019, I emailed an informed consent to each participant to sign the agreement and was returned via email. There were no ethical issues that occurred during the planning while collecting data, or in the final stages of this case (Yin, 2018), and the chairperson of my dissertation committee was informed before all research procedures until completion.

**Treatment of participants.** I treated participants with respect, dignity, and care based on all guidelines and ethical protocols prescribed by Walden University's IRB on

how to handle human subjects in social research. Participants for this case study were selected based on experiences and knowledge on the history of Dinka Bor traditional governance and leadership, culture, and how social disputes were settled under customary laws before the civil war. The participants were a mature community of age 45 and older, could read and write English and had access to a reliable phone network, internet connection, and owned an email account. The majority of the participants came from Diaspora communities (North America, Australia, and East Africa), because of availability and accessibility to means of communication (Garang, 2017). I interviewed those who have been to South Sudan within the last 5 years and were current on social impacts, and problems affecting the Dinka Bor community. Participants were treated with dignity and respect, and their names will not be shared for privacy and safety and will remain confidential for five years (Rubin & Rubin, 2012).

### **Summary**

In Chapter 3, I explained the justification for choosing qualitative research design and approach, the population sample selection, strategies on data collections, method of interviewing, the data transcription process, data analyses, management, and storage. I used a qualitative case study with a descriptive and analytic approach to explore and describe the underlying reasons behind the diminishing powers of traditional leaders in a community affected by internal conflicts and social disharmony. I used this case study to explore the phenomenon affecting the community, to find answers that could lead to sustainable solutions for a better Dinka Bor community in Jonglei State, South Sudan. The plan was to use information obtained from related literature and data collected from

selected participants through interviews to provide policymakers, and community leaders a platform for peaceful solutions and community development.

This chapter also addressed the justification of selections for a specified sample population and the concerns about participants' safety and privacy. I explained procedures on how to manage participants' privacy and safety as well as the trustworthiness of the research study. Additionally, I discussed ways to avoid possible ethical issues that could jeopardize the research outcomes and risk the safety of all persons involved. I explained the reasons for selecting email interviewing as the method for data collection, and as the best option that addressed safety and privacy concerns for participants. I ensured that all email messages received from participants with research questionnaires and responses were kept confidentially and deleted after the completion of the final research report.

In Chapter 4, I presented the findings from the data collected through literature and interview responses. Also, a discussion on possible implications of the findings concerning the case study is explained. Finally, I described the social implications of this research for other tribes across South Sudan and other African nations that share similar beliefs of empowering traditional chiefs, practice and based social and cultural activities on traditional governance.

## Chapter 4: Results

### **Introduction**

The purpose of this qualitative case study was to explore and describe the impacts of the diminishing traditional leadership relative to social problems, disunity, and deadly inter-clan conflicts among Dinka Bor people in Jonglei State, South Sudan. Dinka Bor community has been affected by protracted civil wars that have lingered for over 30 years. Many people have been displaced internally across South Sudan, and others exiled in foreign countries (Johnson, 2016). The study was designed to uncover underlying reasons behind the social disintegrations and interclan conflicts among Dinka Bor communities.

The key research question that shaped the direction of this case study is stated as follows: What impact has the diminishing power of Dinka Bor traditional authority leaders had on the way Dinka Bor people manage social, communal problems, disunity, and inter-clan conflicts in Jonglei State?

In this chapter, I describe how the research study was conducted, including the setting and where the participants came from and how they were selected. I provided demographics and the number of participants as well as explained how the data was collected. I also explained how long it took to collect the data and mentioned the minor change to the initial data collection plan. Finally, I discussed data transcription, comprehensive data analysis, confirmed trustworthiness, and presented the findings.

### **Research Setting**

The research setting for this case study was done online with email and by telephone with Dinka Bor community members living in various diasporic communities in North America, Australia, and East Africa. The initial plan to conduct data collection interviews in person in South Sudan failed because of concerns for participants and my safety. Also, poor network connections and concerns for confidentiality prevented telephonic or video interviews with potential participants living inside Jonglei State. These challenges left me with the option to conduct telephonic, or email, interviews with the participants with access to stable network connections.

Therefore, I collected names from friends and community leaders in charge of clans and sections of Dinka Bor people in the diasporic communities and obtained phone numbers and email addresses as well. I sent out an invitation email to participate in the study. The email included the consent form for the participants to acknowledge or return. When I received the consent forms, the interview questions were sent for participants to complete and return.

### **Demographics**

Even though I could not go to South Sudan, it was essential to interview participants that were from South Sudan and grew up during the civil wars with personal experiences and first-hand knowledge of the traumas of conflicts, tribal conflicts, and social disharmony within Dinka Bor community. The participants live in different parts of the world including the Midwest, East Coast, and Southern regions of the United States, plus Australia, Kenya, South Sudan, and Uganda.

The final 15 participants were originally from different sections in South Sudan of Ghok, Athooch, Twi, Nyarweng, and Hol as part of formerly known Dinka Bor community that existed before social disintegrations and disharmony. The individuals selected for this study were all above age 45 with college degrees at the minimum, with some working for the government of South Sudan, international nongovernmental organizations, medical doctors, and university lecturers of different fields of education in their respective communities. Among the participants were three lecturers, two Ph.D. holders, two former government officials who held different positions, of which one them was a lawyer while others hold varying graduate degrees. The remaining eight had bachelor's degrees and professional backgrounds in different fields and were all contributing members of the Dinka Bor community development worldwide.

### **Data Collection**

Fifteen persons participated in the study. Of the 15 participants, 11 were male and four female. All participants in this case study met the prescribed inclusionary criteria for participation, which was to select males and females age 45 and older, from different clans of Dinka Bor community, know Dinka Bor history of traditional leadership. The participants had to have access to a reliable network and own email account and were persons with experiences on the social phenomenon of the diminishing powers of Dinka Bor Traditional leaders.

I sent out the interview questions to 15 persons through the email addresses I received from each of the participants, once connected through community leaders or friends. I emailed an invitation message to individuals who gave me their email addresses



and received the letter of consent from 15 persons who agreed to participate in the research study. Of the 15 participants, 14 opted for email interviewing as the best choice because of many constraints that included time differences, schedule conflicts, and network issues. One participant initially agreed to a telephonic interview, but we had to change to email interviewing due to network failure that kept interrupting the recording.

The interview questions were presented in a qualitative case study interviewing format in order to obtain narrative answers. The specific interview questions can be seen in Appendix B. Each participant received exactly the same set of 12 interview questions related to the topic of research study and two demographic questions asking gender and age. All interview questions were structured in accordance with the case study protocols of building the argument around the key research question and receiving qualitative narrative answers. Thus, the interview questions were all geared towards the diminishing powers of Dinka Bor traditional leaders as the contributing factor to social disharmony and interclan conflicts happening within the community.

Ten participants completed and sent me their responses to the interview questions by return email within 2 weeks as requested, and the remaining five completed their questions and returned by email a couple of weeks afterward. The data was saved in separate files with distinctive names, (i.e., Interview M #1, 2, 3. & Interview F #1, 2, 3, 4), where M denoted male participant, and F denoted female participant. Each of the participants passionately shared their feelings, emotions, and perceptions about the impacts caused by social disharmony and internal conflicts that have affected their beloved community.

Four participants called to ask some specific questions regarding the research study and how to structure their responses to the interview questions, and three emailed me for clarifications of different concerns during their individual responses as they were reviewing the interview questions. The interview questions gave participants enough room to express their views and elaborate on their experiences and feelings.

In an effort to ensure the authenticity of the information received from the interviewees, I sent a follow-up email to four participants after receiving their responses to seek clarification and additional explanation due to responses that were either short or vague, and also to ensure accuracy. After reviewing the information from the 15 participants, I determined that there could be no new information beyond that which was provided, and therefore concluded that saturation had been reached. Patton (2015) stated that data saturation is reached when there is no new useful information coming out from additional data gathered.

I manually transcribed the information received immediately after each interview and saved the collected data separately. The data was stored in password-protected media and backed up with a separate file on a personal computer with a unique name, to ensure accuracy without recording participant's personally identifiable information. I sent a transcribed summary to each of the 15 participants after receiving their responses for the interview questions, to confirm what they wrote was as intended after transcription. There were no hard copies printed as I did transcription on my personal computer.

### **Data Analysis**

The data analysis for this case study began with transcriptions of responses received from the interviewees, counting of thoughts and ideas shared through responses to the interview questions by participants to make sense of the information received. Patton (2015) described the data analysis processes as a continual and repetitive process until the right information is obtained that is trustworthy and verifiable.

The first step was to read and reread each participant's responses to the interview questions, followed by transcription and coding processes. Yin (2018) posited that collected data must be carefully reviewed, verified, organized by topics and categories that are like thoughts expressed, and themes. I separated distinct thoughts, color-coded, and numbered each participant's responses to the interview questions in order to group similar thoughts from all participants under related topics and then categories. There were many similar thoughts shared by all participants regarding the importance of traditional leaders in solving social issues and keeping peace among the Dinka Bor community. After multiple reviews and identification of critical expressions and thoughts from participants, there were a total of 120 thoughts expressed by all 15 interviewees.

The next step in the process was to group similar thoughts into related topics that would address the concerns expressed by the interviewees, with some ideas that were shared as possible solutions to social problems affecting the community. I reviewed and compared answers for all interview questions that were outlined in paragraph format for each participant and came up with topic naming for each group of thoughts. I expected most of the responses to be similar, given the fact that almost every family within the

Dinka Bor community is affected by interclan conflicts and social disharmony. After repetitive processes of reading, reviewing, and comparing thoughts expressed, the data analysis produced 30 varying topics.

These topics were organized into four groups based on similar responses to the research questions, social issues relating to the research question as important topics emerged from the discussions on social problems affecting the Dinka Bor community. All 120 thoughts were grouped into four sections as follows: 44 thoughts were grouped under the community governance, 28 thoughts under the community leadership, 31 thoughts touched on community issues, and 17 thoughts covered leadership training and social development in the 21st Century, which fell under community education.

The 30 topics were outlined in a simple chart with topics listed on the rows of Table 1 and 2. The columns represented the responses from participants. Seven participants are listed in Table 1 and eight participants on Table 2. Each participant was listed in a column, with a naming convention of Int. M # 1 is signifying a male interviewee and “Int. F #...” signifying a female interviewer. The numbers indicated next to the topics beneath each interviewee represent the frequency of thoughts relating to the topic. The process helped me understand the importance of each topic based on how many times it was discussed by different participants throughout the transcription processes (See Tables 1 &2).

Table 1

*Analysis of Interview Thoughts: Part 1*

Thoughts to Topics from interviews	Int.F1	Int.M2	Int.M3	Int.F4	Int.M5	Int.M6	Int.M7
<b>Community Governance</b>							
Empowering traditional chiefs	1	1		1	1		1
Importance of chiefs in the community	1		1			1	
Grant chiefs judicial powers at the county	1			1			1
Grant chiefs executive powers	1			1			
chief as mediators for interclan issues		1			1		
Modernization of traditional governance				1			1
establish court centers in each county	1					1	
County jailhouses		1		1		1	
<b>Community Leadership</b>							
Chief to solve land disputes		1		1			1
Modernize traditional governance	1				1		
Develop transformational leaders		1					
Include chiefs in state's government		1				1	
fund transformative leadership training			1	1			
Interclan conflict settlement peacefully	1						1
sharing of natural resources peacefully		1					
<b>Community Issues</b>							
Chiefs as custodian of local resources			1		1		
Chiefs' role in local county taxes		1					
Develop roads, schools, and hospitals	1		1				1
Support local economy for peace		1			1		

Managing peace with neighboring tribes		1		
Securing community borders	1		1	
impacts of untreated war traumas	1			1
Challenges with rebuilding after wars			1	1
Cultural and social problems for returnees			1	
<hr/>				
Community Education				
<hr/>				
Transformational leadership modeled			1	1
Poverty is a barrier to peace and stability		1		
Lack of education fueling conflicts			1	
The need for peaceful coexistence	1			1
Educate future traditional leaders		1		
Expand and empower local government			1	1

Note: Manual analysis - Table 1 contains 59 thoughts counted from the interview transcripts, a total of 120 thoughts in two tables. Letter F & M denoted female and male participants interviewed. Four females and 11 males.

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Table 2

*Analysis of Interview Thoughts Part 2*

Thoughts to Topics from interviews	Int.F8	Int.M9	Int.M10	Int.M11	Int.F12	Int.M13	Int.M14	Int.M15
<b>Community Governance</b>								
Empowering traditional chiefs	1	1	1	1	1	1	1	
Importance of chiefs in the community	1		1		1		1	
Grant chiefs judicial powers in county	1			1				
Grant chiefs executive powers	1					1		
chief as mediators for interclan issues		1			1			
Modernization of traditional governance				1			1	
establish court centers in the county		1						1
County jailhouses			1					
<b>Community Leadership</b>								
Chief to solve land disputes	1				1		1	
Modernize traditional governance		1		1		1		1
Develop transformational leaders			1					
Include chiefs in state's government					1			
fund transformative leadership training	1			1				
Inter-clan conflict settlement peacefully		1					1	
sharing of natural resources peacefully	1			1				
<b>Community Issues</b>								
Chiefs as custodian of local resources		1				1		

Chiefs' role in local county taxes		1			
Develop roads, schools and hospitals	1		1		
Support local economy for peace				1	
Managing peace with neighboring tribes	1	1			
Securing community borders		1		1	
impacts of untreated war traumas	1		1		1
Challenges with rebuilding after wars				1	
Cultural and social issues for returnees			1		
<hr/>					
<b>Community Education</b>					
<hr/>					
transformational leadership modeled	1		1		
Poverty is barrier to peace and stability		1			1
Lack of education fueling conflicts				1	
The need for peaceful coexistence		1			1
Educate future traditional leaders				1	
Expand and empower local government	1				

Note: Manual analysis - table 2 contain 61 thoughts counted from the interview transcripts, a total of 120 thoughts in two tables. Letter F & M denote female and male participants interviewed. Four females and 11 males.

### **Topics to Categories**

The 30 topics were grouped into 4 categories that narrowed down the discussion into actionable agendas. These categories are (a) empower traditional leaders with executive and judicial powers, (b) establish and support local courts, (c), peaceful settlement of inter-clan conflicts and accountability, and (d) fund transformational leadership training.



After the categories were selected, the next step was to develop possible themes out of the 30 topics and 4 major categories. The processes of deriving themes out of the topics and the major categories were rather intense and challenging because the data compiled from the research interviews revealed wide-ranging topics. The participants shared experiences of life stories, expressed their opinions and feelings on subjects they deemed critical for the peace and stability to come to Dinka Bor community.

### **Narrowing to Themes**

It is important to understand that the naming of topics, categories, and themes came as a result of multiple reviews and consideration of what was discussed by several participants who were affected directly or indirectly by the inter-clan conflicts and other social problems affecting Dinka Bor people. Thus, I gathered similar ideas and reflected on views expressed by the participants on issues affecting the community and myriads of proposed solutions. Initially, I came up with 15 possible themes, but had to narrow them down by combining similar thoughts and categories based on the information presented.

After repetitive processes, the researcher settled for six themes based on the information he received from the participants who received the research interview questions. The final themes are categorized and structured in a way that would clearly answer key research questions regarding the diminishing powers of Dinka Bor traditional leaders and the social problems and internal conflicts that impacted the community in the absence of empowered leadership.

The themes that resulted from the information concerning social impacts caused by the diminishing powers of the Dinka Bor traditional leaders that emerged from topics

discussed are (a) empower traditional leaders with executive and judicial powers, (b) peaceful settlement of inter-clan conflicts and accountability, (c) support law enforcement in counties, (d) establish and support local courts, (e) fund transformational leadership training for community leaders, and (f) create the Dinka Bor traditional authority council.

### **Evidence of Trustworthiness**

There were minor adjustments made to data collection strategies that I outlined in Chapter 3. The option to conduct telephonic interviews was not used because of technical difficulties, privacy concerns, and time constraints for participants living in different parts of the world. All participants opted for email interviewing due to geographical time differences and busy schedules that could not allow enough time for phone interviews that could last for 45 minutes to over an hour. One of the participants initially agreed to phone interviews, but we were interrupted by a bad network connection and ended up requesting email interviewing.

I applied all aspects of the qualitative research approach outlined by Yin (2018) as a way to ensure accuracy, trustworthiness, credibility, dependability, confirmability, and transferability. All participants were from different clans within the Dinka Bor community. Participants were eleven males and four females who were educated and well-informed on current social issues affecting the community. I followed the prescribed strategies to ensure credibility, transferability, dependability, and confirmability in his research study. I communicated with each participant during the transcription of the data to ensure the accuracy of interpretation.

## **Research Results**

The results of this qualitative case study uphold the privacy and safety policies of keeping participants and information confidential. I analyzed all collected data and I am here to present comprehensive findings. The information extracted from the data collected was not attributed to individual participants, except when direct quotes were assigned to either interviewee male #1 or interviewee female #4 (Int.M1 or Int.F4), and so on, as a way to maintain confidentiality and protect the privacy of all participants.

### **Findings from participants concerning each question asked**

I decided to list the interview questions and summarized responses from the interviewees under each research question, as the best way to present the findings of this complex case study. All participants shared their views on social issues affecting the community as a result of the diminishing powers of Dinka Bor traditional leaders in South Sudan. I presented a total of 14 questionnaires consisted of twelve research interview questions, and two demographic questions asking the interviewees to list their gender and age. Ten interview questions are listed below with summarized responses, and the last two interview questions were addressed indirectly when the preceding questions were discussed, and therefore, will not be listed as part of the outlined discussions. Each question is listed, followed by a summarized statement from transcribed responses of all participants with some direct quotes:

1. *Do you think the traditional chiefs' powers have been diminished? If so, what do you think the factors that caused this diminishment?*

The respond was that 93% of participants agreed that Dinka Bor traditional chiefs had lost powers and influence because of the protracted civil wars, that took away livestock, destroyed farms, burned villages, and forced many people to flee to displaced camps. Some participants argued that displacements of civilians from Jonglei State to refugee camps, and other distant countries have significantly contributed to the factors causing social disharmony and inter-clan conflicts in the Dinka Bor community. Others cited the fact that the SPLM/A leadership undermined traditional chiefs by placing military officers above their authority as civil administrators, humiliated chiefs in front of their subjects, which led to social breakdowns. One participant stated:

Traditional chiefs' influence is disappearing. The leadership of the community should be streamlined – that is, instead of having a chief without powers in the village, the Civil Administrators and County Commissioners should be appointed among the chiefs in order to make them powerful. The chiefs will have police under their jurisdiction. The role of traditional authorities is still relevant in the 21st Century. However, the changes of the last 40 years, all of which were brought about by war, displacement, and acquisition of western education have all combined, resulting in a seismic shift in cultural values, norms, and practices in ways that have significantly challenged and overwhelmed traditional leaders and their authority. (Personal communication with Female #1 participant, 16 August 2019)

Mass migration of villagers to major cities and towns like Bor and Juba was also cited as another factor that might have exacerbated the diminishing powers of Dinka Bor traditional leaders because traditional chiefs have no jurisdictions and social influence over citizens outside of villages and local towns. Further, from the administrative standpoint, many Dinka Bor people who would have migrated to foreign countries exposed to different cultures in diasporic communities where traditional chiefs have no powers or influence to exert their authority. Most participants stated poverty and the destruction of properties have weakened traditional chiefs' powers as well. In the olden days, chiefs had things to give out, and with power to distribute goodies, people listen to you even more.

*2. Do you think that the diminishing powers of traditional chiefs are one of the main factors causing the social breakdowns and internal conflicts among Dinka Bor people? If so, what should be done to solve the social problems affecting the community?*

In a summary of different responses, 86% of participants agreed that traditional chiefs were the keepers of peace and social harmony among Dinka Bor people through enforcement of customary laws and applications of family-based cultural values and social disciplines. Most participants believe that the traditional chiefs' lack of power and influence have aggravated social disintegrations and interclan conflicts, as social disintegration continues to expand unabated among Dinka Bor people. Others expressed that the youth no longer listen to elders and community leaders because they have lost respect and authority in areas of socioeconomics and political discourses. Consequently, the armed youth became the decision makers on issues that required wisdom and

deliberate patience to give peace a chance; in so doing, internal conflicts become inevitable. Some participants argued that the Dinka Bor community would not realize peace and social harmony without strong leadership that is rooted in family and cultural values that are mutually acceptable to all clans and ethnic groups in Jonglei State.

In each of the responses given, participants believe that empowered traditional leaders can ensure peace and socioeconomics and political progress across the villages of Jieng Bor if given executive and judicial powers. Some expressed that Dinka Bor's social revival can only be realized when transformational leaders take charge of community affairs. Some interviewees stated that traditional chiefs are entrusted with restoring peace and stability in the Dinka Bor community, and should be given strong mandate with wealth, constitutional leverages to influence a positive social change in Jonglei State.

Contrariwise, participants rejected the hand-selected politicians, even if they hail from the local communities. They argued that politicians would never deliver true peace, social harmony, and economic development needed for the people to return home from displacement camps and the diasporic communities in foreign countries. Some participants stated that politicians are mostly loyal to the ruling party at the state and central government, and will only follow instructions from those who appointed them, which may or may not be in the interest of the Dinka Bor people.

*3. Do you think that traditional authority governance and the roles of traditional leaders in our community are outdated, or do you believe that their roles are still relevant in the 21st Century?*

The participants agreed at 93% that traditional authority still holds value in the eyes of Dinka Bor in the 21st Century, and should continue as custodians and guardians of Dinka Bor social values and cultural precepts in South Sudan. Some participants felt that outside political influence from the most powerful government officials, intellectuals exposed to foreign cultures, and military leaders undermined the effectiveness of the traditional government and leadership in Jonglei State. One participant stated:

Make traditional authorities as part and parcels of the modern governance structure. Pay Chiefs useful salaries and give them the privileges they deserve. Also, give them their powers such as social cases, development matters at the level of their constituency. There was a researcher who traveled to a village in Uganda and spent four days in the Buganda Kingdom in 2017, deep in the village as part of an exchange program on climate change, and he was surprised when the prince showed up at the event. He was sent by Kabaka to welcome us on his behalf. He was aware of us. We came from various parts of the world. We could see an empowered, traditional authority. The Kabaka is well educated. Moreover, this helps with the influence. In Bor, we need one of the educated sons of Nai Achol or one of the educated grandsons of Deng Achol to become a chief. (Personal communication with a male participant, 30 August 2019)

In a counterargument, 66% of participants argued that there are outdated rules and traditional practices that should be removed from Dinka Bor culture and customary laws. Some of the outdated practices mentioned included very high bride prices, which

indirectly fuel cattle rustling, arrange and forced marriages of underage girls, removal of lower teeth, and scarification of young adults as part of cultural practices. Furthermore, the interviewees stated that Dinka Bor traditional leaders should not be given absolute powers like in the past since most citizens are enlightened and well informed about their human rights. All participants believe that traditional leaders and community elders should provide consistency in a South Sudan where Government institutions are inconsistent and rudimentary. The discussions revealed that traditional chiefs are considered more authentic, trustworthy, and committed to the wellbeing of the local populations than Government officials. Furthermore, Dinka Bor elders and leaders are deemed as invaluable sources of history and culture, which will help revive traditions that were forgotten or ignored during years of war.

*4. Traditional leaders used to have wealth before the war depleted everything. What impacts do you believe poverty has on the traditional leaders that may be undermining their effectiveness and influence among the people?*

Almost all participants agreed that lack of wealth and constitutional support had taken away the influence and power from the Dinka Bor traditional chiefs, but it is not the main reason why chiefs are losing power and influence in Jonglei State. Some participants shared that Dinka Bor traditional leaders are being undermined by very wealthy politicians and powerful military generals who have gathered wealth through questionable means during civil wars. These powerful individuals are destroying social fabrics and unity among the people by imposing their will and influences on delicate social matters normally controlled by chiefs and community elders.



In the discussions about wealth and poverty that resulted from the civil war, it is a common knowledge among Dinka Bor people that traditional chiefs used to be wealthy because of inherited wealth from family lines of chiefs, dowries from sisters and aunts married off to other wealthy families, and rotational community contributions in support of local governments. Some participants discussed how taxes were collected for the central government under the colonial masters of Anglo-Egyptian and Arabs condominiums (1899 – 1983). Traditional chiefs still collected wealth from honest and legitimate sources and used that wealth to help the least fortunate members in the community, helped settled cases of social disputes, support the youth development programs in villages and cattle camps. Dinka Bor's wealth was mainly in the form of cattle, farmlands, and the people, and it kept traditional chiefs very influential until the civil wars disrupted the way of life and destroyed wealth.

Some participants realized that traditional chiefs in the 21st Century might be facing a daunting task, managing well-informed and education population, of whom many are exposed to multiple foreign cultures and social practices that might be at odd with Dinka Bor social and cultural values. Therefore, it was suggested that traditional chiefs be granted greater authority, executive and judicial powers complemented with luxurious constitutional leverages such as good pay, a government vehicle, a well-equipped and remunerated law enforcement unit for each chief at the localities (*payams*) and county levels would send a strong message to the public.

*5. What do you think the state government or the local community can do to empower chiefs so that they may discharge their duties effectively without being vulnerable to bribes and external influences or control?*

The participants overwhelmingly postulated that the state and central government should pay the traditional chiefs, grant them constitutional powers over customary laws, control of the local land under their jurisdictions and constituencies. Paying chiefs sufficient salaries and other constitutional allowances would help them meet their basic family requirements and live modest, dignified lives as public officials. In support of the above statement, 76% of participants suggested that chiefs be allowed to keep a portion of the state taxes collected from local constituencies to support community services such as vocational training for youth, and social developments that promote peace and harmony in the community.

Participants expressed that traditional leaders would be respected and listened to if the state and central governments endow them with the same powers and privileges given to politicians and military officers in Jonglei State. It was also suggested that that government officials should stop interfering with local politics and to allow the traditional chiefs and other community leaders to be in charge of local constituencies. The state and central government institutions should ensure transparency, policy, and legal support during local elections, town hall meetings, and other public gatherings without undermining local authority. The government is also expected to hold traditional chiefs and other community leaders accountable when in violations of local and national laws.

6. *What kinds of constitutional powers and resources would you like the state government to provide to the traditional leaders in order to serve the people effectively?*

The interviewees suggested that central and state government prioritize empowering chiefs if peace and social progress is to take roots across South Sudan. There are provisions in the national budget known as the *Constituency Development Fund* that could be used to give traditional chiefs a boost they need to exert influence, reestablish customary laws to restore family foundations in culture and social precepts that build cohesiveness among the people in the community. It was suggested that the *Constituency Development Funds* go directly to the Chiefs across villages in South Sudan as it was intended, instead of members of parliament (MPs) who have allegedly become urban elites with little connections to local communities. Participants collectively argued that traditional chiefs would not waste public resources if paid adequate salaries and other benefits to ensure that they can meet family and other personal requirements. Additionally, it was suggested that the state and central governments should establish transformational leadership training centers to train all public servants, specifically traditional leaders on governance, transparency, accountability, and human resource development, using local languages and instructions to include the illiterates.

Overwhelmingly, 86% of the participants postulated that a council of traditional governance and leadership be established with dedicated headquarters in Bor the state capitol. The purpose of such an institution would be to allow traditional leaders to carry out their duties from a constitutionally protected powerhouse, where customary laws and

culturally-based social precepts would be created within the frameworks of the state and federal laws and policies.

The interviewees at 80%, expressed that traditional leaders must have clear mandates and strong support from the government in order for citizens to respect and obey the laws in the villages, and local towns under the jurisdictions of the indigenous government. The majority of Dinka Bor people grew in displaced camps, including most of the participants. Others are veterans of the longest civil war in the history of the country and would only respect the authority with a visible force. Therefore, participants suggested that traditional chiefs should be in charge of the local sheriffs in the local towns and villages to enforce customary and state laws across Jonglei State. Without such a force, interviewees feared that interclan and social disharmony will never stop but will get worse as young people grow up undisciplined.

*7. There used to be local police in every court center for traditional chiefs to enforce the law. Are there police officers assigned to at least the paramount chiefs' headquarters that you are aware of?*

It remained a common knowledge to any community member born before the civil war destroyed villages that traditional court centers had police officers assigned to each paramount chiefs. All participants responded similarly to the question above that there were no assigned police officers since South Sudan gained independence in 2011 and thus, add to the vulnerability of traditional chiefs as Dinka Bor community leaders. More than half of the participants, 66% stated that it would be difficult for traditional chiefs to enforce community laws and efficiently manage citizens who have been without

a functioning government for most of their lives, with the majority of the youths armed and dangerously unstable as a result of untreated war traumas combined with poverty.

Most participants suggested that each traditional court center or county be authorized state-supported local police or sheriff station with jail cells, and patrol vehicles in every county. Interviewees recommended a modern court center where traditional chiefs and community elders will act as judges in place of externally trained legal experts who may not be acquainted with the guidelines of Dinka Bor customary laws and social precepts. Every participant acknowledged that most citizens have been exposed to different cultures and social practices, which have added to problems in the community as people return to their villages from various displaced camps and countries. A well-trained and equipped law enforcement agency might deter youth from causing social havoc and could be an effective tool for traditional chiefs to restore social and cultural discipline in Jonglei State.

*8. Some people think that traditional leaders are not educated and therefore, should not lead the community in the 21st Century. What is your take on that?*

Participants expressed different views as others confessed that education plays a critical factor for community leaders in the 21st Century. However, most interviewees narrated that the structures of traditional leadership among the Dinka Bor people have been passed on from one generation to the next, with the centralization of the authority rested on the shoulders of community elders, which should remain the same. Discussions continued that traditional leaders, regardless of educational level, need to follow similar structures and enforcements of social and cultural precepts within the frameworks of

traditional laws and local beliefs. Traditional leaders were far more informed and grounded on social norms, cultural etiquettes, individual rights, and prohibited practices within the boundaries of cultural and religious beliefs.

As discussion concentrated on education, some interviewees argued that modern education has not always been the requirement for many African traditional leaders, but proven very effective when combined with natural leadership qualities. A point in case that was referenced was one of Dinka Bor's prominent paramount chiefs, Joseph Machiek Deng, who used his education to influence the English colonial leaders to support local government in solving social issues and helped Dinka Bor community in many ways. Participants agreed that it would help the community better if well-informed individuals with transformational leadership qualities take roles of traditional chiefs and take charge of governance that is based on local culture and social principles of peace and harmony, with a sense of duty to the people and the community.

*9. The national Constitution recognizes traditional authority governance and leadership, yet, traditional chiefs are not in control of their people, land, and local resources. What do you believe to be the reason, and what could be the solution, in your opinion?*

Many responses were similar and cited the South Sudan Transitional Constitution (2011) that authorized the state government to recognize traditional chiefs and empower them to rule the local population. Participants acknowledged that Jonglei State government complied by giving traditional chiefs ceremonial titles as Dinka Bor traditional chiefs, but without constitutional leverages, and no law enforcement elements assigned to help enforce the customary and state laws in villages and small towns where

traditional chiefs reign. Some participants argued that had the traditional leaders been empowered with resources and paid well, social problems and interclan conflicts could have been averted. Most community members believe that empowered Dinka Bor traditional chiefs could have contributed effectively to transform local communities, played positive roles in solving social problems, and promote peace and development across Jonglei State.

It is argued that traditional leadership could be the link between local ethnic groups, the state, and the central government while maintaining peace with neighboring tribes through multilateral relationships. However, most participants concluded that peace and social harmony could not be realized in the community because traditional chiefs lack constitutional leverages, no executive or judicial powers, traditional governance would continue to be ineffective in Jonglei State. A 73% of participants expressed that traditional chiefs would have an insignificant impact at the local, state, and central levels of government without judicial and executive powers. One male participant stated that "Dinka Bor traditional chiefs as they are now, will continue to dress nice in their ceremonial attires" unless empowered with real constitutional powers. It is feared that devastating inter-clan conflicts and social disharmony will continue to rise unabated so long as there is no credible leadership to hold every citizen accountable.

*10. In Jonglei State, county commissioners work directly for the state government but have little or no clear link with the traditional chiefs at the local community levels. How effective do you think this type of governance is in solving community issues, and what*

*would you propose as a solution to synchronize villages with county and the state government?*

Almost all participants at 86%, stated that traditional leaders should be placed above the county commissioners, either make the paramount chief the county commissioner or have commissioner work under the traditional authority government as the representatives of the state government. In addition to that argument, participants suggested head chiefs should be the leaders of *payams* or sections in order for indigenous systems of government to function effectively. Alternatively, interviewees proposed that Dinka Bor paramount chiefs be granted equal authority as county commissioners, but with different leadership roles that supplement each other. Several participants suggested that traditional chiefs be in charge of local resources including land, and mineral rights, while county commissioner focuses on political transformation and educate the public on government policies, promote development, coordinate trades, and foreign investments. Some participants also touched on the issues of inherited lands and shared resources such as wetlands (toc) as other contributing factors that have fueled interclan conflicts among Dinka Bor people. Most of the interviewees posited that traditional chiefs be mandated to take charge of the land management and uses of local resources, but not politicians at the state or central government. Participants expressed that Dinka Bor social problems related to shared resources might not end well if land boundaries and rightful ownership could not be delineated.

Others suggested that ownership and clear boundaries need to be documented in legally binding treaties covering each piece of land or water points. The discussions



stressed the importance of charging the traditional chiefs with powers to establish the rule of law and authority to hold violators accountable.

**End of Interview summaries.** I structured and presented the findings to this case study by posting ten interview questions with summarized responses from all participants, as listed in previous paragraphs. His intent here was to reiterate what the participants shared on the importance of leadership, and the need for constitutional support that would help traditional leaders to rule effectively.

The central argument to this case study is that the diminishing powers of Dinka Bor traditional leaders might have led to social disharmony and ever rising deadly interclan conflicts that continue to claim innocent lives among the Dinka Bor people. The individuals interviewed are community members coming from different clans of Dinka Bor ethnic groups, who are matured, educated, and well-informed on issues affecting the community.

### **Explanation of the themes that emerged from the data**

The findings will cover the following themes: ((a) empower traditional leaders with executive and judicial powers, (b) peaceful settlement of interclan conflicts and accountability, (c) support law enforcement in counties, (d) establish and support local courts, (e) fund transformational leadership training for community leaders, and (f) Creation of Dinka Bor traditional authority council. Each of the themes listed in this paragraph is discussed in detail in the subsequent paragraphs, the researcher explained the importance of each area for the Dinka Bor traditional governance and leadership.

## **Community Governance**

**Establish and support local courts.** The analysis of granting traditional chiefs powers included other significant topics that participants thought were very important for traditional leaders to develop and apply as part of restoring peace and social harmony in Jonglei State. The additional topics included the importance of dialogues that involve all stakeholders, 80% of participants proposed that traditional leaders should facilitate open and honest communication channels between clans and neighboring tribes as a way to mitigate risks that lead to conflicts. On other critical topics discussed, 60% of the participants agreed that traditional governance should be merged with contemporary democratic principles in order to modernize how traditional leader govern their people with current information in the 21st Century. Other important topics that were touched emphasized the valuable roles that traditional chiefs play in managing socioeconomics and political affairs while maintaining peace within the communities and with neighboring tribes.

**Support Law enforcement in counties.** All participants agreed overwhelmingly in support of delegating judicial and executive authority to traditional chiefs across Jonglei State, so they can carry out their duties of restoring peace and stability to Dinka Bor communities. Empowering traditional chiefs will give them strong authority and influence to effectively manage socioeconomics and political affairs across the villages and counties in Jonglei State. Political entities or the state government would no longer appoint community leaders, but by local people as the indigenous system of governance is conferred to back to the rightful owners of the system – Dinka Bor people.

Constitutional laws and regulations would be enforced, and there will be no abuses of power by anybody in Jonglei State because citizens will be informed at the grassroots of their rights and responsibilities. Economic development and political stability in the state would attract the diasporic communities and the displaced citizens of Dinka Bor to return home. The fact of the matter is that there might not be peace and stability without proper governing authority in the villages and counties where the majority of Dinka Bor people would be residing.

### **Community Leadership**

**Empower traditional leaders with executive and judicial powers.** As the themes emerged from the data collected during the interviews, the most agreed upon topic was about the traditional leaders facilitating peace between clans, in which 93% of the participants concurred that traditional leaders be the facilitators of peace among the Dinka Bor clans in Jonglei State. The second topic was about empowering traditional chiefs for peace and stability, 86% of participants believe that empowering traditional chiefs will ensure peace and stability in the region because chiefs have access to communities where the heavily armed youth come from and would be able to intervene through the families and clans in villages and cattle camps. On the topic of granting traditional chiefs executive and judicial powers, 73% and 60% of participants agreed that traditional chiefs should be granted executive and judicial powers respectively, in order to efficiently carry out duties on policymaking, and enforcement of constitutional laws and policies that affect the people in villages across Jonglei State.

The participants recommended special provisions within the national budget known as the *Constituency Development Fund* to support the traditional chiefs in the local governments across South Sudan. The government should pay the traditional chiefs with adequate salaries and other benefits to ensure that they can meet family and other personal requirements. Paying them well will make them less susceptible to corruption and external influences. The state and central government should develop leadership training programs focusing on *transformational leadership* models, and make it a requirement for all traditional chiefs in exchange for funding. The leadership should concentrate on closing the gap between the potentially outdated social and cultural practices, and the contemporary democratic principles of governance, and leadership in the 21st Century.

**Creation of Dinka Bor traditional authority council.** Like any other relevant public institution, there needs to be a central command for the traditional authority government to function effectively and can be the link between the traditional leadership and the state and central government officials at all capacities. The Dinka Bor traditional authority council (DBTAC) should be chaired by the grand paramount chief, subordinated by all five paramount chiefs of Ghok, Athooc, Twi, Nyarweng, and Hol with relevant administrative personnel. The DBTAC would ensure the review of governing rules and regulations and enact customary laws, incorporating national and the state laws to ensure that citizens of Jonglei State are well informed of their rights and responsibilities while protecting them from political and corrupt business practices from

foreign and local elements that tend to take advantage of uninformed and less educated citizens in the African continent.

The interviewees argued that Dinka Bor traditional leaders had led clans and subclans in unity, so it makes sense for traditional leaders to take the lead on restoring peace and play critical roles in governance at the state and county levels in Jonglei State. Traditional leaders could bridge the widening social and political gaps between ethnic groups in the region. If traditional chiefs could be given authority to subdue the heavily armed youth and make peace with neighboring tribes, regional stability can be realized. Politicians working for the government have created hatred among tribes and clans through unfair distributions of national wealth, segregating employment opportunities, and military powers that dominate wealth. Only traditional chiefs could have a breakthrough in social dialogues if given constitutional leverages. Rebuilding South Sudan and establishing a contemporary democratic government should start in the villages, counties and then expand to the states and the central government levels.

### **Community Issues**

**Peaceful settlement of interclan conflicts and accountability.** The second section of the findings discussed ways to settle interclan conflicts that have been happening in almost every community among Dinka Bor people. The concepts presented here would only work if traditional leaders who are given full authority and supported by the central and the state government with tangible resources and personnel.

**Peaceful settlement of interclan conflicts and accountability.** Dinka Bor people in Jonglei State are law-abiding and peace-loving people. The government of South

Sudan and Jonglei State owe it to them to support a system of governance that will restore their dignity, family-centered social values, and culture that promote respect, humility, love, and care for a neighbor and a peaceful traveling stranger passing through the Dinka Bor land community. In discussing ways to for interclan peace settlement, 80% of the participants recommended that traditional chiefs be given judicial and executive powers to act with authority on mitigating risks that lead to conflicts within Dinka Bor. On the topic of development as a way to engage the embattled youth and the surrounding communities, 80% of participants posited that community leaders should focus on the development of local infrastructure: roads, health clinics, running water for consumption and farming, and schools as a way to engage the youth through employment across Jonglei State Other important topics touched on modernizing the indigenous system of governance with contemporary democratic principles.

### **Community Education**

#### **Fund transformational leadership training for community leaders.**

Transformational leadership elements that are universal and compatible with local cultural values should be added to the Dinka Bor traditional leadership development. 73% of participants believed that transforming the local youth through leadership training will help facilitate dialogues between the clans across Jonglei State. 80% of participants proposed that traditional chiefs be empowered as custodians of the local land and managers of public resources, to reign over contentious issues such as land and shared natural resources such as wetlands (toch) and grazing land (lohnom). Other important topics were raised and discussed and voted on by 60% and 70% of the participants,

respectively, topics such as incorporating traditional leaders into the county and state levels of government, implementation of transformational leadership training, taxation, poverty reduction, and equitable sharing of natural resources.

The analysis of conflict mitigation in the community brought forth great discussion full of emotions expressed by almost all participants during the interviews. Participants overwhelmingly agreed that there is a need for peaceful coexistence among Dinka Bor clans, which can only be achieved if traditional chiefs were empowered and given authority to manage socio-economics and political affairs at the village to county levels across Jonglei State. 93% of the participants suggested that future leaders be trained on social and cultural values that promote peace and harmony while incorporating contemporary views of the 21st Century in order not to alienate the youth born outside of Dinka Bor culture due to civil wars that scattered the people. 80% of the participants voted that the local population be educated on social and political etiquettes that help avoid misunderstanding that leads to conflicts. Traditional chiefs as the community leaders should facilitate training on customary and modern laws that govern the people and use educators to inform that public on their citizenry responsibilities and rights.

### **Summary**

I conducted data collection using fourteen open-ended interview questions to explore and describe the impacts of the diminishing traditional leadership relative to increased social problems, disunity, and deadly interclan conflicts among Dinka Bor people in Jonglei State. I presented the comprehensive findings to answer the research question, highlighted fateful events that might have enabled social decays and internal

conflicts among Dinka Bor communities. I explained the findings in a clear and concise language that articulated the possible underlying causes of the phenomenon of the study and provided concrete evidence supporting the results. In Chapter 5, the researcher explains the findings in detail, including the implications to social change and the limitations of this research as well as recommendations for future research.



## Chapter 5: Discussion, Conclusions, and Recommendations

### Introduction

Dinka (*Jieng*) Bor ethnic group is a subtribe of the Jieng or Dinka tribe, which is the largest tribe among the 64 tribes of South Sudan (Banggol, 2017). The Dinka Bor subtribe lives in Jonglei State, located in the southern former Upper Nile Region (Banggol, 2017; M. Deng, 2017). Dinka Bor is comprised of different ethnic groups or sections with different heritages or family lineage but shares common social and cultural values. Dinka Bor is comprised of Ghok, Athooc, Twi, Nyarweng, and Hol sections (M. Deng, 2017; Willis, 1931). Each section is a combination of clans that expanded from one family and familial roots and have lived in peace and harmony for generations (M. Deng, 2017; Willis, 1931). Social issues have always been settled peacefully and amicably at the family or clan levels, with major cases adjudicated by the traditional authority leaders at the court centers by the executive chief, head chief, or the paramount chief, depending on the complexity of the case (Banggol, 2017; M. Deng, 2017). It is therefore, essential to empower traditional leaders to restore peace and stability in the community after the civil war destroyed all social fabrics and cultural values.

The purpose of this qualitative case study was to explore and describe the impacts of the diminishing traditional leadership relative to increased social problems, disunity, and deadly interclan conflicts among Dinka Bor people in Jonglei State, South Sudan. I sought to investigate and expose the impacts caused by the absence of traditional leaders and to identify practical solutions for the empowerment of the Dinka Bor traditional leadership, an indigenous system of governance to effect positive social change.

Traditional leadership and governance that is culturally based, guided by customary laws, informed by the contemporary democratic principles based on the tenets of transformational leadership theory, could help with the realization of the Dinka Bor social revival and survival in the 21st Century (see Banggol, 2017; Burns, 1978).

The significance of this case study is that it might deepen understanding of critical roles that Dinka Bor traditional leaders play as key elements in solving prevalence social problems and inter-clan conflicts across Jonglei State. The leadership vacuum caused by the protracted civil war and politically motivated tribal conflicts is making it very difficult for communities to recover from destructions of socioeconomics and political foundations across South Sudan (Johnson, 2016). Dinka Bor people need to resume the indigenous system of governance under the traditional authority leaders, who are empowered with executive and judicial mandates to manage social affairs as outlined in the South Sudan Transitional Constitution of 2011 (see Banggol, 2017; M. Deng, 2017). It is a critical time that requires creating a transparent, accountable, ethical, and hybrid system of government that will combine indigenous cultural values with progressive principles of contemporary democracy (Banggol, 2017; SSTC, 2011).

The critical aspects of diminishing powers of Dinka Bor traditional leaders were as follows:

- Adverse impacts on social cohesion among Dinka Bor people in the absence of leadership.
- Interclan conflicts and social disharmony that could be easily averted under empowered traditional authority leadership.

- Abject poverty affecting the community because of protracted civil wars exacerbated by lack of security in an unstable environment caused by lack of empowered leaders to protect citizens.
- Lack of transformational leadership capabilities to inspire and motivate community members to transform their lives and produce a positive social change.

The participants expressed concerns in the areas highlighted above and stressed the importance of empowering traditional leaders to restore peace and harmony among Dinka Bor people in Jonglei State.

### **Interpretation of the Findings**

The case study confirmed the gravity of the impacts caused by the diminishing powers of Dinka Bor traditional leaders in Jonglei State, South Sudan. The findings revealed missing critical roles that leaders play in solving social problems, preventing conflicts through direct engagements, and social teachings of family values keeping the community in peace and harmony (see Banggol, 2017; Gumede, 2017; Munroe, 2014; Northouse, 2016). In this case study, results revealed that the prevalent interclan conflicts, social disharmony, and breakdowns of family values and sacred social norms have become common among Dinka Bor people after traditional leaders lost powers, and influence to govern and enforce effective customary laws in the communities.

The findings indicate that community members trust Dinka Bor traditional chiefs because they grew up in the villages, and understand the needs of the people under their leadership better than individuals appointed to serve as yes-men for the state and central

government at the expense of the local people. Most participants claim that when town elites selected at the national level are given authority at the county and payam levels, minor social disagreements end up in deadly conflicts because the unskilled, appointed individuals always resort to militancy actions, which most of the times end up in a dispute between the government representatives and the local communities. Some community members complained that interference of Dinka Bor politicians and military generals in the indigenous government destroys social fabrics among clans. The majority of those interviewed suggested that more constitutional powers should be vested in traditional chiefs supported by well trained and resourced community police and county sheriffs to protect and support local prisons and traditional court system.

### **Interpretation of the Data**

The findings are consistent with the theoretical and conceptual framework set as the foundation for this case study about the transformational leadership, and the impacts of diminishing traditional leadership depicted in broken window theory. Transformational leadership theory outlined four central tenets of leadership that transform the quality of life in a community or an organization as articulated and made known by Burns (1978) and later expanded upon by Northouse (2016). The four principles of transformational leadership as listed by Northouse are the ideological influence of a transformational leader that inspires and motivates the followers to have confidence, courage, commitment, and a sense of purpose that would enable them to face any challenge and achieve their goals in life. Transformational leader's ability to motivate and inspire followers through effective communication that articulate a vision so clear that followers

can see the future and commit to bringing positive social changes to fruition, and efficiently manage followers' expectations set to achieve the objectives. The third principle of the transformational leadership theory is that a leader is expected to bring forth intellectual stimulation and creative innovation among the followers through examples of demonstrated skills, courage, commitment, integrity, honor, and humility (Burns, 1978; Northouse, 2016). A leader must allow creativity and independent initiatives among the followers (Northouse, 2016). The fourth principle of transformational leadership is the empowerment of individual followers inside the group (Northouse, 2016). A transformational leader supports those under his/her authority by including them in the important events and allowing subordinates to take charge and make their own decisions. A transformative leader respects subordinates and support their actions which inspire junior leaders to be loyal and serve with no reservations (Northouse, 2016). Dinka Bor traditional leaders have always exhibited the qualities outlined as the main tenets of transformational leadership, a community recovering from devastations of civil wars needs such leaders.

Dinka Bor's traditional leaders were selected among peers by the community because of their demonstrated leadership qualities of courage, honesty, humility, and service to the people. The evidence presented in the interviews of 15 participants from different clans of Dinka Bor community confirmed that the principles of transformational leadership do exist among Dinka Bor traditional leadership. Conversely, the diminishing powers of traditional leadership, causing the social disharmony and interclan conflicts described in the broken window theory by Kelling and Wilson (1982). The absence of

empowered traditional leadership is making it difficult for Dinka Bor community to recover from destructions of civil war. Traditional leaders with constitutional powers and economic leverages can transform lives, settle inter-clan conflicts, and restore social fabrics as well as cultural values broken by long separations and displacements.

The literature reviewed confirmed the critical roles of traditional leadership in African society and how detrimental it became when an indigenous system of governance is undermined by external powers (see Banggol, 2017; Eyong, 2017, Gumede, 2017). The participants interviewed expressed that Dinka Bor's traditional leadership and the system of government, which has been destroyed by protracted civil wars, can only be restored when traditional leaders are empowered. Leaders of local government should be given all constitutional rights with full executive and judicial authority and privileges due to government officials in their respective capacities. Interviewees posited that the quest for Dinka Bor social revival and survival in the 21st Century could be possible only when traditional leaders are given full authority over their people in villages and local towns.

### **The Importance of Empowering Dinka Bor Traditional Leaders**

The findings revealed that Dinka Bor traditional leadership could be the solution to social problems and interclan conflicts happening in the absence of empowered traditional chiefs. Participants stated that traditional leaders possess natural qualities of leadership that transform their lives and inspire followers, qualities such as courage, humility, genuine love, and care for the people. It was further stated that Dinka Bor ethnic groups are very meticulous when selecting traditional leaders and that is one of the reasons traditional leaders are critical in a time of conflict resolutions and peacemaking.

The same qualities sought after in Dinka Bor traditional leaders are the main principles of transformational leadership theory outlined by Burns (1978). The quest for Dinka Bor social revival and survival in the 21st Century requires a strategic approach in terms of applying appropriate principles of transformational leadership grounded in shared social values.

A traditional leadership anchored in family values and social precepts of peace, respect, and unity of purpose integrated with modern elements of the transformational leadership theory would be the best approach to restore peace and stability in Jonglei State. All participants believed that empowering traditional leaders with constitutional authority and train them on principles of contemporary democracy would enhance their natural leadership abilities and would speed up the process of positive social transformation, peace, and reconciliation among Dinka Bor people. Once executive and judicial constitutional powers are granted, it is recommended that Dinka Bor traditional leaders at all levels of the indigenous system of government to work together in unity of purpose to restore law and order in every clan across Jonglei State. The next step would be to unite the youth and equip them to protect their communities from neighboring tribes while working with the state and central governments to seek lasting solutions against random killing, child abductions, and cattle rustling by Murlei tribe.

Results of social transformation by Dinka Bor traditional leaders. The interviewees affirmed that traditional leaders put the welfare of the citizens before their own and can develop strategic and actionable plans that would restore peace in Jonglei State. Engaged leaders such as traditional chiefs, if given appropriate authority, could

eradicate poverty and alleviate the living conditions of the community. Empowered traditional leaders can transform the lives of Dinka Bor people if given constitutional powers and economic leverages (Banggol, 2017). Developmental projects can be negotiated and implemented across the villages under the supervision of experts trusted and appointed by the traditional authority. Foreign investors and state government projects can be launched in community lands and operated under fair market practices that employ local citizens, and pay taxes that promote economic growth in the community.

**The Positive Roles of the Traditional Leaders in the Community.** Dinka Bor community members believe that traditional leaders are respectful, accountable, honest, and approachable, which would make it easy to address issues of corruption, and other social concerns without fear of reprisal attacks or unwarranted arrests that is usually imposed by frustrated politicians. Legal cases that fall within the jurisdictions of traditional chiefs can be resolved efficiently and on time, with fewer costs to community members. Dinka Bor traditional leaders live in the community, and their children intermingle with children of ordinary people, unlike rich and powerful politicians whose families live luxuriously in big towns or foreign countries. The participants believe that traditional chiefs have every reason to seek peace, find ways to resolve social problems amicably and promote development projects that improve living conditions in the community because their families would be among the beneficiaries.



### **Empower Traditional Leaders to Transform the Community**

There was no evidence of prior studies conducted on Dinka Bor traditional leadership and system of governance, and no studies I found on the for Dinka Bor social revival and survival in the 21st Century that addressed the impacts of leadership vacuum relative to socioeconomic and political problems in Jonglei State. Banggol (2017) expressed the importance of traditional authority leadership in South Sudan for all tribes and gave examples of great traditional chiefs and tribal kings who reigned before the civil destroyed social and cultural foundations of the indigenous people of South Sudan. Willis (1931) recorded the critical roles played by traditional leaders in maintaining peace among the tribes, subtribes, and clans in the greater Upper Nile Region, of which Dinka Bor people were part of the provincial government established by Anglo-Egyptian colonial rule. Willis was the governor of the Upper Nile Province assigned by the British government to oversee the government's policies and maintained peace among neighboring tribes. Dinka Bor traditional leaders have always played critical roles of maintaining peace among clans and with neighboring tribes, coordinated service delivery with the state and central government where applicable as recorded in the early days of colonial control (see Willis, 1931).

Dinka Bor traditional leaders come from within the community, usually from wealthy and large families to sustain social demands that come with being a leader, as well as political pressures that would overwhelm a leader with the weaker social and political base with meager resources (see Banggol, 2017; M. Deng, 2017). Traditional elections were democratically conducted, and the leader with most people won the

election, but that is no longer the case since Dinka Bor people have been displaced and resources destroyed or stolen (A. Deng, 2017). Although the people still elect traditional leaders, there are external interferences from government officials at the state, and intermediate levels, politicians with power and wealth appear to impose their will to elect a leader of their choice in order to influence the community (Banggol, 2017). Most interviewees expressed that elections for traditional leaders should be free from external influence, and government officials at the state and central levels should be prohibited from meddling with local politics. Indigenous system of governance should be independent, to conduct elections within the villages as it has always been, free of external political influences and pressures to ensure quality leaders get elected.

### **The Positive Roles of Traditional Government in the Community**

African-centered system of governance has been there for generations before foreign powers invaded Africa, and changed the culture, and enslaved the minds of the African people with alien cultures and beliefs that undermined the social and cultural values (Eyong, 2017). The foundations of the African traditional governance and leadership are based on family values and cherished community cultures and social precepts that guided citizens in their conduct and social exchange with others (see Eyong, 2017; Gumede, 2017; Nkomo, 2011). Many participants recommended that Dinka Bor traditional chiefs should be authorized to take the lead in all social cases involving citizens under their respective jurisdictions and should be empowered with constitutional privileges and economic leverages to support local development.

### **Benefits of Dinka Bor Social Revival and Transformation in the 21st Century**

Many of the interviewees posited that it would add to effectiveness of the traditional authority governance to establish a central command that would be headed by a grand chief, located at the state capital, with a suggested a name of the Dinka Bor traditional authority council (DBTAC). The consensus that I gathered from most of the participants expressed a need for an independent entity that would create and enact or review existing customary laws, and policies that govern elections and selections of traditional leaders. It is important to protect the integrity and sanctity of the processes of governance and how leaders come to power and to prevent external influences that weaken the system of indigenous government as supported by critical reviews on African systems of governances (see Banggol, 2017; M. Deng, 2017; Eyong, 2017; Gumede, 2017). Traditional chiefs are the custodians of the land and natural resources that the community is endowed with, such as minerals, cattle, and wildlife in the surroundings. Indigenous government officials should be part of any decision related to investment or excavation of minerals with local or foreign investors (Banggol, 2017; M. Deng, 2017; Eyong, 2017; Gumede, 2017). The interest of the local citizens is vested in the traditional chiefs and, therefore, should be included in policymaking at the state and central levels of government on all issues affecting Jonglei State (Banggol, 2017; M. Deng, 2017). The developmental funds should come from the state and central governments to create development projects that will improve living conditions in villages.

### **Extension of Knowledge**

This qualitative research extends knowledge on the indigenous system of governance and traditional leadership, exposing the causes for diminishing powers of the traditional leaders, which might have led to social disharmony and deadly interclan conflicts among Dinka Bor people. I explained how traditional leaders could be empowered with constitutional leverages that are loaded with economic benefits to give them influence over their subjects, and provisions of the executive and judicial powers in their jurisdictions. Giving traditional chiefs economic leverages through better pay and tax allowance would enable them to exert influence, while judicial and executive powers empower the traditional chiefs to effectively discharge their duties and manage social affairs while settling communal conflicts within Dinka Bor communities. Key findings from this case study concentrated on the following main points:

- The issue of deadly interclan conflicts affect every community within Dinka Bor ethnic groups and require immediate solutions
- Empowering traditional leaders to tackle social issues among Dinka Bor people is most critical to save lives and restore peace
- Self-governance through the indigenous system of governance, especially at the village level should be implemented with traditional leaders as policymakers
- Solving social issues that led to disharmony among Dinka Bor can only be settled amicably by traditional leaders with knowledge of customary laws, and history of the communities in conflict

- Dinka Bor social revival and survival in the 21st Century can only be realized if traditional leaders are empowered and are in charge of local government

The findings in this case study could extend knowledge on how Dinka Bor community can enhance the traditional leadership and governance, by incorporating the main tenets of transformational leadership to amalgamate contemporary democracy and the indigenous system of government for better outcomes. The findings from this case study exposed serious needs for traditional authority leaders working at the grassroots in villages as the binding elements to restore broken social fabrics and cultural values that promote peace and harmony among the people. Dinka Bor's social revival and survival in the 21st Century as well as the continuation of social and cultural values that make Jonglei State unique, are shaped and guided by the type of leadership and governance put in place now as people return to their villages to rebuild their lives.

The key findings in this case study disclosed that most participants rejected the idea of having appointed government officials in charge of counties, making decisions that affect every clan and subclans without inputs from traditional chiefs in the payams. The current system of government placed traditional chiefs as subordinates to county commissioners and civil administrators, taking away the rights of the people and leaving traditional leaders with only ceremonial appearance. Most social issues such as interclan conflicts in Dinka Bor communities require customary laws, based on culture and social intricacies associated with people's history, to make grounds for precedence over finding compromises. However, with appointed government officials in charge, social cases end up in the state court, which increases tensions and distrust between the people in the

disputes, and the cycle of violence never ends. Traditional leaders should be empowered, provided with necessary resources, and authorized to settle legal cases within defined legal frameworks of local government, excluding major crimes and murder cases that require state and federal court adjudications.

### **Limitations of the Study**

Limitations included lack of comprehensive scholarly written articles to support the phenomenon investigated in this qualitative case study, insufficient historical records on Dinka Bor indigenous system of governance to use as the point of references, and potential researcher bias. I used well-grounded articles and books written on traditional leadership in countries where traditional governance is practiced across the African continent to counter the concerns about lack of literature. It remained true that there has not been empirical research done on local governance and traditional leadership in South Sudan because of civil wars. The recently established nation-state in Africa is starting from scratch; public institutions are developing with limited resources, staffed with unskilled workforce assuming responsibilities in all sectors of social research and advancement. Educational institutions lack resources that could be utilized to conduct research on social issues affecting communities and to promote a better understanding of traditional leadership and system of governance that is based on the African cultural values and social precepts.

Another limitation was regarding personal safety concerns on the ground in South Sudan because of ongoing conflicts, violent attacks on the roads when traveling to conduct data collection in the villages. Additionally, current traditional leaders could not

be interviewed due to network issues and potential security risks involved, given the fact that a third party would have to be present to provide the phone and give instructions during the interview. Because of the concerns mentioned, I conducted email and telephonic interviews instead of face-to-face interviews in villages, displaced camps, and small towns where potential participants would have been located. Data collection was conducted successfully from Dinka Bor community members living in different countries around the world; some participants live in and around South Sudan.

### **Recommendations for Action**

In this qualitative case study, the findings revealed a strong relationship that exists between transformational leadership theory and Dinka Bor traditional leadership practices. As expressed by most participants during the research interviews which was explained in the results, I recommend that the Dinka Bor traditional authority council (DBTAC) be established, funded by the state and central government to ensure command and control of the indigenous government. I also recommend that traditional chiefs be trained on principles of transformational leadership to bridge the wide gap between the indigenous system of governance and the principles of contemporary democracy in the 21st Century. Transformational leadership skills among public administrators in the developing world have proven effective and should be embraced at all levels of government across South Sudan. Teaching leaders and followers on practical principles of leadership and governance enhance performance for sustainable peace and socioeconomic development across all sectors, and it ensures service deliverance.

I recommend that the government institutions responsible for public policy make it a requirement for all public servants to undergo a modulated training in transformational leadership skills, and to prioritize funding to build dedicated leadership training centers that could be embedded inside local colleges and universities. It is fundamentally necessary for community leaders to learn effective communication skills that promote peace and development in the community, which is one of the reasons it would be necessary to train all community leaders on principles of transformational leadership (see Burns, 1978; Northouse, 2016). Dinka Bor people select leaders who demonstrate unique communication and interpersonal skills throughout generations; the same reasons developed nations train leaders on how to effectively and strategically lead organizations or communities (Banggol, 2017; M. Deng, 2017).

Leadership empowerment is critical and central to restoring law and order in the community while promoting socioeconomic and political development in the society. It should be accepted that the nucleus of South Sudanese's crises lies in the failure of leadership at the central level of government, which trickled down to local communities and negatively impacted innocent people in towns and villages (see Johnson, 2016). Lack of informed leadership with ethical values of integrity and honor triggered a lethal combination of greed and exploitation of the indigenous people, and disintegration of communities (Gabriel, 2015). Untrained leaders pass on false information, misguide their followers which lead to identity crisis and shame, and have disregard for ethical values and the rule of law. Many researchers concluded with overwhelming evidence that untrained and undisciplined public servants and political leaders are predisposed to



priorities their personal interests at the expense of the poor and uneducated citizens (see Munroe, 2014). Weak leadership cause crimes and internal conflicts to rise among the neglected communities. It is, therefore, critical to train all public servants.

### **Recommendations for Future Research**

Due to the limitations discussed earlier in this case study, I would like to make some recommendations for future researchers that would extend and expand the benefits of this empirical research. This case study could be replicated in many Dinka subtribes and potentially other tribes with a similar indigenous system of governance, and traditional leadership across South Sudan and the African regions. Further research in traditional leadership and local governments would widen the scope and increase public knowledge on the importance of the African-centered leadership that is grounded in family values, shared beliefs, and customary precepts. The people of the Upper Nile and Bahr el Ghazal regions share similar systems of traditional governance and leadership hierarchies and could benefit from expanded research that emphasizes the importance of unified social values that transcend beyond tribal borders, languages, and cultures (see Banggol, 2017; M. Deng, 2017).

I recommend that future researchers use this case study as a starting point to explore and address issues related to training of the youth on traditional leadership and governance, specifically on citizens' rights and responsibilities, and how customary laws work to complement state and federal laws. Forthcoming researchers might want to conduct a comparative study of the Dinka tribe and other ethnic groups or tribes within South Sudan regarding the indigenous system of governance and leadership concepts. It

could help the society more if researchers consider the implications and relevance of the African family values, shared culture and social precepts, and how it all relate to contemporary democratic principles as the global community grow smaller and interconnected in the 21st Century (see Eyong, 2017; Gumede, 2017; Nkomo, 2011).

Future studies should go beyond the Dinka Bor subtribe to include other ethnic groups and tribes in this region. Such studies could add value to the existing research to enrich and bring to the center stage the importance, and relevance of African social values and cultures as the world changes. Future social researchers should articulate the meaning of transformational, strategic, and visionary leadership styles in the native languages of Dinka, Nuer, Zande, and other tribes across South Sudan. I recommend that future researchers make the case to have traditional leadership and the indigenous system of governance be implemented to work concurrently with the contemporary democratic government to support nation-building across South Sudan. Traditional authority leadership and governance are recognized in the South Sudan Transitional Constitution (2011) and should be carried over when a permanent national constitution is established. Potential researchers should challenge policymakers to fully support local governments by highlighting all critical aspects and important roles that traditional leaders play in villages and local towns. Traditional leaders and community elders ensure peaceful living, combat bad behaviors that lead to crimes, guide youth in social values and culture to ensure healthy and virtuous citizens, families, and communities that support the nation.

### **Implications for Positive Social Change**

According to Munroe (2014), capable leaders move communities and organizations from a worse stage to a better stage in the process of development, and the reverse is true when weak and untrained leaders are in charge. The quality of leadership makes a huge difference between failure and success of any socioeconomic or political ventures. Transformational leaders work with the community to identify the issues that need change, create vision, guide and influence followers to aspire for improvements and on issues that impact cultural beliefs and positive social changes in the society (see Burn, 1978; Eyong, 2017; Munroe, 2014). In that essence, the quality of social change that would benefit Dinka Bor people depend entirely on empowered traditional leadership with constitutional leverages, with provisions of executive and judicial powers that would ensure Dinka Bor's social revival and survival in the 21st Century. The results of this case study could provide better understandings to the Dinka Bor community elders, traditional chiefs, and provide awareness on global changes that have corroded local social beliefs and cultural practices.

The findings of this case study would improve the understanding of the important contributions of traditional leaders in the development of socioeconomic and political foundations. The evidence from this study could also help all community members, scholars, and policymakers appreciate the works of the traditional leaders and allow them to be part and parcel of the governing institutions in Jonglei State. As many Dinka Bor people return from displaced camps, the community will benefit from the system of governance led by empowered traditional chiefs who are familiar with the history of

shared lands and resources such as wetlands (toch) and grazing lands (lohnom). Disputes of ancestral lands and water points have caused deadly conflicts in various Dinka Bor clans, and that is one of the reasons it is critical to empower traditional leaders who know the history of the people and would act with authority to maintain peace, and settle disputes with justice and fairness (see Banggol, 2017; M. Deng, 2017).

For the successful realization of the quest for *Dinka Bor social revival and survival in the 21st Century*, traditional leaders will have to work with the state government institutions that are responsible for creating and implementing policies and regulatory guidelines for businesses, trade, taxes, and investment, and labor laws to tackle to issue of poverty among the youth as a way to reduce internal conflicts that spark out of frustrations. The Dinka Bor traditional leaders and community elders have always served as fathers to orphans, councilors, guardians, and even spiritual figures to community members in times of great hardships and trials (Banggol, 2017; M. Deng, 2017). Traditional chiefs could act as the link between the community and the spiritual entities, to help guide the people in their beliefs while preventing unethical spiritual practices that could risk the lives of innocent people. Empowered community leaders would also protect Dinka Bor people from alien and strange spiritual teachings encroaching across African communities, with some false prophets misleading uninformed citizens in the name of God.

Desired outcomes of empowering *Dinka Bor traditional leaders* and restoring the indigenous system of government could be manifested in a positive and progressive social change that addresses the following:

- Peaceful settlement of current conflicts among the Dinka Bor communities,
- Enforcement of customary laws that guide social values and cultural beliefs,
- Creating an independent, accountable and ethical, legal system for all citizens,
- Establish laws that protect investors for economic growth and stability,
- Develop the infrastructure that connects villages and towns,
- Build modern hospitals and schools that improve the livelihood of the people,
- Set up security parameters to guard against child abduction and cattle rustling,
- Encourage those in exile to return home through development projects, and
- Promote peaceful coexistence across the communities through dialogues,

### **Conclusion**

The purpose of this qualitative case study was to explore and describe the impacts of the diminishing traditional leadership relative to increased social problems, disunity, and deadly interclan conflicts among Dinka Bor people in Jonglei State, South Sudan. The findings from this case study indicated that empowered Dinka Bor traditional leadership would serve as the conduit for peace and social harmony, and would bring reconciliation and healing among Dinka Bor people. The result made it clear that the quest for *Dinka Bor social revival and survival in the 21st Century* would not be realized unless traditional leaders are empowered and endowed with executive and judicial powers to govern and protect Dinka Bor people in Jonglei State. To this end, I believe that a combination of traditional governance based on customary laws and shared social values, amalgamated with the contemporary principles of transformational leadership, could produce desired results for a positive social change in Jonglei State.

The protracted civil war and constant tribal conflicts have destabilized the system of governance and created leadership vacuums so deep it will take generations to fill the gap. As all public institutions develop across South Sudan, it would be beneficial to incorporate the main elements of transformational leadership with traditional leadership practices to ensure the survival and prosperity of indigenous communities across the nation. A modern leadership training that is grounded in African social values and culture should be mandated for all public institutions as a path to transform institutions that provide services to the people, especially with local governments where citizens are most vulnerable to socioeconomic abuses, corruption, and political exploitations. Traditional chiefs should be empowered to correct social decays, and prevent internal conflicts by settling disputes over communal resources with fairness and wisdom, while promoting social harmony and economic development.

I provided a description of what is needed to empower Dinka Bor traditional leaders, the constitutional powers that should be given as well as economic leverages that would give traditional chiefs social prestige and influence. I concluded that empowering traditional leaders with executive and judicial powers will enable them to reign, and manage local affairs efficiently to transform the lives of local people across Jonglei State. Munroe (2014) stated that nothing happens without leadership in charge of influencing and guiding the community or an organization. Therefore, I believe that peace and development will come when traditional leaders are empowered and given full authority to manage the social and legal affairs of the Dinka Bor community. My sincere hope and prayer are that Dinka Bor people find peace and restore social harmony through shared

cultural values of love, respect for families, elders, relatives, neighbors, and foreigners living in the community. I believe that all good things are possible with the right leadership providing the vision and mission for social stability and prosperity while preventing internal conflicts and social disharmony.

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## Appendix A: Interview Protocol

The interview protocol will consist of open-ended questions and demographic items.

Research questions
1) What impact has the diminishing power of Dinka Bor traditional authority leaders had on the way Dinka Bor people manage social communal problems, disunity, and inter-clan conflicts in Jonglei State?

## Appendix B: Interview Questions

The interview protocol will consist of open-ended questions and demographic items.

Research questions	Specific interview questions
<p>1) What impact has the diminishing power of Dinka Bor traditional authority leaders had on the way Dinka Bor people manage social communal problems, disunity, and interclan conflicts in Jonglei State?</p>	<ol style="list-style-type: none"> <li>1. Do you think the traditional chiefs' powers have been diminished? If so, what do you think the factors that caused this diminishment?</li> <li>2. Do you think that the diminishing powers of traditional chiefs is one of main factors causing the social breakdowns and internal conflicts among Dinka Bor people? If so, what should be done to solve the social problems affecting the community?</li> <li>3. Do you think that traditional authority governance and the roles of traditional leaders in our community are outdated, or do you believe that their roles are still relevant in the in the 21st Century?</li> <li>4. Traditional leaders used to have wealth before the war depleted everything. What impacts do you believe poverty has on the traditional</li> </ol>

	<p>leaders that may be undermining their effectiveness and influence among the people?</p> <p>5. What do you think the state government, or the local community can do to empower chiefs so that they may discharge their duties effectively without being vulnerable to bribes and external influences or control? There used to be local police in every court center for traditional chiefs to enforce the law. Are there police officers assign to at least the paramount chiefs' headquarters?</p> <p>6. What kinds of constitutional powers and resources would you like the state government to provide to the traditional leaders in order to serve the people effectively?</p> <p>7. There used to be local police in every court center for traditional chiefs to enforce the law. Are there police officers assigned to at least the paramount chiefs' headquarters that you are aware of?</p> <p>8. Some people think that traditional leaders are not educated and therefore should not lead the</p>
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community in the 21<sup>st</sup> Century. What is your take on that?

9. Traditional authority governance and leadership is recognized by the national Constitution, yet, traditional chiefs are not in control of their people, land and local resources.
  - a. What do you believe to be the reason?
  - b. What could be the solution in your opinion?
10. In Jonglei State, county commissioners work directly for the state governor, but have little or no clear link with the traditional chiefs at the local community levels.
  - a. How effective do you think this type of governance is in solving community issues?
  - b. What would you propose as a solution to synchronize villages with county and the state government?



	<ol style="list-style-type: none"><li>11. Should Dinka Bor paramount chiefs have direct access to the state governor to address social issues affecting their local community?</li><li>12. Who should have more authority across the Dinka Bor villages between paramount chiefs and the county commissioners?</li><li>13. Please indicate your gender whether a male or female.</li><li>14. Write yes if you are age 40 and above, and no, if under 40</li></ol>
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## Appendix C: Invitation Email to Potential Participants

Reference: Asking Participants for Research Study

Dear.....

I hope and pray you are doing well with your loved ones by God's grace and mercy. My name is Daniel Leek Geu, I am a doctoral student at the Walden University. I am doing my dissertation study on **Diminishing Powers of Traditional Authority Leaders in Jonglei State, South Sudan: The Case for Dinka Bor Social Revival**

The potential benefits of this research study include creating deeper understanding of the issues affecting Dinka Bor community, such as the impact of the leadership vacuum caused by the prolonged civil wars, which led to social decays and internal conflicts. The phenomenon has negatively impacted the people who previously coexisted peacefully for generations under traditional authority leadership.

This research study seeks to piece together possible reasons behind the issues affecting the community to create an understanding, and empower policymakers and community leaders with useful information that could help with conflict resolutions mechanism that promote peace and healing. The assumption is that results from this research study might help policymakers at the national and the state levels of government explore viable options to bring peace and stability to the community.

I will be interviewing Dinka Bor community members residing in North America, Australia, and East Africa. I would like to invite you to participate in my research study using open ended interview protocols. This interview will be conducted via email at the convenience and at the privacy of the participant's home.

I humbly ask that you dedicate time to finish and return your responses to the interview questions within one week from the receipt of the email with interview questions attached. This interview will take about an hour or less to complete, and I would appreciate a quick turnaround as my entire research timeline completion depends your participation and timely response. I look forward to your reply and thank you in advance for your support!

Very Respectfully,

Daniel Leek Geu