

### Activity 1

#### Mission groups that came to South Sudan in the 19<sup>th</sup> Century

##### Source 1

###### **Missionary Eyes**

Lord, give me missionary eyes,  
To see the lost and dying,  
To see their pain and crying.  
Lord, give me missionary eyes.  
Lord, give me missionary hands,  
to selflessly serve in any way I can.  
Knowing that my reward will be  
eternity spent next to Thee.  
Lord, give me missionary hands.  
Lord, give me missionary feet,  
to take your precious gospel down the street,  
to those who need to hear today,  
to those who need to know the Way.  
Lord, give me missionary feet.  
Lord, give me missionary zeal  
for there's a dying world that needs  
to feel that someone cares about their soul,  
Loosen my tongue, Lord, make me bold.  
Lord give me missionary zeal.  
Lord, give me missionary eyes,  
to see the lost and dying,  
To see their pain and crying.  
Lord, give me missionary eyes.

*By Wayne Tally*



## Pair work

1. What does the poem tell you about the author, Wayne Talley?
2. What is the main message the author is trying to deliver?

The following were major mission societies that entered South Sudan in the 19<sup>th</sup> Century:

1. Roman Catholics – They were in South Sudan in 1842.
2. American Presbyterian Mission
3. The Anglican Church Missionary Society
4. African Inland Mission started their work in 1949.
5. Anglicans and Presbyterians started work in 1899.
6. The Sudan Interior Mission

The above missions founded various churches in South Sudan like:

- The Presbyterian Church of South Sudan
- The Sudan Interior Church
- The African Inland Church
- The Catholic Church



*Fig. 7.1 A mission group helping people in South Sudan.*

## Reasons for the coming of missionaries to South Sudan

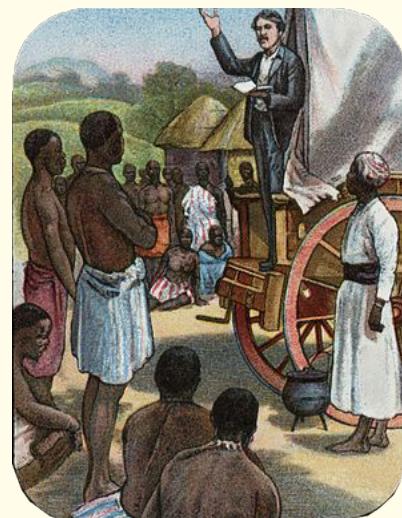
1. They came to spread Christianity.
2. To counter the spread of Islam which had spread widely.
3. To abolish slave trade which had long existed in the area. The slave trade had begun during Trans-Atlantic Trade in the 19<sup>th</sup> Century.
4. To promote western civilisation through western education.
5. They also came to promote better health services.

### Source 2

a.



b.



### Pair work

1. Study the images above.
2. What are some of the roles of missionaries from the image sources above.

## Activities of early missionaries in South Sudan

- They preached the gospel of Christ.
- They set up schools.
- They set up hospitals.
- They stopped slave trade.
- They rehabilitated slaves.

The missionaries in South Sudan today still hope to make life better for the people they serve. There are areas in South Sudan where slavery is still practised. With the civil war in South Sudan, the missionaries and the already established churches have taken over some new roles which include *resettling refugees, preaching hope to the desperate, distributing humanitarian aid to the displaced, negotiating for ceasefires and participating in peace talks*. Examples of church organisations that have taken over these new roles are the Catholic Relief Services and the Solidarity with South Sudan, which is an international catholic organisation that works in South Sudan. The Anglican Church and Presbyterian Church do the same too. Some church leaders have moved with some church members to neighbouring countries due to insecurity. For instance, some Comboni Missionary Fathers are in Uganda serving the South Sudanese refugees in Uganda. They are missionaries in exile. Father Jesus Aranda who was formerly based in Kajo-Keji County in South Sudan under the Catholic Diocese at Yei is a good example.

### Source 3

"On behalf of Fr Louis Okot, Provincial Superior, and all the Comboni Missionaries, I am honoured to thank you for attending this Eucharistic celebration on the Solemnity of Pentecost and pray for our missionary institute and all missionaries so that, as we are prompted by the Holy Spirit and the love of Christ, the Church might continue the work of Evangelisation: the world and our country – South Sudan – are still longing for the light of the Gospel.

We are grateful to God for having inspired St Daniel Comboni to take at heart the evangelisation of Africa. In the year 1864 he conceived a comprehensive plan for THE REGENERATION OF AFRICA by recognising the dignity and gifts God has given to the people of this continent. Then, in the year 1867, at the age of 36, he founded in Verona (Italy) the INSTITUTE FOR THE AFRICAN MISSION. It was his contribution to bring that plan to fulfilment.

At its beginning, the Institute for the African Mission was quite different from the Institute of the Comboni Missionaries as we see it now. Since the beginning, the Institute had to rediscover itself in front of the great challenges of the mission in Africa and had to do it continuously during these 150 years of existence.

A former superior general – Fr. Federico Vianello – in a letter to the confreres tried to explain these passages as part and parcel of the very nature of the institute: he said that the institute was "of lowly birth" and had "a tempestuous infancy". He referred to the fact that, though the Institute was the fruit of a great vision for Africa and had the support of PROPAGANDA FIDE and the

Bishop of Verona, Comboni found himself alone with few collaborators in front of a huge and difficult mission. Moreover, Comboni and his successors had to suffer much to put good foundation to the African mission... and did so because they were prompted by God.

At the very beginning Fr. Daniel Comboni was speaking of the Institute as "a free secular association of Clerics (from different dioceses and religious orders) and lay-men (coadjutor brothers) that consecrate their works and, if necessary, their lives, for the conversion of Africa". The first rules arrived few years after the foundation: a first draft in the year 1871, and the second one in the year 1872.

In the preface Comboni specified that: "In order to be of lasting value, the Rules of the Institute must be based on general principles" because the focus is not on the duties – as in the religious orders – but on the mission itself and the demands of the mission. Then, in 1885, the situation of the mission – with the Mahdi Revolution in the Sudan – and the Church – Propaganda Fide – demanded that the Institute would be transformed into a religious congregation with vows – for priests and brothers – to guarantee an institution with more stability.

The process lasted up to 1895 under the guidance of the Jesuits. The name of the Institute became Institute of the Sons of the Sacred Heart of Jesus. Only after the separation of the Italian-speaking branch and the German-speaking branch in the year 1923, and later the re-unification in the year 1979, the Institute took up the name of Comboni Missionaries of the Heart of Jesus.

I must also mention that when Fr. Daniel Comboni founded the male Institute (1867), he had already in mind the female Institute that was established later in the year 1872. They were called the 'Devout Mothers of Africa' and now they are known as the Comboni Missionary Sisters. During these Century and half of missionary life we have shared at the same spiritual source and worked hand in hand in the missions.

*Fr. Christian Carlassare, mccj*

*Vice Provincial of South Sudan*



### Pair work

1. From the speech of Fr. Christian Carlassare, mccj, what do you think was the main agenda of the missionary institutions?
2. Assume you are given an opportunity to address a meeting about the early missionaries in East Africa. Write a speech that you could give.



## Class work

1. With your teacher, discuss what Christian churches have done for your community or others you know about. Give examples.
2. How does the work of modern day missionaries differ from that of the early missionaries?

### Problems faced by early Christian missionaries in South Sudan

1. The missionaries suffered from tropical diseases like malaria.
2. There was very poor transport in South Sudan. It was hard for the missionaries to reach people.
3. Many South Sudanese did not want to change from their traditional African beliefs despite being convinced.
4. Hostile people attacked missionaries in stations. The Church missionary society re-opened the station at Lau but it had to be moved further to Akot because of security due to attacks from the Nuer. Many lost their lives in different parts of South Sudan. Their converts too were killed.
5. In some areas, Islam was already deeply rooted. It was hard to convince them to turn to Christianity.
6. Slave raiders and traders hated them for spoiling their trade.
7. It was hard to communicate to the people as they did not know their language. They had to learn the local language first which was difficult for them.
8. They did not have enough money to buy food, build churches and hospitals. They needed to build hospitals since there were very poor health services.
9. Communication systems were very poor. This made it hard for them to pass information to their mother countries. At times they needed urgent help like security, which they could not easily find. By the time the information reached their mother countries it was too late resulting in the loss of life and some missionaries.

#### Source 4



#### Individual work

Explain what is happening to the missionary in this cartoon strip from the knowledge about the problems that were faced by early missionaries in South Sudan.

#### Source 5

A writer by the name Marc Nikkle describes one missionary Archibald Shaw who worked among the Dinka as “a Whiteman with a heart of a Dinka” He never gave up in his mission work. At one time he said “the people are primitive and ignorant with deep tribal prejudices against foreigners of any kind. Unlimited patience and years of labour, are humanly speaking, necessary before these people are won to Christ”. Later the same missionary said “Iam getting more fond of the Jieng up here (Gualla) .....” This showed persistence paid. However in some areas some missionaries gave up and closed stations like at Malek and Lau.



#### Pair work

What does source 4 and 5 tell you about the attitudes of missionaries to their work.



Fig. 7.2 A mission center in South Sudan

## Activity 2

### Problems that churches face in South Sudan today

#### 1. Attacks from armed groups

On 28<sup>th</sup> December 2016, catholic sisters were attacked at the Solidarity Teacher Training College in Yambio who did not want them to operate in the area. Many other Christians have died in South Sudan over the years. The Episcopal Church of South Sudan recognises martyrs of South Sudan in its liturgical calendar (Christian year calendar).

#### 2. Shortage of staff

After the attack at Yambio for example, training staff from Kenya and Uganda were evacuated leading to a big shortage of staff at the college.

#### 3. They live in fear, as there is a lot of violence in South Sudan

There are many militias and almost everyone is armed. There is a complete lack of respect for human. In 2016, South Sudanese troops attacked aid workers in a hotel in Juba and raped several women and carried out mock executions. Americans were specifically singled out. UN peacekeepers did not respond on time. Many foreigners were evacuated. Many Catholic foreign workers however chose to remain and serve the common man but this does not remove the fear in them, as they always have to be vigilant.

#### **4. Inter-mission competition**

The early mission churches like the African Inland Church and the Anglican Church are facing a big challenge from the many Pentecostal churches coming up. They are losing many followers to them.

Church mission stations today are overflowing with internally displaced people who have nowhere to call home. The men and women of God are over whelmed in feeding them, treating them and ensuring their security.

#### **5. Inaccessibility**

Many areas in South Sudan are still remote thus many churches find it hard to reach there and preach the gospel or help the people.

There is still large populations of illiterate people thus many converts cannot read the bible even in their own mother-tongue.

#### **6. Competition from Islam**

The church faces a lot of hostility from Muslims. In some cases they escape death by a whisker. This is because some Muslims refuse to recognise conversions out of Islam. They do not recognise marriage to non-Muslims. In 2014, there is a story that caught international attention whereby a lady who was raised as a Christian due to a missing Muslim father was sentenced to death for marrying a non-Muslim. Maryan Ibrahim Ishaq, was accused of apostasy. She married a Christian man from South Sudan. This was a form of adultery to some Muslims. International pressure on the Sudan government made her to be released. She feared for her life and had to flee from Sudan.

#### **7. Language problem**

Foreign missionaries today still face the problem of language barrier in the areas they go to spread the word.

### **Positive impact of Christian missionaries in South Sudan**

- 1.** Christian missionaries have built schools therefore increasing literacy in South Sudan.
- 2.** They have set up hospitals where the sick get treatment.
- 3.** Africans abandoned their traditional ways of living. They followed what Europeans had introduced.
- 4.** They have helped resettle so many internally displaced persons in collaboration with national and international bodies.

5. They have negotiated for peace between warring groups of people in South Sudan.
6. They have helped some communities get rid of bad traditional practices like early marriages, witchcraft and raiding.
7. Some ways of worship promoted moral values in the society. They were used to reinforce teachings and beliefs in traditional life that shaped people's behaviour. Some vices in the society today result from wrong teachings interpreted from religious teachings brought by the missionaries.



*Fig. 7.3 A missionary with South Sudanese*



### Group work

Discuss any negative effects of the coming of the missionaries to South Sudan.

Present your answers in class.

## NEW WORDS

Apostacy:	Is the formal disaffiliation or abandonment or renunciation of a religion by a person. Embracing an opinion contrary to ones previous beliefs.
Cease fire:	A temporary suspension of fighting.
Inaccessibility:	Most challenging to reach owing to remoteness from geographical features that could provide access.
Homosexuality:	Is a romantic, sexual attraction or sexual behaviour between members of the same sex or gender.
Mission society:	Is an interdenominational christian organisation.
Mock executions:	It is a strategy where a victim is deliberately or falsely made to feel that their execution or that of another person is imminent or is taking place.
Primitive:	Uncivilised behaviour.
Rehabilitative:	To return someone or something to a good or healthy condition, state or way of living.
Tropical disease:	Seasonal diseases which are caused by weather or climate variations.
Vigilant:	Always being careful to notice things especially possible danger.

### End of Unit Exercise

1. If you were a missionary in South Sudan today, what are some of the vices you would address. Write your answers down.
2. Despite the achievement of independence in South Sudan and improvements in security in the country, both missionaries and Christians face several challenges. Discuss with your friend the challenges they face.



S o u t h S u d a n

# Secondary History 1

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