



**TOWARDS A FUNCTIONAL DEACONATE UNITY: A CRITIQUE OF  
THE DEVELOPMENT APPROACH OF KONGO CENTRAL  
PROTESTANT CHURCH IN POVERTY ALLEVIATION**

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## DECLARATION

I, Nuni-Ndundu Makitu, hereby declare that the research presented under the title, **“Towards a functional deaconate unity: a critique of the development approach of Kongo Central Protestant Church in poverty alleviation”**, is my original work, except where otherwise indicated.

Further, this thesis has not been submitted for any degree or examination at any other university. It does not contain information copied from the Internet unless specifically acknowledged as such with the sources provided in detail.

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## **DEDICATION**

- To my regretted parents Jean Nuni and Myriam Nkanani Sumba from whom I inherited this brain of intelligence;
- To my late sisters Helene Mambueni Masika and Suzanne Kintona Diena Ma Suza, who initiated this project without seeing its achievement;
- To Margueritte Yawutua Makiese the one who understood and supported my passion despite all the vicissitudes of life;
- Finally, to all who consider the other as the image of God and fight for his dignity

I dedicate this work.

## **ABBREVIATIONS AND ACRONYMS**

Prof.	Professor
REOPAD	Network of Protestant Development Support Agencies
RESEN	State Report of the National Educational Systems
AA	Animators of Axes
AFLD	Alliance of Democratic Forces for Liberation
AfDB	African Development Bank
BMS	Baptist Mission Society
BDC	Community Development Office
CAP	Protestant Reception Center
CCC	Christian Council of the Congo
CCPD	Commission on Churches Participation in Development
CEDI	Publishing and Dissemination Center
CECO	Evangelical and Cooperation Center
CEVAA	Evangelical Community of Apostolic Action
CGC	General Council of Congo
CMC	Conference of the Protestant Missions of the Congo
CMN	Congo Mission News
CNONGD	NGOs National Council of Development
COPAL	Local Council of Pastors
COPALD	Local Council of Pastors for Development
CPC	Protestant Council in Congo
CPD	Parish Committee for Development
CRAFOD	Center for Research and Support to Training for Development
CWM	Council for World Mission
DFF	Woman and Family Department
DFFR	Woman and Family Regional Department
DRC	Democratic Republic of the Congo (The DR-Congo)
ECC	Church of Christ in Congo (ECZ: Church of Christ in Zaire)
Ed.	Edition
EDS	Demographic and Health Surveys
EIC	Independent State of the Congo
ET	English Transcription, English Translation

FNFP	National Federation of Protestant Women
GDP	Gross Domestic Production
GTER	Technical Group of Regional Framing
IME	Evangelical Medical Institute
IMF	International Monetary Fund
INERA	National Institute for Agricultural Studies and Research
INS	Statistics National Institute
JPC	Justice, Peace and Creation
JPSS	Just Participatory and Sustainable Society
LECO	Community Evangelical Bookshop
LIM	Livingstone Inland Mission
MERU	Ministry of the Church for Refugees and Emergencies
MILAPRO	Ministry of Protestant Laity
MICS	Multiple Indicators Cluster Surveys
MONUSCO	Mission of the United Nations for Security in DR-Congo
MPR	Movement Popular of Revolution
ODA	Official Development Assistance
OMD	Millennium Development Goals (MDGs)
ONG/NGO	Non-Governmental Organization (NGO)
P.	Page
SADC	Southern African Development Community
SOCE.PAX	Society, Development and Peace
SSE	Social and Solidarity Economy
UNDP	United Nations Development Program
UNICEF	United Nations Children's Fund
UPC	Protestant University in DR-Congo

## ABSTRACT

This research concerns the approach of the social commitment of the Church of Christ in the Democratic Republic of Congo (ECC) regarding the struggle against poverty and external dependency in development matter. The Protestant Church of Kongo Central province served as a sample. Given the unstable political life and economic crisis in which the DR-Congo is plunged, the Church is consequently living in poverty that makes the faithful unable to support its development projects. The Church became more financially dependent on the outside, a situation deemed humiliating (Mahema 2014:19-20). The present study focused on this state of dependence and strategies of fighting poverty. The study used a sample of 18 participants using random sampling technique.

Observations from the study indicated that the social action of the Protestant denominations has less impact than that of missionaries; the main cause being that the present denominations engage in poverty alleviation separately. The research hypothesis lies on a collaborative development approach, a unitary strategy especially in strengthening the functional deaconate unity. A dialectical method was applied in using qualitative paradigm coupled with historic-critical analysis.

Since the beginning of the 19th century, Europe embarked on an expansionist adventure towards other continents. This expansionism reflected in religious, political and commercial aspects, quickly reached Africa, America and Asia. From the religious viewpoint, this expansion was characterized by the implantation of Christianity in a specific context of mission, while domination and colonisation as well as exploitation marked both the political and commercial views.

What has been more interesting in this Christianisation, is the unitary approach initiated by the Protestant missionaries for evangelism and modernisation projects, radiant and useful to the population that the isolated projects could not achieve. However, this momentum of unitary development did not reach its peak because of the lack of preparation of Church elite and cadres who would ensure the recovery after the departure of missionaries. That impetus was broken in this postcolonial period. People still languish in poverty for more than five decades in the DR-Congo. Christians especially remain unable to take charge of their own Church. Since the Church does not have African development theology, it also lacks a development approach to fight and overcome poverty and the dependence it brings. Research findings illuminate the

multidimensional character of poverty and the different metaphors it has produced, the many facets of the fight against poverty at all levels, new understanding of the Church today and the role it is called to play, the level of WCC interventions in the world and finally the new international order that leads the world with interest-based theories. However, the essential premise of this study is that whatever theories and praxis, poverty alleviation lies on the motivation and self-determination of the community itself.

With regard to the functional deaconate unity envisaged approach to fight poverty, the study deals in its introductory part with the lack of definition of the Church mission and a specific development theology, underscoring the scientific direction of the study under consideration (Chap 1); the concern of the Protestant elite about the autonomy of the Church in the preliminary literature and the explanation of the key concepts related to the subject reinforce the purpose of the study in relation to the vacuum found (Chap 2); the verification of the research hypothesis from the primary sources data collected in the DRC as well as from the documentary data classified according to the qualitative paradigm corroborates the evidence of poverty in the Church and the reference to an unity approach in tackling poverty (Chap 3). However, *prima facie*, the unpreparedness of the future elite, geopolitics issues, external interference, wars and rebellions, social injustice, and mismanagement of public affairs appear from the diagnose of the origin of poverty in the context of the DRC and the consequences of its effects in the life of the Church (Chap 4). The missionaries' development achievements to illiterate people would be a model for the Protestant Church. Yet their strategy of unity and fellowship has also been noticed, but it remained forgotten and unknown to the present denominations; a reminder and sensitization were essential (Chap 5). Updating the Church development approach to current demands is felt by the ones who base their hope on the Church, the various governments of the country not caring about their fate (Chap 6). The study propounds a functional deaconate unity that meets the expectations of the local Church (Chap 7). Finally, the overview of the topic under consideration with some recommendations concludes the study with hope that other researchers will pursue the project (Chap 8).

**Key concepts:** Church, Protestant Church, Dependence, Development, Post-colonialism, Unity, Deaconate, Functional deaconal unity, Kongo Central, Poverty, Poverty alleviation.

## RESUME

Cette recherche concerne l'approche de l'engagement social de l'Eglise du Christ en République Démocratique du Congo (ECC) en matière de lutte contre la pauvreté et la dépendance extérieure spécialement en matière de développement. L'Eglise protestante de la province du Kongo Central a servi d'échantillon. Face à la vie politique instable et à la crise économique dans laquelle se trouve la RDC, l'Eglise vit par conséquent dans une pauvreté qui empêche les fidèles de soutenir ses projets de développement. L'Eglise est devenue plus dépendante financièrement de l'extérieur, une situation jugée humiliante (Mahema 2014:19-20). La présente étude porte sur cet état de dépendance et sur les stratégies de lutte contre la pauvreté. L'étude s'est référée à un échantillon de dix-huit participants (es) utilisant une technique d'échantillonnage aléatoire.

Les observations de l'étude ont montré que l'action sociale des dénominations protestantes a moins d'impact que celle des missionnaires; la cause principale serait que les confessions religieuses actuelles s'engagent séparément dans la lutte contre la pauvreté. L'hypothèse de recherche repose sur une approche de développement en collaboration, une stratégie unitaire renforçant l'unité diaconale fonctionnelle. La méthode dialectique a été appliquée en utilisant un paradigme qualitatif associé à une analyse historico-critique.

En effet, depuis le début du 19ème siècle, l'Europe s'est lancée dans une aventure d'expansion vers d'autres continents. Cet expansionnisme se reflétant dans les aspects religieux, politiques et commerciaux, a rapidement atteint l'Afrique, l'Amérique et l'Asie. Du point de vue religieux, cette expansion était caractérisée par l'implantation du christianisme dans un contexte spécifique de la mission, tandis que la domination et la colonisation ainsi que l'exploitation marquaient à la fois les points de vue politique et commercial.

Ce qui a été plus intéressant dans cette christianisation, c'est l'approche unitaire initiée par les missionnaires protestants pour l'évangélisation ainsi que les projets de modernisation, non seulement radieux mais surtout utiles pour la population; ce que les projets réalisés isolément ne pouvaient atteindre. Cependant, cet élan de développement unitaire n'a pas atteint son apogée en raison du manque de préparation de la part de l'élite et des cadres de l'Eglise qui assureraient la continuité après le départ des missionnaires. Cet élan a été brisé en cette période postcoloniale. La population congolaise languit encore dans la pauvreté depuis plus de cinq décennies. Les chrétiens, en particulier, restent incapables de prendre en charge leur propre Eglise. Puisque l'Eglise n'a pas de théologie africaine du développement, il lui manque



également une approche de développement lui permettant de combattre la pauvreté et la dépendance qui en découle. Les résultats de la recherche mettent en lumière le caractère multidimensionnel de la pauvreté et ses différentes métaphores, les nombreuses facettes de la lutte contre la pauvreté à tous les niveaux, la nouvelle compréhension de l'Église aujourd'hui et de son vrai rôle, le niveau des interventions du Conseil Oecuménique des Eglises dans le monde et enfin le nouvel ordre international qui conduit le monde avec des théories basées sur les intérêts. Cependant, la prémisse essentielle de cette étude est que, quelles que soient les théories et les pratiques, l'alleviation de la pauvreté repose sur la motivation et l'autodétermination de la communauté elle-même.

En ce qui concerne l'unité diaconale envisagée pour lutter contre la pauvreté, l'étude a abordé dans sa partie introductive la motivation de la recherche, en particulier le manque de définition de la mission de l'Église et d'une théologie spécifique du développement (chapitre 1); l'inquiétude de l'élite protestante vis-à-vis de l'autonomie de l'Église et l'explication des concepts clés liés au sujet, renforcent l'objectif de l'étude en relation avec le vide constaté (chap 2); la vérification de l'hypothèse de recherche à partir des sources primaires collectées en RDC ainsi que des données documentaires classées selon le paradigme qualitatif corrobore l'évidence de la pauvreté dans l'Église et la référence à une approche unitaire de la lutte contre la pauvreté (chap 3). Cependant, à première vue, l'impréparation de la future élite congolaise, les problèmes de géopolitique, les interférences politiques extérieures, les guerres et les rébellions, les injustices sociales et la mauvaise gestion des affaires publiques ressortent du diagnostic de l'origine de la pauvreté dans le contexte de la RDC et des conséquences de ses effets dans la vie de l'Eglise (chap 4). Les réalisations des missionnaires en matière de développement auprès de ces populations illettrées avec une technologie traditionnelle seraient un modèle pour l'Église protestante. Pourtant, leur stratégie d'unité et de fraternité a également été remarquée; cependant elle est restée oubliée et inconnue des dénominations actuelles; un rappel et une sensibilisation étaient donc essentiels (chap 5). La mise à jour de l'approche de développement de l'Église aux demandes actuelles est ressentie par ceux qui fondent leur espoir sur l'Église, les différents gouvernements du pays ne se souciant pas de leur sort (chap 6). L'étude propose une unité diaconale fonctionnelle qui réponde aux attentes de l'Église locale (Chap 7). Enfin, la vue d'ensemble du sujet sous examen avec quelques recommandations conclut l'étude avec l'espoir que d'autres chercheurs poursuivront le projet (chap 8).

**Key concepts:** Église protestante, Dépendance, Développement, Postcolonialisme, Unité, Diaconat, Unité diaconale fonctionnelle, Kongo Central, Pauvreté, Alleviation de la pauvreté.

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# CHAPTER ONE

## INTRODUCTION

### 1.1 Background to the research problem

In the Democratic Republic of Congo (the DR-Congo or DRC)<sup>1</sup>, Protestant Societies of mission linked and founded by the Christian missionaries from Europe and America progressively advanced their missions in “Kongo” from 1878. They began Evangelisation mission that yielded to the ninety-five religious Communities comprising the actual Church of Christ in the DR-Congo “ECC” (Gösta 2009: 92; ECC 2016)<sup>2</sup>. These missionaries discovered the power of working together after working separately, which did not yield good results. They found that the collaborative mission enhanced development that provided answers to people’s needs. Afterwards, the missionaries initiated Churches that took shape in the country; according to Paas (2006:120), the missionaries went back to their countries post-independence (1960 onwards) leaving an indelible legacy that the Protestant Church of Congo can take pride in her remarkable growth.

Although the Protestant Church of Congo depicts a significant growth in terms of her numerical increase, the Church’s spreading and her development, she lacks full autonomy in her operations. Despite this, living in post-mission era, most of the Church communities are still dependent on foreign aid to run their projects. However, one notices the increase of poverty in the country in general and upon the evangelised population. Thus, from 1986, the Protestant “elite” began to react to the true role of the Church. This is contained in “Revue Zaïroise de Théologie Protestante” in the article: *The Church mission today*. This prompted the Church to organise her first colloquy in August 1990 in Boma under the theme “The future of ‘ECZ’ facing the requirements of development, experience and current challenges of our society” (ECC 2013).

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<sup>1</sup>Do not confuse “KONGO” and “CONGO”: Kongo is about the province and its natives. Congo indicates the country; Democratic Republic of Congo (Kinshasa: its capital) also the Republic of Congo (Brazzaville). Kongo Central is the name of one of the provinces of the DR-Congo from the former Kongo Kingdom.

<sup>2</sup>‘ECC’: “Eglise du Christ au Congo”, Church of Christ in Congo, first, CPC-Protestant Council in Congo- was an annual meeting also Ordinary Assembly of all the missionary churches of the colony, each with its legal status of a Not-For-Profit Association. Between 1902 and 1970, this annual meeting had a Secretariat, for the follow-up of decisions. Then, as early as March 7, 1970, the Congolese State recognized this Council as the only Protestant Church in Congo with a single legal status for all its members. ‘ECC’, as a Not-For-Profit Association ensuring the legal cover of all the churches from western mission. More details are provided in the following chapters concerning its origin, purpose and administrative structure.

It is impossible to dispute the Church's dependence on their foreign affiliations when it is evident that in the present age, the low annual financial contribution only covers expenses of the main structures of the Protestant Church and maintenance of her various infrastructures (UPK 2010; CECO 2013). In recent years, there has been an ongoing Church meeting to discuss ways of tackling poverty in the province (CRAFOD 2014).

The effects of poverty in the DR-Congo are increasingly being felt, yet the country is approximately five decades since independence. Poverty has affected majority of the families, with a good number of people living below the poverty line. Besides poverty, unemployment has skyrocketed in the country, with many between the ages of 30 to 40 unable to secure job opportunities (Boisselet 2016). Kapinga (2015), the former Minister of Industry observed that, "While there were more than 2500 viable industrial societies post-independence, today there are barely 350".

This recent phenomenon that limited opportunities for employment in the country propelled a mass migration into the neighbouring Congo-Brazzaville and Angola (Mbatshi 2008). Thus, faced with poverty that stalled governmental projects, the nation turns her eyes onto the Church which is considered as the "Mater Nostra" (Massamba ma Mpolo 1995:12)<sup>3</sup>. The Church, by her deaconate structure, has a vital role in dealing with the high level of poverty and unemployment, to make Church relevant in the lives of evangelised populations.

The deaconate can be taken this specific context as a Church functional structure owing its being to human welfare; it aims at the reflection and the research of adapted approaches to realize appropriate material and social development in conformity with people of GOD's needs and aspirations. Thus, it must be dynamic. A functional deaconate of unity and collaboration must be the result of a local organization of members for whom the project is done. That is the unity of local religious Communities around the major dramatic situations that push people into poverty.

According to the Multidimensional Poverty Indicators (MPI) of DRC, people earning under US\$ 3.20 per day presented a poverty rate of 98.50% and 91.30% in 2004; with a reduction of 7.31% in 2012 of people living within the poverty trap while using US\$ 1.90 a day as a poverty line (Khoema 2016). MPI in table 1.1 below show the DR-Congo's poverty trap between 2004 and 2015. A 'poverty trap' is a situation where income is stagnant over long periods (Khoema

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<sup>3</sup>"Mater nostra" in Latin words, meaning "Our mother" in English.

2016). Furthermore, the table gives the percentage of DRC people living under the poverty threshold, considered as poverty limit or poverty line as well as the minimum level of income deemed adequate in a country. This is found with the total cost of all the essential resources that an average human adult consumes in one year (Ravallion et al. 2009:163).

**Table 1.1: Poverty rate from 2004 to 2015**

<b>Multidimensional Poverty Indicators of DRC People Under \$ 1.90 Per Day</b>						
<b>Year</b>	2004	2011	2012	2013	2014	2015
<b>Rate %</b>	69.3	70.0	63.9	72.5	77.1	71.0

(Source: Khoema, Our World in data 2016)

The United Nations, through the Human Development Index (HDI) listed poverty experienced by human beings namely: absolute poverty, extreme poverty, secondary poverty, primary poverty. Primary poverty concerns those lacking in income, while secondary poverty includes those who had enough income but spent it elsewhere. Absolute poverty is the absence of enough resources to secure basic life necessities. Ravallion et al. (2009:163) add that this term, "absolute poverty" can be used sometimes as a synonym for extreme poverty. According to a UN declaration, both absolute poverty and extreme poverty are conditions of life characterised by severe deprivation of basic human needs, including food, safe drinking water, sanitation facilities, health, shelter, education, and information; and depending on income and access to services (2009:184). Thus, the United Nations agencies annually rank each country according to the dimension of its poverty.

In this regard, the DR-Congo's HDI value for 2015 was 0.435, which put the country in the low human development category, positioning it at 176 out of 188 countries and territories. Ravallion et al. (2009:163) argue that the economy of the country has collapsed and extreme poverty has taken place for more than four decades; people's livelihood are only granted by informal sectors. Table 1.2 below presents some indicators of between 1990 and 2015, while the DR-Congo's life expectancy at birth increased by 10.1 years, mean years of schooling increased by 3.8 years and expected years of schooling increased by 3.0 years. However, GNI per capita decreased by about 46.0 percent between 1990 and 2015.

**Table 1.2: the DR-Congo's HDI trends based on consistent time series data**

<b>Years of Survey</b>	<b>Life expectancy at birth</b>	<b>Expected years of schooling</b>	<b>Mean years of schooling</b>	<b>GNI per capita (2011 PPP\$)</b>	<b>HDI value</b>
1990	49.0	6.8	2.3	1,260	0.356
1995	49.1	6.6	2.9	675	0.331
2000	50.0	7.0	3.3	545	0.331
2005	53.7	7.5	4.3	577	0.364
2010	56.9	8.8	5.4	568	0.398
2011	57.4	9.1	5.6	584	0.407
2012	57.9	9.0	5.8	604	0.412
2013	58.3	9.1	6.0	616	0.419
2014	58.7	9.1	6.1	650	0.425
2015	59.1	9.8	6.1	680	0.435

(Source: Our World in data 2016)

**Table 1.3: The DR-Congo's HDI for 2015 relative to selected countries and groups**

Three Selected Countries with DRC In 2015 Survey	HDI value	HDI rank	Life expectancy at birth	Expected years of schooling	Mean years of schooling	GNI per capita (PPP US\$)
DR-Congo	0.435	176	59.1	9.8	6.1	680
Ethiopia	0.448	174	64.6	8.4	2.6	1,523
Nigeria	0.527	152	53.1	10.0	6.0	5,443
Sub-Saharan Africa	0.523	—	58.9	9.7	5.4	3,383
Low HDI	0.497	—	59.3	9.3	4.6	2,649

([http://hdr.undp.org/sites/all/themes/hdr\\_theme/country-notes/COD.pdf](http://hdr.undp.org/sites/all/themes/hdr_theme/country-notes/COD.pdf))

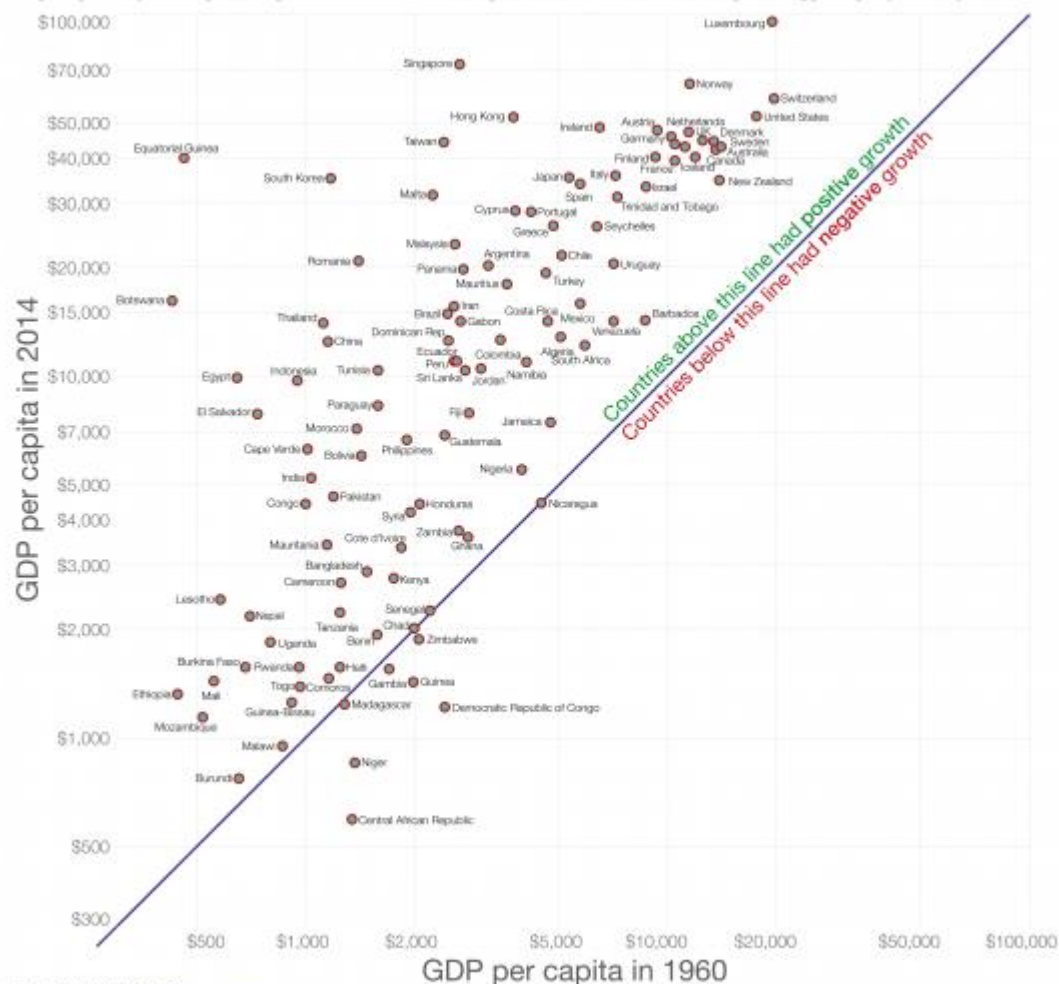
While various United Nations programs and several other international, sub-regional institutions and governments struggle for eradication and poverty reduction, in this study poverty alleviation is used and referred to as any practical action that makes poverty effects or impacts less severe. In the context of the Kongo Central Protestant Church, it is the assuagement of sufferings, attenuation of bad life conditions, and care of the poor, attacking the origin of poverty to curb its consequences on people; finally poverty alleviation means ways used to relieve the poverty trap to improve the quality of community life (Linguee 2018; Klein 2008). Addressing poverty alleviation in national and international level, Yesudian (2007: 365-366) identifies all these actions from different programs aimed at challenging poverty namely: Integrated Rural Development Programme (IRDP), self-employment programme, wage employment programme, food security programme, social security programme and urban poverty reduction programme.

As mentioned above, a poverty trap is a situation where income is stagnant over long periods. From 1970 to 2013 more than 55.1 million lived in extreme poverty. Figure 1.1 below shows countries with stagnant income close to the 45° line, while countries with incomes that rose between 1960 and 2014 are above the 45° line. The latter are countries which experienced income growth over 54 years.

**Table 1.4: Situation of Incomes**

## GDP per capita in 1960 and 2014

GDP per capita is adjusted for price changes over time (inflation) and for price differences between countries (purchasing power parity (PPP) adjustment).



Data source: Penn World Table 9.0

The visualization is available at [OurWorldInData.org](http://OurWorldInData.org) where you find more visualizations and research on global development.

Licensed under CC-BY-SA by the author Max Roser.

<https://ourworldindata.org/extreme-poverty/> [Accessed 2018.03.13]

(Source: Our World in data 2016)

The map shows the DRC distance from the blue line since 1960.

Furthermore, as every population in the world has a right to development in accordance with the United Nations Millennium Declaration (Haddad 2015: 9, 34), the Church has a duty to make use of this right by procuring a development approach coupled with her own social and prophetic theology (De Gruchy 2003:20).

Additionally, development approach is any praxis, action, and logical way or process of solving the development problem leading to the improvement of social conditions. It concerns a praxis well defined by the Protestant Church to challenge poverty, for the promotion of integral human development and the holistic development of man and woman, covering all aspects of life: social, economic, political, cultural, personal and spiritual (De Sardan 2005:137).

This study provides a critique on the postcolonial development approach (Desmond et al. 2011:14). It highlights the Church's dependency, poverty that has ecclesiological implications, which affect its Christianisation negatively (Le Bruyns 2004). The study adopts theories of an endogenous ethic of development, local initiatives based on a functional deaconate unity, and models of collaboration leading the Church's holistic mission to Social transformation.

The study gathered its information from secondary sources such as edited books, journals, conference papers and thesis.

## **1.2 Preliminary literature review**

This section presents preliminary literature centred on the publications enlisting the Protestant Church of Congo in this developmental subject. Many definitions have been given about the concept of literature review; however, Anthony, Onwuegbuzie and Rebecca (2012:28) define it as a systematic interpretation of a selection of relevant information available on a specific topic that optimally involves summarisation, analysis, evaluation and synthesis of gathered information. This preliminary literature review responds to the question of what has already been written on the current subject in the context of the Protestant Church of the DR-Congo, while the second chapter is based on the rest of the key concepts of the work under review.

The purpose of this preliminary literature is to discover and critically explore what different publications report, or to introduce the reader to the realities of the Protestant Church of Congo; to show how development remains a matter of concern among Church leaders and the Protestant elite; and to see how first reactions in the history of this post-colonial period were presented (Machi 2012). Thus, from the preliminary literature review, the researcher is able to

guide his approach to fill the void that exists in this profusion of scholarly works (Anthony et al. 2012: 32).

As stated by some scholars (Mulunda 2015: 6, 68; Kenge 2015: 8; Kuvuna 2015, Marysse 2015), there is very limited literature around Church and development in the context of the DR-Congo. However, this area has increasingly attracted interest among scholars due to the international organisation's involvement in the development of the people experiencing the ramifications of underdevelopment and poverty (SADC 2008; OECD 2011; MDGs 2015; UNDP 2016). The researcher has selectively reviewed literature around the themes: "Church and Development" and "Alleviation of Poverty and Dependency" to express the researcher's engagement in dialoguing with the available literature and what is written and discovered by others (Wisker 2001:127; Machi 2012). Some titles have been classified from their historical chronology.

Mushila's (1990:7) work entitled, *In search of autonomy under the Gospel shadow*, in "L'Avenir de l' ECC" (The Future of ECC revue), discusses the reality of the Church dependency. He points out the need for the Church to seek ways of sustaining herself economically and supporting development projects aimed at improving the lives of citizens.

The work of Kilembika and Mayambula (1992:25) critiques the deaconate centred on food and fripperies distribution sent by the missionary societies based in Western countries. Their work proffers three requirements for avoiding dependency: self-governing, self-supporting, and self-expansion.

In 1997, in the same Journal, *The Congolese Review of Protestant Theology*, Diawaku dia Nseyila (1997:11)<sup>4</sup> outlined the common living needs of each human community in general and African black communities in particular, which the Church could focus her action. These included nutrition, health, education, housing and communication which are indispensable necessities for human promotion, while Masamba-ma-Mpolo (1997:101-103) deplored Church exaggerated expectations on external assistance. He argued that elementary aspects had to be taken in depth as a necessity for the Protestant Church action so that she sets up the first step of a real African theology of liberation and development.

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<sup>4</sup>The two regretted authors, Protestant Church cadres, both were Professors at the Protestant University of Congo.



The work of Nsumbu (2003:28) entitled, *Church and development*, reminds the Church to be autonomous and hints ways of being relevant to the globalization and technology era. He argues that such undertakings require the Church to take in consideration each aspect of human needs.

Williams' (2009) work, *Church and economic development: the legacy of Populorum Progressio after forty years* elaborates the double role of the Church: the spiritual and the physical. The two dimensions which are holistic support the whole person. His approach in the meaning of development implies social progress and economic growth. He sustains that, "Man is truly human only if he is master of his own actions and the judge of their worth, only if he is the architect of his own progress. He must act according to his God-given nature, freely accepting its potentials and its claims upon him" (William 2009:118). The document finally argues against all kinds of alienation and dependency.

CRAFOD, formerly GETR, is a Regional Centre for Support and Training for Development created on the Protestant Church initiatives. It is also the main technical and administrative intermediary between international organisations and all NGOs based in Kongo Central Province. Its impact is discussed in detail in chapter six. Furthermore, a recent book: *Strategic development plan of Church of Christ in Congo 2016-2022* is part of the revitalisation process of the ECC development services to guide the actions of the National Directorate and Provincial Development Directorates in the next seven years (CRAFOD 2014:13).

Firstly, the Paper presents the Directorates' works about development vision and corporate objectives. It further explains the context in which the Church implements its strategic plan and identifies some key organisational challenges for which strategic directions have been defined. Finally, this document will be a mobilization tool for Protestant Church development structures as it will help better focus efforts aimed at addressing current and future challenges of the National and Provincial Directorates of ECC development works. With this strategic plan, the ECC through its development structures reviews its commitment to contribute to poverty alleviation in the Kongo Central province like other actors and stakeholders. Consequently, CRAFOD and the Protestant Church manifest a great external dependency on its partners: The European Union, AGRISUD International, and the Global Fund to fight against AIDS, Tuberculosis and Malaria (World Fund); Fin Die Velt (BROT), Bread for the World (BFDW), Primary Health Care Rural EREA (SANRU), and Christian Support Service to Rural Animation (SECAAR).

However, in its previous book, *Vision and CRAFOD strategies as of 2000 to 2010* published in 2000, the same great external dependency around its offices functioning had been presented but these claims did not end up (CRAFOD 2000: 2, 13-17).

Regarding dependence, the debate of which only stops on paper, it is necessary to dwell on methodology; since, the history used as a major instrument of approach has slipped to a statement of missionary work. There has also been a certain degree of bias, that is, an inclination reducing the critical engagement and in-depth analysis of the state of the issue; the authors being not only members of the Church but also pastors and her elite.

Thus, the contribution of this literature can be summarised in these few words: the nature and the weakness of the diaconate centred on relief, distribution of the gifts, motivation based on the search for autonomy, recommendations that take into account the people's needs to develop the first stage of a true African liberation theology and the challenge of the Church to fulfil both dimensions of her holistic mission. This literature has provided the basis for an awareness of development within the Protestant Church and the true role of the Church. However, as with all scientific work, new perspectives are constantly emerging; since the metaphor of poverty and the strategy to be adopted has not been a subject of conversations, this study attempts to fill this void.

The aim of this preliminary literature review was to locate the present study among other researches that have been carried out in development with special focus on alleviation of poverty and dependency. The review also exposes the absence of a specific transformative theological discourse and a strategic approach of development through the Protestant Church. In keeping with the research objectives, the following section addresses the location of the study.

### **1.3 Location of the study**

This section situates the study in time and in space giving an overview of what the key words of the topic reflect in reality. The section engages nine sub-sections: the main lines of the subject under study, the physical aspect of the study, the current religions of the province, its demographic aspect, sociological structure, primitive beliefs, external influences and social innovations, the historical activities of the Protestants, current functional structure of the ECC.

### **1.3.1 Main lines of the subject under study**

The research study consists of the Development approach of the Protestant Church in Kongo Central; according to Gösta (2009:92), this is the first province that received the first Christian mission societies in the DR-Congo. The study and the policy examine the social action of the Protestant Church within the Kongo Central Province during the Post-mission period (1960 to 2018). Post-mission period, also called Post-independence era or Postcolonial era is known as the official departure of missionaries from the colonies and the management of churches by citizens or autochthons, ancient catechists often initiated in missionaries' school (Kang 2010:103). The study then extends to the social-political-economic environment in which the population in general and the Christians in particular, live. Furthermore, the study has been oriented towards the provincial archives in Matadi, the head-quarters of the Church, to include all the historical aspects.

### **1.3.2 Physical aspects of the study**

Kongo Central province, formerly Bas-Congo and Bas-Zaïre, derives its name from the former Kongo kingdom. With a total area of 53.947km<sup>2</sup>, Kongo Central is one of the 26 provinces of the Democratic Republic of the Congo (See Figure 1.2). Located in the extreme West of the country, Kongo Central is the only province with a coastline, the Atlantic Ocean. It borders the provinces of Kinshasa to the North-East, Kwango to the East, the Republic of Angola to the South, the Republic of Congo-Brazzaville and Cabinda to the North. Presenting some cataracts, the entire province is crossed by the Congo River which is joined by several tributaries: Inkisi, Kwilu, Mpozo, Luwala, Lukula and others. The provincial head quarter is Matadi. The other part of the province is divided in three districts: Bas-Fleuve (Lower River), Cataracts and Lukaya. The province has a population of approximately 5.9 million people and a density of 85/km (Huart and Tombu 2014).

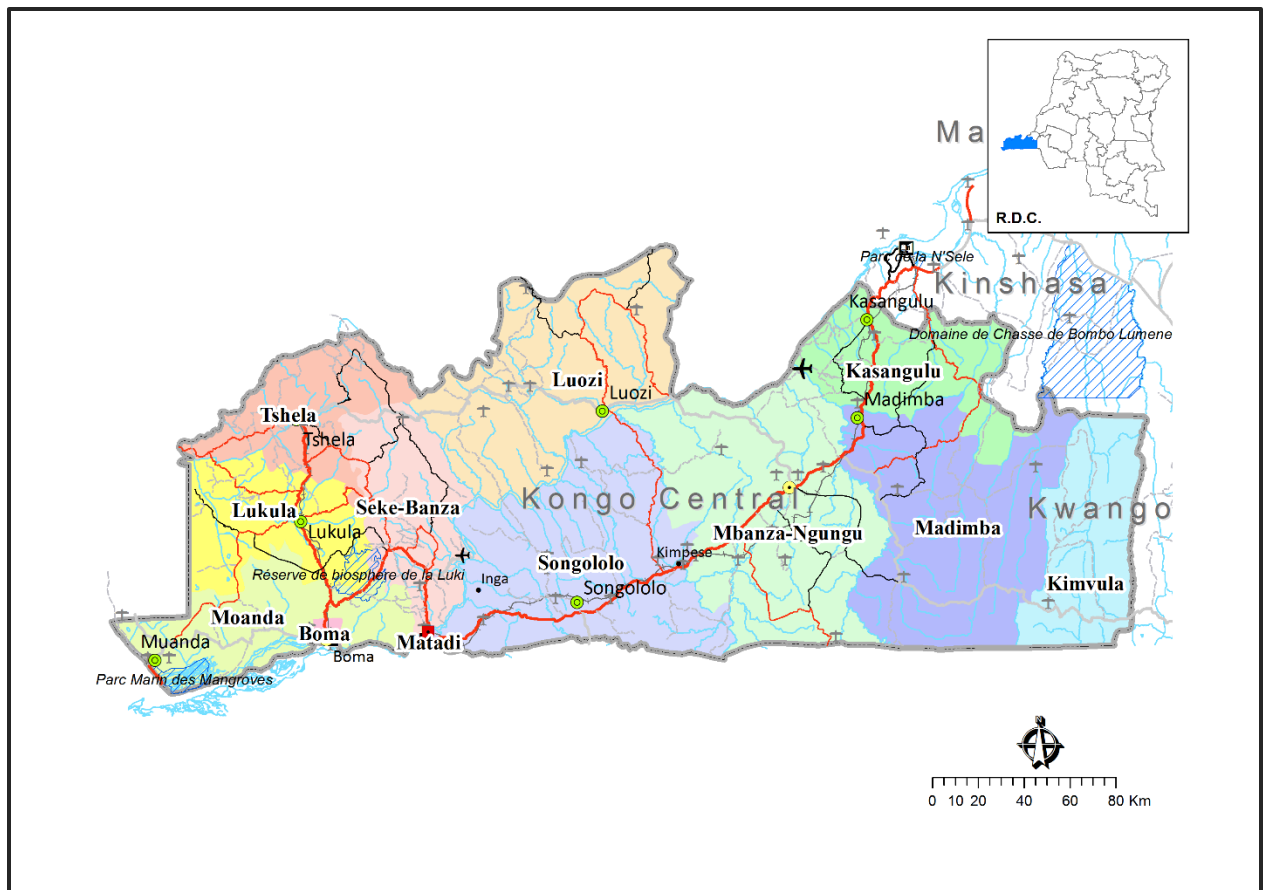
### **1.3.3 Current religions of the province**

According to Nkay (2004:342), in Kongo Central province, the vast majority of Protestant denominations are regrouped under a religious institution called "Eglise du Christ au Congo" (ECC) in French, translated into the Church of Christ in Congo, often referred to within the DR-Congo as the Protestant Church. In other words, the ECC remains an office (General Secretariat) for coordinating and representing Protestantism whose main denominations were born of the Western mission. In ECC structure, the National Synod is the General Assembly of

the various Communities that constitutes ECC. From the National Synod regrouping, 95 Protestant denominations are drawn from an Executive Committee and a Secretariat (ECC 2014:113-122).

There are also Synods of ECC in every province of the DR-Congo, known as Provincial Synods, with 17 to 25 denomination representatives each. ECC is not the only Christian Church in the province. One notices Catholic Church, Independent Churches, Kimbanguist Church, Revival Churches, Pentecostal Churches and Muslim Community working in the same field. Some scholars indicate that this Christianity is comprised by these averages: 50% of Catholics, 20% of Protestants within the Church of Christ in Congo ECC, 16.5% of Kimbanguists, Orthodox, and Jehovah's Witnesses (Lubunga 2016:528; Kuvuna 2015; Pasula 2010; Falk 2001; Paas 2006). Many sects and micro-assemblies of God, fraternities of prayer, biblical groups, and Evangelists would be counted in thousands, strewn all over the national territory (Nsumbu 2002a:7).

The interest of this study in Protestants and not in Catholics who make up fifty percent of Christians is because as Kuvuna (2015) and Kabongo Mbaya (1992) also noted, Protestants are not only less present, less united and less organised but still less involved in the national sphere than Catholics. However, at some points of the study pathway, the Catholic Church has been referenced due to the fact that she continues to work in the same field since the beginning of Christianity and to understand how other churches do approach the realities of the same social tragedy in this context of Congolese populations.



**Figure 1.1: Map of Kongo Central province, territories and districts**

(Source: Emapsworld.com 2016)

### 1.3.4 Ethnic and linguistic aspects

It is important to emphasise here two fundamental elements of this provincial population: sociological factors that are, ethnic groups, social structures and socio-religious aspects of the past and present (Balandier 1965)<sup>5</sup>. One of the characteristics of the Kongo Central province is the Linguistic unity around the “Kikongo” and the ethnic homogeneity of the Bakongo, which is divided in several groups, each possessing certain peculiarities. Bayombe, Banianga, Bandibu and Bantandu constitute the predominant groups of the Bakongo belonging to the great African division of Bantu. The other numerically smaller groupings, which may nevertheless be distinguished for cultural or economic reasons, are attached to numerically preponderant groups (Bita 2013).

“Bayombe” with the composition of Batsundi, Bavungu, Bambala, Bawoyo, Basolongo, and Bakongo, occupying mainly the whole of the Bas-Fleuve (Lower River) District, the town of Boma and predominantly in Boma and Matadi, were the first to come in touch with the West. Since the colonial era, the Christian and Missionary Alliance, the Catholic Scheut Congregation and European societies have set up a considerable influence on the “Bayombe” area (Nkay 2004:342-369).

“Banianga” with subgroups ba Bwende, Baladi, Basundi, Bamboma, Besi-Ngombe, and Bazungi occupy both banks of cataracts with Bandibu compounds Basansala and Bazombo in the Cataracts District. The territory of Seke-Banza is also inhabited by an extension of Banianga especially in the region of Isangila. Banianga, mainly located in the territory of Luozi, were evangelised by the Livingston Inland Mission, the Svenska Mission Förbundet and the Redemptorists, a religious order within the Catholic Church; they comprised the former Nsundi province of the Kongo kingdom (Gösta 2009:92).

The “Bantantu”, formerly called “Mpangu” the name of the province of the ancient Kongo Kingdom and composed of Bambata, Bampangu, Bampesa, Bankanu, Bambeko, Balemfù, Banfùnuka, Bambisa and Bawumbu live in Madimba territories and Kasangulu in the District of Lukaya, while the city of Inkisi with Kisantu Mission remains the nucleus of Bantandu.

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<sup>5</sup>About this cultural point, the study referred to data from the National Archives focused on Ethnology Kongo NAEKDOC1 and African Sociology NASADOC2 specifically with A.D. Beaufaict. 1952. Bakongo studies: notes of colonial sociology. Liège: National Archives (NAEKDOC1) and G. Balandier. 1965. Current sociology of black Africa (NASADOC2).



**Figure 1.2: Map of the Democratic Republic of Congo**

(Source: Emapsworld.com 2016)



Traditionally, this region was evangelised by the American Baptist Foreign Mission, the Baptist Missionary Society, the Salvation Army; the Catholic Diocesan Fathers, Redemptorists' Congregation and the Congregation of the Friars of Christian Schools (Kabwika 2004).

From the social structure perspective, all Bakongo are organized in clans: a group of families that descended from the same female ancestor and having the same common land. The system of descent is done by matrilineering or "motherline" (Kingudi) i.e. a set of "consanguine" connected by a female ancestor. The nuclear family group is not the couple and their children but rather the minimal matrilineage consisting of one or more sisters and their children. The head of the family, the eldest, exercises his authority over the whole clan; he is the guarantor of the clan unity, often having special powers conferred on him by the ancestors (Balandier 1965: 532; De Sardan 2005:45)<sup>6</sup>.

The basic historical clans are: Nsaku, Mpanzu and Nzinga. These three traditional clans, from which the other clans would originate, represented the "Kongo Trinity": Nsaku: the Incarnation of Love and Wisdom from "Nzambi a Mpungu" (God); Mpanzu: Incarnation of the Creator of Intelligence of God, and Nzinga: Incarnation of the power of God that governs the whole universe.

Nsundi, Mpudi, Makaba, Mbenza and Nanga clans were born from the abovementioned trinity according to the circumstances. Today, however, there are family relationships by the paternal group "Kitata", which includes all the children from fathers of the same clan (Bana ba Mbuta). Other clan relationships are born from marriages. Also, in the urban centers, it is worth pointing out that the reduction of the influence of the uncle is in favor of the authority of the father. The Kongo society has remained sedentary; its population is increasingly open to innovations (associations, cooperatives, community development). It is also a dynamic population with undeniable positive values such as organisation, sense of responsibility, spirit of work, honesty, acceptance, adaptability and management of community assets (Ndaywel 2008: 360).

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<sup>6</sup>About sociology, anthropology or ethnology of the Kongo people, more details can be found in: *Histoire du Zaïre. Atlas de la République du Zaïre* (History of Zaïre Atlas of the Republic of Zaïre) by Mbuaki, D.N. and L'évangélisation missionnaire protestante face à la culture Kongo, l'enracinement de l'Évangile dans une culture". Thèse inédite. Laval (Canada). ("Protestant missionary evangelism within the Kongo culture, the rooting of the Gospel in a culture"). Unpublished doctoral thesis. Univ. of Laval) by Mengi Kilandamoko K.B.



### **1.3.5 Primitive beliefs of the province**

Apart from these sociological and ethnic factors, there are certain socio-religious aspects from the past and present that are important to remember (Balandier 1963: 12-15). In general, the Kongo society is fundamentally Deist, and remains attached to its traditions and the cult of ancestors. Besides, since its origins, it has always been Monotheist. Before the founding of the Kongo kingdom, people believed in "Nzambi a Mpungu", "Kalunga", "Walungila Muamo", "Mubiabio Nge Mubabio "; meaning one God, Almighty God, Perfect and Complete God, God present in every place, God in all things, One in each person. Despite this openness to modernism, the Bakongo concreted some prohibitions and taboos, some of which hampered development (Ndaywel et al. 2008:360-400).

However, since the arrival of the Portuguese in the Kongo kingdom in 1482, Christianity had modified several traditional beliefs; some have persisted until the present days, such as: the belief in "Nzambi-a-Mpungu" or "Mpungu-Tulendo": one God, author of all life, Creator of the universe, He is Omnipotent, Omniscient and Omnipresent; Protector of living beings. Invisible, He exists by Himself and remains the supreme vital force. One appeals to Him, to His power in case of danger; the Ancestors "Bakulu" are conceived as intermediate forces between the living and God the "Mpungu-Tulendo", "The Omnipotent": they are most often invoked in the event of calamities and clan palavers; among the living, the Chief of the clan "Nkaka" (Grand-Father or Grand-Mother) or "Ngudi a Nkazi" (The Familiar Uncle) is also a detainer of an active force, allowing him to meet the nearest ancestors; All elements that participate in clan life are subject to great superstition. However, God remains the only venerable; none should joke with Him; The living do not die but go to the village of the ancestors where they join them with new life; the deceased become more powerful than the living, for he has the power of seeing them, of visiting them, of returning sometimes without the living seeing him; The evil spirits of sorcerers, fetishism, "bisimbi", and the twins are also dreaded because they are believed to possess a supernatural power (2008:360-400).

The cycle of life is not limited. Mckenny (2002: 31-39) recounting Mbiti's work, shed more light on African views of the Universe with humans' long observation of the natural world, the forming and sharing of ideas and their complexity and diversity. It also mentions creation, sky and earth, unending natural cycles, order and human value and other different cultures and Africa traditional religious conceptions.

### **1.3.6. Ubuntu and development in Kongo society**

Ubuntu, as a Bantu value, has sociological and ethnological roots in Kongo culture. In the Kongo proto-language, Ubuntu stands for "Kimuntu", love, compassion and help to the community of which "Muntu", meaning individual, is part of several "Bantu". The Ne-Kongo is a Muntu who cannot live without his community and far from, he feels isolated. He lives the dynamism of community life to which he must contribute and participate (Mahaniah 1979:61). Thus, before being a philosophy in its modern sense, the Ne-kongo considers "Ubuntu" or "Kimuntu" as a quality including the essential human virtues, compassion, humanity and morality that every "Muntu" must possess and express. Ubuntu cannot be learned at school, it's a set of innate qualities that develop as every Muntu grows up. Parents help the child to externalize them. According to Mangaliso (2001:3), in Ubuntu philosophy, the community is ontologically anterior to the people; it serves as an antidote to traditional libertarianism. Ubuntu, as a universal idea, consolidates dialogic communitarianism and keeps it intellectually oriented.

In promoting the common good, Ubuntu philosophy is seen as a concern of this study. With respect to development, Ubuntu remains a community-based asset that doesn't oppose the Church's mission and the role of diakonia. The total focus of Ubuntu on human beings and its insistence on the moral dimension of society produce a mature humanness. As a normative paradigm of development ethics, Ubuntu communitarianism emphasizes the integral development of the human being, fellowship and morality as a mission; it empowers citizens to dialogue, to agree on social issues, to bring solutions together under the tree of palaver rather than depending on the political elite or professional experts (Clifford 2010:235). Finally, Mangaliso (2001:3) avows that, being a concept rich with consideration for compassion and commonality, Ubuntu gives competitive advantage to structures that incorporate its principles and practices.

### **1.3.7 External influences and social innovations**

Thus, from the fifth century onwards, all previous beliefs were changed by Christianity: the belief in one God, Almighty, was quite positive but the intermediary role of Jesus, the Christ, between God and the new Christians had to be integrated in the ancestral function. Several other cultural and traditional practices were prohibited for the benefit of the new religion. For several reasons, this first official Christianity which went from 1491 to 1835 experienced an

interruption; its results were a failure because most of those who had converted to Catholicism finally resumed their traditional practices (Bita 2013; Kä Mana 2000). However, referring to Gösta (2009:92), a permanent work was carried out during the second Christianity from 1878, supported by several missions that had eventually settled in the Kongo Central province where they had created the first posts, stations and missions. Those missionaries, despite the nesting of the footsteps at times with the colonial policy came to agree on their radius of activity. After having carried out a work of approximately one hundred years, the missionaries left this work to the natives. Today, more than three-quarters of Kongo Central's villages are evangelised in one way or another; added to the missionary action, there was the religious revival movement which gave birth to several independent Churches, Prayer Groups, various Pentecostal Ministries and Christian Assemblies (Kä Mana 2005; Chiribagula 2000).

From the social viewpoint, “Mukongo” is organised as a clan. His human relations are only a consequence of his traditional sociability. This clan solidarity is also reinforced by land and other heritages. Each clan owns land, and many clusters in one village. The members of the clans bearing the same name consider themselves of the same strain and for this reason they regard themselves as brothers and sisters (Nkay 2004: 342-369).

For the other clans, it is marriage which plays the role of liaison and creates new relations. Thus, a community is formed from the relationships of all those clans and human relationships which are well defined (Balandier 1963:15). Each one of them must be on good relations with the living and the dead for fear of being a bearer of “bad luck” (curses) to the clan. It is the clan that owns all the property of members. No property belongs to a single person. Everything belongs to the whole clan, and any individual problem becomes a problem of the whole clan which is settled at the clan level. This brand of clan fraternity is even more prevalent in rural areas. However, the influence of foreign cultures on youth in large urban centers is no longer to be underestimated, as it distances them from this way of life and develops individualism (De Sardan 2005:30-45).

### **1.3.8 Development and indigenization in Kongo society**

Indigenization is the process of free insertion of external cultural aspects within a given society by the population itself. These benefits to the community are freely accepted, voluntarily approved and integrated; the citizens even appropriate them. Indigenization thus differs from the forced practices of colonial politics (Huang and Zhang 2016:611).

As early as 1549, the traditional Kongo society entered into contact with Western civilization and found favorable modern notions that it quickly became appropriate. The slavery and various exactions suffered during colonialism, the negritude and the policy of recourse to authenticity advocated by Mobutu did not prevent the Kongo society from integrating into himself foreign cultural elements favorable to Bantu philosophy (Mansita 2014). Chapter six which focused on the evangelism and modernisation efforts in Kongo Central province, clearly deepens this indigenization.

In short, with respect to the indigenization and development of Kongo society, less reluctance have been noticed. Foreign values that bring happiness and well-being to the individual adapt easier than those based on some religious dogmas such as tritheism, some modern conceptions of feminism, voluntary abortion, birth control and certain modern technologies contrary to Bantu moral philosophy (Ndaywel 2008).

### **1.3.9 Protestant missionaries' main historical activities**

Protestant mission societies realized some activities such as the construction of the Chapel SIMS, first chapel of Leopoldville by the Rev. SIMS Aaron, Legal Representative of ABFMS in 1891. Located at "BMS" (actual CBCO) Headquarters in Kintambo, this chapel is the oldest building in sustainable materials in Kinshasa and is part of the history of the Protestant Mission in Congo; in 1902, First Conference of the Protestant Missions of the Congo "CMC" in Leopoldville (ECC 2016; Gösta 2009).



**Figure 1.3: The SIMS Chapel with a straw roof in 1891**  
(Source: ECC Website 2016)



**Figure 1.4: The SIMS Chapel, currently with a sheet roof**  
(Source: ECC Website 2016)

From the political point of view, it is in 1908 that the Congo was annexed to Belgium: the Congo became a Belgian colony; Rwanda and Burundi were annexed later as Protectorates. This annexation greatly influenced the expansion of Protestantism in the Great Lakes region, of which Rwanyindo (2009) echoed.

The following are some important activities of Protestants to point out: in 1910, Recognition of the Belgian Congo as the largest mission field in the world by the International Mission Conference held in Edinburg, Scotland; in 1912, Launch of "Congo Mission News" (CMN), the first joint official review of Protestant missions in Congo; in 1920, Construction of "Union Mission House", (UMH, currently Protestant Reception Center, CAP), a common hotel for all the Protestant missions of Congo; in 1922, The Conference of the Protestant Missions of the Congo, CMC, became the Christian Council of the Congo (CCC), then General Council of Congo (CGC); in 1924, Birth of the Protestant Council of Congo (CPC); in 1929, Adoption of the Constitution of the CPC: harmonise evangelical work and consolidate the unity of Protestant Christians; in 1935, Establishment of the Evangelical Bookshop in Congo, LECO (currently CEDI), a common institution responsible for disseminating Christian literature and school materials for the whole Protestant missions in Congo; in 1942, obtaining the Civilian Personality of the CPC. All Missions become "Sections" of the CPC (ECC 2016; Gösta 2009).

From the 1950s, the negotiation of the independence of some African countries influenced the colony's socio-political life. For the Protestant Church, there was stabilisation of the structures by the designation of credible animators: in February 1960, Election in Kumbaya (Rwanda) of the Rev. Dr. Pierre Shaumba Wembo from Mennonites Mission of Christ in Congo (MMCC) as the first African General Secretary of the CPC (1960-1968) after the Pastors R.V. of Carle Thompson from Baptist Missionary Society (BMS) 1956-1960, Joseph Ohrneman from Swedish Missionary Society (SMS) 1946-1956, Wakelin Coxill from Congo Balolo Mission (CBM) 1933-1946, and Emory Ross from Disciples of Christ Congo Mission (DCCM) 1928-1933.

On 30 June 1960, Independence of Congo; in 1968, Retirement of Rev. Dr. Pierre Shaumba and Election of Rev. Dr. Jean Bokeleale as CPC Secretary General during the ECC National Synod held in Kisangani; in 1969, Creation of the CPC National Executive Committee: preparation and adoption of the new Constitution of the Church of Christ in Congo (ECC 2016).

It was in 1970 that the most important decisions would take place in the future of the “ECC” at “Nganda Center” (Kabongo-Mbaya 1992:377)<sup>7</sup> in Kinshasa. On 8 March 1970:

- Vote of the organic unity of the Church of Christ in Congo, ECC;
- Realisation of the legal and institutional unit;
- End of the Protestant Institutional Mission in Congo;
- Designation of Rev. Dr. Bokeleale as National President of the ECC.

In 1978 was the Celebration of the First Protestant Centenary in Congo that was followed in 1994, by the dedication of the Protestant Cathedral called Centenary Cathedral. The inauguration of this Cathedral in Kinshasa was a unity symbol of Protestantism in DRC in 1998 where Bishop Bokeleale retired and the election of Bishop Pierre Marini Bodho as National President of the ECC took place, leading the Church until 20 August 2017. In the term of Bishop Marini’s mandate, Rev. Dr André Bokundoa was elected the President of the ECC on 23 August 2017 (Ekofo 2018).

According to its Constitution, the Church of Christ in the DR-Congo (ECC) fulfills a two-fold mission: internal and external. On the domestic level, she works in the fields of Evangelisation, Christian Education and Diakonia. Present and dynamic throughout the country, the ECC is socially visible through temples, schools, hospitals, agricultural and development activities. In terms of its missionary mandate, the ECC sends its ministers out to evangelise and maintains good relations with foreign Churches and international Christian organisations. The ECC aims at being a truly evangelical, organised, democratic, autonomous, strong and missionary Church (ECC 2016).

### **1.3.10 Actual functional structure of ECC**

National level: National Synod-National Executive Committee-National Presidency;

Provincial level: Provincial Synod-Provincial Executive Committee-Provincial Presidency;

Community level: Community Synod-Community Executive Committee-Community Presidency

Parish level: Assembly of faithful-Parish Council-Pastor Office.

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<sup>7</sup>One of the Catholic reception centres located in Kintambo suburb.



**Figure 1.5: Centenary Cathedral**  
(Source: ECC Website 2016)



**Figure 1.6: Symbol of the ECC**  
(Source: ECC Website 2016)



### **1.3.11 Understanding of poverty within the Protestant Church**

Based on the political status, security and economic instability of the country influencing the social conditions of Christians, poverty is evidence accepted by the Protestant Church. The National Synod (ECC 2014:33-42) continues to draw the general context of DRC on the economic and social-political level at each meeting. The Church recognises the aggression, injustice, inequalities, insecurity, suffering and the complicity of international organisations accused of political hypocrisy. Resolution RES.019 / 16 / SN / 2014 of her ordinary session held in Kinshasa from 6 to 10 August 2014 confirms the existence of a permanent situation of poverty in Congolese society and in the Church. By this resolution, the Protestant Church decided on the fight against poverty (ECC 2014: 77-78). With resolutions RES.016/16 / SN / 2014 focusing on unemployment, 010/16 / SN / 2014 on resource mobilisation and 09/16 / SN / 2014 on self-financing, the National Synod had therefore given paths to fight poverty.

According to Maathai (2009:79-81), it is this figure of an unhappy image of a Church suffering continually and her dysfunction that the Church leaders have always presented to their partners to cadge for assistance. This emphasises the state of poverty of churches in Africa.

Furthermore, from 08 to 12 December of the same year, the Protestant Church agreed to hold at the Shaumba Center in Kinshasa, the General Assembly of all the representations of the country's religious denominations to accompany the electoral process in DRC. The Catholic, Kimbanguist, Orthodox, Independent, and Revival Churches, the Salvation Army and the Islamic Community all took part in this national meeting. An official report from January 2015 was also published from her workshops (ECC 2016).

After addressing the main issues of the location of the study, the next sections deal with the research questions, its objectives and the adapted theories on which the study is constructed.

### **1.4 Research questions**

Since five decades ago, the DR-Congo plunged in to an unstable political life and economic crisis which affects its entire population. The poverty diagnosis from the World Bank reports (2016:18) and SADC (2015), which resulted from surveys, consultations and MDGs' evaluation, speak about the economic collapse at 10%, the 90% representing informal economics. The Church is consequently living in a poverty that makes her faithful unable to support her development projects. The Protestant Church became more financially dependent

on foreign aid (Mahema 2014: 19-20); this is the state of the problem on which the present work is focused.

Thus, in the light of dependency as a challenge for the Kongo Central Protestant Church, the main question for the study is “How can the Protestant Church respond more appropriately in alleviating poverty?” To understand how to overcome the abovementioned struggle, the following sub-questions are considered:

1. Why is the Protestant Church living in great poverty?
2. What are the main causes of the dependence observed in the Church?
3. How does the Church move forward her Social action and challenges concerning poverty alleviation for the purpose of being more visible at the Public sphere than before?
4. How should the Church engage all categories of her members in the struggle of poverty?

As a working hypothesis, the study supports the resumption of the unitary approach initiated by Protestant missionaries as one of the appropriate approaches to alleviate poverty; meaning: the strengthening of diakonia in a unitary method would be one of the appropriate strategies for more intensive action in fighting poverty. Verification of the evidence of this hypothesis during the fieldwork and on the documentary sources will lead the study whether or not to confirm its validity and effectiveness.

### **1.5 Objectives of the study**

The study aim is to propose an appropriate development approach to the Communities, to provide a more effective strategy in the alleviation of poverty in areas that the Protestant Church is present, to make the Church more autonomous than before, and to contribute to the question of poverty alleviation where the Gospel is accepted. Thus, in addressing poverty alleviation, the goal comprises specific objectives:

1. To identify the main causes of poverty in the community, considering the role of the Protestant Church.
2. To analyse the Protestant Church development policy so that the Church moves forward in her Social action and towards poverty alleviation.
3. To initiate an adaptable approach in order to overcome the Church struggle against poverty by engaging all categories of Church members.

4. To have a deeper understanding of the phenomenon under study within the above mentioned objectives and theoretical frameworks adopted.

## **1.6 Theoretical framework**

The present section concerns the theoretical framework upon which the research has been constructed and has been chosen as the basis of the scientific statement. The theory is considered here as a formal set of epistemological principles that are intended to explain the phenomenon under study. The main subject of discussion is Church and development, especially in poverty alleviation. Several scholars have published on this subject from the history of the Church. Indeed, the assumption made is that, to tackle poverty, churches have to work in unity in order to carry out transformative social actions that are more visible than before in the public space. The purpose of the theories chosen is to draw attention to development strategies of the Protestant Church in Kongo Central province regarding the deaconal objectives in the social transformation projects.

Thus, based on Theology and Development, the study has adopted two theoretical frameworks upon which the research project has been constructed: the World Council of Churches Theory on Community Development<sup>8</sup> and the Post-Liberal Theology; Community Development seen as an educational process to enable citizens to address problems by group decision making; or a process to achieve improvement in some aspect of Community life where normally such action leads to the strengthening of the Community's pattern of human and institutional relationships; Community Development focuses on the process of teaching people how to work together to solve common problems. In addition, some definitions consider Community Development more in terms of an action, result, or outcome: local decision making and program development resulting in a better place to live and work. Thus, Community Development may be seen as both a process and an outcome (Rhonda and Pittman 2009: 5-6; Mattessich and Monsey 2004:56-58).

The WCC's development approach, centered on asset-based community development, focuses on an endogenous process, emphasizing all local assets and potential of the community. The WCC community development and the Post-Liberal Theology were chosen because, firstly,

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<sup>8</sup> Referring to Rhonda and Pittman (2009: 5-6), Community is considered as a grouping of people who live within a geographically defined area and who have social and psychological ties with each other and with the place where they live. They are united by common interests and mutual aid; or any group of people initiating social action to change their economic, social, cultural, and/or environmental situation.

they provide clear theoretical and theological guidelines for churches' engagement in social issues; they have been used as main tools for the researcher's analysis of the conclusions reached by their various publications retained here. Secondly, the use of these theories highlights issues of unity and emphasises the favourable echo these issues have received by other churches' organizations over the world. The struggle for unity as development strategy has its roots in churches members' consciousness regarding their local level status of poor people. Finally, by using these two theoretical frameworks the researcher aimed at bringing in his contribution to the restoration of the unity of Kongo Central populations broken up by the colonial administration influence which limited the radius of activities of each Denomination. On this matter Amanze (2016:776) puts it succinctly: "Colonialism exacerbated these divisions and made the life of African people unbearable. These conflicts led to divisions in the mission field not only among the missionaries themselves but also among their converts". In this sense, the researcher attempts to recover through the study, unity and collaboration suppressed by foreign domination (Gösta 2009: 69).

The World Council of Churches Theory on Community Development which puts the community as the central focus for development debate has been used as the first theoretical framework. This framework regards people as a central place within the notion of development. Composed by more or less than 340 member churches around the world, and based in Geneva, the WCC is a Religious International Institution which brings churches together and maintains close links with Church related development agencies and social movements. Further, regarding the stances of its politics, the ecumenical body provides particularly a vast output of material around various development themes. Its assemblies and magazines are the main support of its unlimited production in spite of time controversies.

Thus, since 1967, Parmar published *the Concern of human in the quest for development* in The Ecumenical Review. Many other decisive orientations were subsequently taken at the WCC Montreux Assembly in 1970, which defined the role of human beings in the development process. The last Edinburgh Assembly in 2010 aimed at strengthening the WCC's vow for the establishment of social justice in the world from a mission and unity perspective of Churches as well as people (Kobia 2010).

Furthermore, development is not only about economic growth through production, but economic growth within the context of changed institutional structures and value systems according to the WCC. The people become an important means of production and the way

distribution takes place. Therefore, development is considered here as a means to human welfare but not an end in itself. Human beings are more important than social processes; and the efforts of development are to bear fruit. These processes must be allowed to shape the values and structures of society. Alleviation of poverty and economic stagnation necessitates structural changes (Kobia 2010).

The World Council of Churches approach acknowledges the role of personhood, and human being in development. In the past, “Humanity” was regarded as a mechanically operated entity that could be controlled by external forces. From the beginning of the nineteenth century, the era of the “Industrial Revolution” and the period between World Wars and Post World Wars, human being was measured mechanically in relation to his contribution to production for the employers, as well as an instrument for the advancement of technology and many other utilities. Despite the Christian social movements of demands in favor of the working class, the bourgeoisie wanted to maintain its hegemony (Duthoit 2004, Blaser 2003).

Human beings were nothing more than the result of a successful economic and technological system; and to be human was to be materially successful and technologically innovative. Human beings were neither the subject of development nor the means of development. Furthermore, the rich were at the receiving end of production and distribution. Thereof, during the Monteux Assembly in 1970, the World Council of Churches came into play in favor of the recovery of human dignity. It considered the role of the poor seriously by establishing two committees: Society, Development and Peace (SOCEPAX), and the Commission on Churches Participation in Development (CCPD). This position was reinforced at the Edinburgh Assembly by including it among the five points on the agenda (Edinburgh report 2010).

The attention of the World Council of Churches approach shifted to a greater centrality of people and their based assets; the participation of the poor towards their own means and manner of development took on a prominent position. The poor takes responsibility for their own development by identifying the needs, managing resources and determining the future. The establishment of the Just Participatory and Sustainable Society (JPSS) rests among initiatives of World Council of Churches that demonstrates a political-ethical approach to self-reliance. Given the relevance of social justice, Haddad (2015:124-125), paraphrasing Holland and Henriot, emphasised on the consideration of the poor in the process of promoting social justice. In this case, justice means the vindication of the people, the poor and the oppressed; the societal dimensions of justice are reinforced.

Personhood as interrelatedness seems to be one of the innovations that the World Council of Churches would facilitate. Personhood manifests itself in relationships of mutual enrichment, mutual care and a mutual responsibility. Similarly, Klaesen led a critical reflection in his article *‘towards an approach to development as mission: the category of personhood as addressed by Armartya Sen* published in *Missionalia* (Klaesen 2014:191).

In 1983, the Vancouver Assembly allowed the WCC to advance the theme: “Justice, Peace and the Integrity of the Creation”. It devolved in Justice, Peace and Creation (JPC) programmed team and focused on: “To analyze and reflect on justice, peace and creation in their interrelatedness, to promote values and practices that make for culture and peace, and to work towards a culture of solidarity with young people, women, indigenous people and racially and ethnically oppressed” (Edinburgh 2010:18).

Conscientisation appears here as a more adapted way in the model of development within the role of personhood. Conscientisation should be understood in this view as a process that enables people to analyse their own situation, understand their own alienation, not only from others but from themselves. They must discover their individual and corporate power, and act towards the creation of their own future. According to Dickinson<sup>9</sup>, people’s participation in development must emerge from a new awareness of capacities and their rights. This awareness cannot come from outside or foreign entities, but from the capacities and potentialities within the person that is locked up or blocked by external and internal forces.

Through its aims, the WCC has often found itself in the vanguard of some of the most pressing developmental issues of time, and with observer status at the United Nations, the WCC has been actively engaged in many United Nations conferences.

In purchasing the participation of Protestant Communities in a unitary process, this project considers solidarity, cooperation, collaboration, social organization and community development in order to attain its objectives. The WCC as a World Institution focused on unity and uniting mission and the social problems of the West and East, the nations of the North and South, and referred to as development, remains probably the most comprehensive attempt by the religious community to engage in the development debate (Klaesen 2013). By this theory, the researcher in a mutual communication, locally from the ground to the head of the Church,

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<sup>9</sup>Cf. RDN. Dickinson’s publication, *“To set at liberty the oppressed: towards an understanding of Christian responsibilities for Development as well as liberation”*.

was able to engage the members in a permanent conversation or a perpetual discussion reanimating their consciousness.

Furthermore, the study has used emancipative and constructive theological theory which negates all kinds of alienation and dehumanisation, pointing out the context of dependency (Fodor 2005:229-248; Rouf 2012; Jones and Lakeland 2005).

The Post-liberal theology seems a more adapted theorisation. Indeed, Post-liberal theology is a Christian theology born in the twentieth century that considers Christianity as a global history, with its own culture, grammar and integrated practices that can only be understood by reference to the internal logic of Christianity. Post-liberalism manifests itself in the fact that it challenges the erroneous postulates of the Enlightenment and modernity, such as fundamentalism, belief in universal rationality, dominant presuppositions of liberalism and liberal Christianity focusing on autonomous individual. Accordingly, the use of the Bible by the Church should focus on a narrative presentation of the Christian faith as a regulator for the development of a coherent systematic theology. Against all individualism, Post-liberal theology has rooted rationality in the language and culture of a living tradition of community life (Lindbeck 2009:17-19).

Christian faith is understood as a culture and language, in which doctrines are equated with a "deep grammar" of the Church's historically-shaped language and culture of the first order (practices, know-how, habits) by the continuous and regulated reading of the scriptural narrative over time. Thus, faith should not be equated with the religious sentiments of Romanticism or the proposals of a rationalist or fundamentalist approach to religion and theology. Post-liberal theology emphasizes the Bible, tradition, language, culture and intelligibility inherent in the Christian community; and focuses on the scriptural narrative as a script to be interpreted, with its orthodox dogmas (especially beliefs) as deep grammars of the Christian life and considers these traditional and scriptural grammars as a resource for self-criticism and cultural criticism (Lindbeck 2009:25-27).

Drawing its origin from the statements of liberal theology, based on the renovation of Protestant faith, teaching, ethic in accordance of the Spirit of Evangelical liberty and the Cultural evolution of the current period (Ruff 2005), the Post-liberal theology has reached internal preoccupation of the Church by adding new orientations centered essentially on George Lindbeck publications (Gounelle 2014). His Post-liberal approach aiming at reconfiguring the different discourses in Christian theology, envisages going beyond a conception of religion

presented in the form of assertive propositions. It considers its attachment to the human condition (Ford and Rachel 2005:229), and criticises the traditional ways of thinking on faith and religion. It sustains a cultural-linguistic model, the adaptation of language, doctrine in the contingent of time, and the dialogue between different Christian denominational traditions (Boss 2014). Fodor quoting Lindbeck (2005:230-248), advocates the integrations and the superiority of a cultural linguistic or rule governed approach:

He sees the primary task of Lindbeck's Post Liberal theology as descriptive rather than apologetic. Energies are concentrated more on explicating the internal structures and logic of Christian life than on translating them into contemporary idioms and thought patterns, especially if the aim of translation is to solicit approval and or legitimating. Whenever apologetic engagements are pursued, they are done in a non-systematic ad hoc fashion, as the occasion arises, in connection with a particular issue, relative to specific context with respect to particular interlocutors. It presents a post critical "journey to regain an inheritance" i.e. a retrieval and redeployment of premodern sources in characteristically "unmodern" ways to meet today's challengers. It allocates to theology a primarily corrective rather than constitutive function. Theology's aim is to repair, correct and sustain rather than constitute Christian language-games. Its aim is not fundamentally to alter the ways or modes in which scripture is read and appropriated, but instead to identify and correct errors by first-order interpretation's own implicit standards (Fodor 2005: 231).

The subject under study, addressing an internal issue of the Church based on the change of mentality especially around dependency and poverty, requires an adapted teaching. It requires that the old manner of thinking development, challenging poverty and its dependent effects in the Protestant Church be formulated on a new and simple language relevant to the contemporary society. In terms of Church conscientisation, the Post-liberal theological theory has been useful for the understanding and the engagement of Christians on their self-reliance. Finally, the Post-liberal theological theory has led the study not only to the consolidation of a counter-dependence teaching from Apostle Paul's Epistle -Paul's obligation to work in order to avoid dependence:

Make it your aim to live a quiet life, to mind your own business, and to earn your own living, just as we told you before. In this way you will win the respect of those who are not believers, and you will not have to depend on anyone for what you need (1Thessalonians 4:11,12). We did not accept anyone's support without paying for it. Instead, we worked and toiled; we kept working day and night so as not to be an expense to any of you. We did this, not because we have no right to demand our support; we did it to be an example for you to follow (2Thessalonians 3:8, 9).



- but also, to the vow of the World Council of Churches -to work together- the vow of churches unity (Pillay 2015), the wanted collaborative model (Flanagan 2013), the possibility of ecclesial Communities' unity as a social cohesion, an indispensable value for making possible and real Jesus prayer:

May they be completely one; just as you Father and I are one, so that the world will Believe that you sent me (John 17: 21-23).

Therefore, this theory should help the Church get some ways in poverty alleviation. That will be an important role of Post-liberal theological theory for the Protestant Church of Kongo Central province.

Both the theory of World Council of Churches on Community Development and the Post-Liberal Theology theory have been used in the perspective that allowed the study to enable the Protestant Church to update her development strategy in order to become more autonomous and to understand the benefit of working together while responding to the actual international aspirations: the realization of a solidarity economy, strategy based on efforts that seek to increase the quality of a community life through Not-for-profit endeavors, alleviating poverty. It also refers to forms of production and exchange that aim at satisfying human needs, build resilience and expand human capacities through social relations based on varying degrees of cooperation, association and solidarity (UNDP 2011).

By this way the researcher thinks that the Protestant Church should progressively overcome poverty and its dependent effects and realize the conquest of her autonomy and hegemony (Meore 2007; Kobia 2003).

### **1.7 Validity, Reliability, Rigour and Originality of the study**

Validity, reliability and rigor for this study predicated on its theoretical/methodological approach is a requirement to construct this study according to the theories and methodologies above mentioned, conducting the study without departing from the pathway traced by theories and methods adopted, and to stand working only in the Social sciences field especially around Church and poverty alleviation. Nonetheless, this conformity to theory and methodology approaches implies data sources settings.

In relation to data collection and data analysis, the validity of a thesis is measured on the co-relation existing between the data collected and the research question under consideration, or

legally binding the study (Packer 2011:42-66). The researcher will make sure that the data related to the subject are derived from an accredited authority.

Referring to Wisker (2001:137), to ensure the validity of this thesis, the researcher has to avoid that a preconceived knowledge comes and gets into play. He will refer to the Church policy documents, the Church conferences minutes and the Church organizations. The researcher will make sure that the sources of data are a recognized authority in the Church. It will help him not only to eschew the data contrasting with the subject under the study, or false and expired data, but also use data that has authority within the modern time and the space of the Church.

To ensure the reliability of the study under consideration, the researcher will make sure that the data collected are dependent on the subject of the study. Regarding the materials he is using, the researcher must be critical about their credibility: “Does the author appear to be an authority in this field? Is the publisher reputable? Is the book or article up to date?” The researcher developed a habit of critically examining whatever sources he has used to determine if they are reliable, credible and useful (Packer 2011: 42-66). Further, he has to confirm if the data is reliable. Thus, the use of critical discourse analysis will confirm that the themes and codes identified are as they emerge from the Church policy documents (Strauss and Corbin 2007:18). He will make sure that the analysis and conclusions are deduced from the data collected.

Scientific work is said to be rigorous when academic rules and processes of the relevant discipline have been strictly followed, done carefully and with a lot of attention of epistemological requirements. To ensure the rigor of this study, the researcher will use objectively and correctively the scientific norms. The use of appropriate approaches, accurate academic style and actual rules providing stiffness from the title to the table of contents has to be efficiently respected (Packer 2011: 42-66).

With respect to the originality of the study under consideration, the Churches’ unity is considered the overarching theme of this research referring to the unity theological discourse of the WCC, which refers to the various ecumenical efforts, sometimes institutionally structured, to give back to the divided Christian family a deep and visible unity, in accordance with the teaching of Jesus. The apostolic testimony wanted the communion of Christians to be in the world a sign of the universal reconciliation accomplished by him (Teresa and Loosky 2002). As Christians love each other, non-Christians should come to faith and join the Church: a figure of the new world governed by the service, justice and peace announced and lived by

Christ. This unity, more manifest in certain aspects of the spiritual life of the churches has not yet reached its peak (Dandala 2015). Inspired by the wish of the WCC, the Protestant Church of Congo is firmly committed to this path of unity from the national to the local level. At the national level, the missionaries initiated the Protestant Council of Congo, the present Church of Christ in Congo, bringing together at least ninety-five denominations and, at the local level, creating the Local Council of Pastors in each city and urban center where Protestantism is based. All these structures, national, provincial and local, have always proved effective in the pastoral field (Nsumbu 2002a).

However, no structure has envisaged the unity of the Protestant Church in her diaconal ministry and mission, or in socio-economic development field since the return of the missionaries. From the foregoing, Amanze (2016:778) asserted that it has been noticed in Africa, the failure of unity in certain domains of the life of the Church due to the denominationism tendency; while Bayard (2006) evoked as a hypothesis, the disputes of sharing profitability. In addition, no scientific work has ever been published in this sense. And as Dandala (2015) had so well announced:

Churches have not achieved the unity it sought in establishing All African Conference of Churches. It therefore calls Christians to consolidate the Voice of the Churches in oneness and authenticity, and to take prophetic action on behalf of those who are suffering. Only then will the Churches fulfill the mission of Christ extending love, hope and reconciliation (2015:101).

This study is not coming to achieve the unity, this strong doctrine started in 1902 by the Ecumenical Movement, but rather to advance it so that by contributing generally to development issues and particularly to the process of poverty alleviation, Christians can testify that they are one in every aspect of life (Douyère 2018).

### **1.8 Limitations and Scope of the study**

The fact that the researcher is a member of the Protestant Church and has worked there from 1998 to 2013 may arise in him the preconceived ideas coming up during the study and playing on the subjectivity. It could jeopardize the neutrality of the research. As such the researcher was committed to remain vigilant about his own position as researcher so that his stand may not be prejudiced.

Further, the concept of "Church" as well as "Community" are to be elucidated in the sense that each "Church" that becomes a member of the Church of Christ in Congo "ECC" is considered legally as a "Community" (ECC 2014:113-122). It is by the fact that an "Association" legally

recognized "Church" cannot include in its Constitution, another association of the same statutory character. Thus, in the context of the Protestant Church in DRC, there exists only one Protestant Church. The Lutheran Church, or Presbyterian Church and others for example "ECC members", will be identified as "Communities". The other non-western religious structures emanating from Congolese Protestantism are commonly arranged on the side of the Independent churches, Pentecostal churches, Revival churches, Prayer Groups or even Ministries or Sects (Paas 2006:120). This has obligated the researcher to retain sometimes "Church" and not "churches" in the context of Protestantism in DRC.

Finally, Diakonia, as it was conceived by missionaries as a Department of the Church, answers only to the context of the "ECC" structuring. Here, the meaning of the word and its application are very limited in relation to the three functional sub-departments of the Church attached to; see below the functioning of the Sections of the ECC. Diakonia has to be taken in all its extension, with a diversified contribution in its application to be at the service of all human beings and the whole human being, and not to a single category of well-defined people. It is these three main anticipated problems that the researcher points out before addressing the limitation and scope of the subject under consideration.

Indeed, poverty and the dependency under this study are limited on the Protestant Church within the Kongo Central province. Regarding its structure, the Protestant Church is divided in Communities which in general have their origin from Protestant mission societies and administratively lead by the coordination of "Eglise du Christ au Congo", (Church of Christ in Congo) "ECC", the internal and external representative structure of ninety five missionary Communities (Kuvuna 2015). The "ECC" has a branch office in each province with a determined number of Communities administratively managed by a Provincial President (ECC 2016). That provincial structure of "ECC"/ Kongo Central is the scope of this study around its development policy during this Post-mission period 1960-2018.

The six Departments Functioning of Protestant Church in Congo is presented as follows: Evangelization, Life of the Church and Mission with three Directorates: 1. Evangelization and mission, Life of the Church or the Theological Commission and the University Chaplains; 2. Christian Education comprising four directorates: the Ministry of Lay Protestants (MILAPRO), the Union of Protestant Youth (UJP), Sunday School and Choirs; 3. Woman and Family with two directorates: the National Federation of Protestant Women (FNFP) and Training of Female Executives; 4. Diakonia comprising three Directorates: the Congolese

Protestant Relief Agency (CPRA), the Ministry of the Church for Refugees and Emergencies (MERU) and the Protestant Center for the Supply of Medicines (CEPAM); 5. The Medical Works: Rural Health (SANRU) and 6. Chaplaincy: Protestant chaplaincy near the Army and the Police (ECC 2016).

To sum up, the same functional structure found at the National level remains uniform at the Provincial level. Apart from the associated bodies, CRAFOD should be added to the ECC / Kongo Central. The other details on the Protestant Church are given in the following chapters. In addition, this section allows the researcher to present the main lines that summarize the structure of the study under review, meaning the number of chapters and their brief concerns.

### **1.9 Outline of chapters**

In the present section, the research has provided a short paragraph describing what has been covered in each chapter.

Chapter one: Introduction: this introductory chapter focuses on the background to research problem, motivation and rationale, theoretical frameworks and procedure; this rubric introduces both the research and the academic concern to be tackled by the study. It shows how the research ought to make a positive contribution to the academic debate.

Chapter two: literature review: the chapter aims at providing an overview of some scholars, examination of main publications in relation to the key concepts of the study under consideration (Postcolonial, Church, Deaconate, Development, Poverty, Dependency, and Unity). It expresses the researcher's engagement in dialoguing with the available literature.

Chapter three: Methodology: the chapter deals with the design, data, approaches, the answer to the key research questions; objectives of the study under consideration, and the whole procedure and, all the progressing and scientific techniques used.

Chapter four: Poverty incidences in Kongo Central province and in the life of the Church: the chapter aims at providing the evidence of an existing situation of poverty in the country by highlighting its main causes and its incidences for the provincial life. It addresses the implications of poverty on the church's theology and development praxis.

Chapter five: Analysis of missionaries' development activities in Kongo Central province: this chapter aims the second objective of the study under consideration; so it will deal with the whole missionary development politics and their realizations in favour of the evangelized

populations, the unity praxis emergency and its advantages. The chapter shows how beneficial the missionary development praxis is to the life of the Church.

Chapter six: Requirement of updating development approach in “ECC”/ Kongo Central: Church as a mass organization has potentiality and power it may use to engage new development strategies. The chapter depicts the necessity of praxis adapted to contemporary contingents with the purpose to make that Church action more visible in the public space according to the second objective.

Chapter seven: Theological concept of unity: the chapter concerns with the unity concept; a unity aimed at the work, a productive work with a purpose:”a counter-dependency” to stunt dependency, to alleviate poverty (sustainable development). According to the third objective, the chapter also shows that unity with an accurate goal is a struggle, it requires theological knowledge and spiritual power that James C. Scott calls “Arts of Resistance” (Theological subbasements).

Chapter eight: The general conclusion presents the study overview, major findings, recommendations and perspectives in terms of maintaining that unity according to a given ethics, and, counter-dependency by a permanent Libertarian education.

### **1.10 Summary of the chapter**

Since the introductory elements will be examined and developed in the following chapters, this is merely a summary of the points covered in the introduction. Thus, this section sums up the content of the chapter, the key findings and some considerations. Firstly, the introductory chapter has recounted the essential elements of the study in particular: the title, historical background, preliminary literature on the subject, its location, the theoretical frame work, objectives and key research questions, and all other academic aspects.

With regard to the life of the Protestant Church of DRC, the chapter has revealed the growth of the spiritual field in relation to the slowing down of her material development; as a result, the void found from the review of the preliminary literature. Thanks to the foresight of her elites, the Church awakened from her torpor.

Further, the theoretical framework have brought beyond expectations in terms of new knowledge on current academic techniques and the Post-liberal theology. Indeed, the theology

of liberation is practically more used by student works and other scholars than Post-liberal theology. The publication of Ford in collaboration with Muers (2005:232) has a great impact in this regard. For internal current Church issues, its function is to articulate communally authoritative rules of discourse, attitude and action.

Finally, the WCC's involvement in Community Development is an advance in its mission of expanding Christianity. His status as a member of the United Nations General Assembly has been a new acquisition to our knowledge. This role is not well known in the context of the churches of the DR-Congo.

In terms of key research findings further detailed in chapter one, it may be listed:

- Uneven growing of the Protestant Church of DRC: more spiritual than material progress;
- Absence of a specific theology of development and transformative diakonia strategy;
- The intervention of Post-liberal theology;
- WCC commitment in Asset-Based Community Development.

Having introduced these scientific elements, chapter two looks at the revised literature from different key concepts of the subject under study.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

The first chapter presented numerically the magnitude of the work put in place by Protestant missionaries; stressing its weakness in initiating the endogenous development of the Church; fortunately, the contribution of its “elites” shaped the thinking of the church leaders in development praxis. The chapter also summarized the basic scientific direction on which this research is built. This second chapter is focused on the literature review. Indeed, according to Anthony, Onwuegbuzie and Rebecca (2012:28) by literature review, we mean a systematic overview of scholars in an appropriate discipline through analysis of trends and debates; a research design in itself or in part of the whole study. It can aim at an examination of the main publications in relation to the key concepts of the study under consideration.

Further, DeVos (2011:302) argues that given the variety of literature functions in qualitative study, researchers do not use a single form of literature review. Flick (2009: 48) urges researchers to use several forms of literature in qualitative study, while Shank (2006: 118) points out that the way qualitative researchers choose their literature review will depend not only upon their topic but also on their approach.

However, Anthony et al. (2012: 32-43) recommend as essential elements for a literature review, the goal, identifying the key terms associated with the topic according to the three stages of the literature review write-up namely: introduction, body and summation presented with the rigor of epistemological standards.

The chapter responds to the question of what has already been written on the subject under examination. It aims at identifying the main partners in conversation on the subject under study; at presenting a critical analysis of scholars read in relation to the topic and clearing the void to be completed by this present work (Anthony et al. 2012:28-29). Regarding the fulfillment of this gap, the literature review lies on the insights of Amanze (2016:778), Dandale (2015:101) and Freire (2001:71) provided about. Thus, the study summarizes and resumes Freire’s statement: “My role in the world is not simply that of someone who registers what occurs but of someone who has an input into what happens. I am equally subject and object in the historic process”.



In exploring what different publications report in the preliminary literature, the research posits that the Protestant Church is missing a development appropriate strategy. To close this void, the study supports the functional deaconate unity, as a Church development approach.

For that aim, the chapter has addressed nine sections: literature on Postcolonial concept, African theological literature in Postcolonial era, literature on Church concept, literature on diakonia, literature on poverty, literature on dependence, literature on development concept, literature on liberation process, and literature on unity. The last part is dedicated to the conclusion of the chapter. Some titles have been classified from their specific theme according to their chronology.

In addition, these keywords were chosen for their reliability in the subject under study. From these key words the researcher made a choice of the sources that provided the data that should be collected. Indeed, according to Packer (2011:42-66), the researcher must ensure that the data are related to the subject under consideration and if their contents sustain the hypothesis and argumentation supported in the study. This prompts the researcher to remain vigilant. The content and communicability of these data should demonstrate the correlation evidence between the data collected and used, and the research question, thus ensuring the validity of the research. Finally, by these keywords, the researcher can make sure that all his argumentation has been expressed. Thus, in tackling this literature review, Postcolonial concept is the first theme to be reviewed, followed turn-by-turn by other concepts.

## **2.2 Literature on Postcolonialism**

Indeed, as previously stressed, the study under consideration is circumscribed in the postcolonial period which gave rise to several metaphors and residues. Regarding the understanding of the word postcolonial, Kang (2010:103) highlighted the difficulty of defining the concept “Postcolonial” due to the complexity and wide-ranging use of the notion itself. In that polysemy, the author adopted “Postcolonialism” written unhyphenated as a critical discourse of resistance and liberation in various realms of reality. According to him, one of the common misunderstandings of postcolonialism is the prefix “Post” in postcolonialism which neither describes “After” colonialism nor “Beyond” colonialism. In this sense, post-colonialism does not denote post-independence. The misunderstanding arises when one assumes that the “Post” like in post-discourses, post-modernism, post-structuralism, post-liberalism and the “Post” in postcolonialism, “Post” are the same. Thus, some people especially: politicians, economists, and scientists use the term with a hyphen post-colonialism

to refer to the period after colonialism. Furthermore, revisiting mission and its colonial residues, Kang (2010:109) pointed out that the colonial mentality and the use of postcolonial criticism in Christianity and its mission, envisages constructing postcolonial mission in world Christianity as a discourse and movement, as well as a transformative boundary-crossing in power disparity between and among people group still existing with possibility of forming solidarity with justice in an unjust world. Finally, he considers postcolonial mission as a radical affirmation of God's "YES" to the marginalized people re-establishing equality and liberty as well as true unity in the world.

Lastly, Kang raises the location question of the power that connects its global design and its subjugation of non-western inhabitants. Indeed, according to him the place from which the human exercises power is often a hidden place, and when we try to pin it down, the centre is always hidden under the canopy of the "Divine", it is very hard to pinpoint where the centre is located and how one is socio-politically marginalized and psychologically, theologically and institutionally colonized again. Centre is so hidden, invisible and unnoticeable (Kang 2010: 128).

Addressing post colonialism, Young (2003:86) outlines main features of Postcolonial period constructed in West centric views carried by colonialism, the very colonial construction for the "non-west" in a dominating context, domination in all the aspects of life, and brief in power concerns. In his view, Post-colonialism can only be understood from the concept of colonialism, a practice by which a powerful country controls another country or other countries. From the point of view of world history, European colonization remains the best known in the world, by the fact that it was established in Africa, America and Asia, including some autonomous islands by powerful states of the "Western Europe" from the 15th century. In his opinion, exploitation, domination, civilization, and modernization could be counted among the colonists' great preoccupations with the colonized.

Post-colonialism would thus be the on-going of new forms of control in these countries emerging from colonization by acquisition of independence, and the interdependence linking them to all sorts of ideologies that characterize them. Finally, the author delineates the socio-politico-economic tendencies created on the basis of the global system dividing the planet countries in core countries, hegemonic countries, semi-peripheral countries and countries of the periphery with all kinds of complexes that this division comprises: first-third world, North-South countries, developed-underdeveloped, rich-poor, dominant-oppressed,

advanced-exploited and delayed, superior people-inferior people; etc., with inequalities and inadequate partnerships in a neo-imperialism context (Young 2003:86).

However, Preman (2004: 90) exposes the new aspects that the Christian mission must contain today. Apart from evangelization, management knowledge adapted to the scientific and technological evolution of the world must be integrated in the curriculum of theologians for fear of being caught up in the seduction of the present world. In his view, the economic world, the market and the financial transactions and movements have their own rules, including the rule of the invisible hand first propounded by Adam Smith. All of these must be studied to know how to play the game. This is not simply matter of accounts or accounting that can be left to experts; it is a theological task for which economic shrewdness is essential because the churches have to deal with the allure of money (2004: 90).

According to Preman, the Evangelical Community of Apostolic Action (CEVAA) a French organization, the Council for World Mission (CWM) and the United Evangelical Mission (UEM) are listed among the main Institutions “managing and surviving windfall” and “sharing resources of money” especially in training concern; therefore, managing money must be a spiritual matter because money is not only a bad master, it is not even a good servant; money has an intrinsic allure which is expressed in its power to seduce (Preman 2004: 86).

Finally and especially, the relevance of the voices of the authors listed in this section is that it showed the conditions and the general state in which the African Church is immersed; and challenged its structures such as Diakonia to take a stand. Thus, it is in the face of all these links between colonial residues and postcolonial global systems that many African intellectuals, especially theologians, will react.

### **2.3 African theological literature in Postcolonial era**

Regarding Postcolonial mission, Rossi (2011:109) establishes a radical relationship between colonialism and the Church. About colonialism, she highlights:

The reason we still concern ourselves about “colonialism” and its residue in mission when the era of colonialism seems over, is that the colonial mentality resides in the very act of well-meaning-mission, charity, or philanthropy. Even through in the modern form of colonialism , which required a territorial occupation by the colonizer, mostly ended since the Second World War, a new form of colonialism, a neo-colonialism, had emerged and permeated every sector of people’s life in the world, without having to invade the physical territory of the colony (2011:109).

Rossi adds that in this sense, the neo-colonialism people experience today is formless, forceless, and thereby invisible. The residue of colonialism is strongly influential on the construction of discourses and praxes, education, language, culture, geopolitics and economy, and so forth.

According to Rossi (2011:109), the colonial mentality and its practice are still present in the mission discourse and practice in the life of Christian churches; in this regard, it is extremely timely and urgent to deal with the issue of “Postcolonial mission” in the context of world Christianity. As long as people try to patronize, dominate, and control others, whether based on Gender, Race and Ethnicity, Sexuality, Religion, Nationality and Citizenship, age, or social class, the colonial mentality permeates and operates in the very act of mission. Therefore, it supposes the adoption of the notion “Colonial Mentality” in a critically broad way in terms of its application and connotation in the life of Christianity, as it involves not only a socio-geopolitical realm but also an interpersonal, institutional, theological realm of discourse and practice” (Rossi 2011:109).

Finally, Rossi (2011:112) argues that in constructing a Postcolonial mission in the context of world Christianity, Postcolonial seeks to dislocate the existing mission discourse and practice in order to raise theological questions regarding how dominant mission discourse and practice have themselves been implicated in the long history of European colonialism. As a dominant religion in the world with the past of colonizing force, Christianity must engage in unlearning its own privilege and power so that its mission becomes an instrument for promoting the equality and liberation of the individual humans in every region of the world.

In short, the term “Post mission” which the study under consideration adopts, concerns this period of follow-up, of control and supervision but also of paternity between Christian missionary societies from the West and the young churches which result from it; the end of territorial colonization and the return of the majority of missionaries to their metropolis; period that would be characterized by a new form of expansionism of Western culture with all its neo-imperial connotations. This perennial postmaster saw the birth of new one-sidedness realities where the West seduces the non-west by its various materials receiving in return unconditioned devotion and spirituality (Preman 2004:67).

Regarding post missionary realities and this new one-sidedness evidence, there is copious works related to the concept under consideration from the African scholarly works, but the study limits itself to the few renowned scholars in the context of African liberation theology.

Quoting Ela, Isaak (2010: 243), argues that it is an expression of the African people who want to liberate themselves definitively from the yoke of colonial Christianity and work for the emergence of a socio-political ethics of the responsibility of Africans for the historical development of their societies.

In elaborating an ethics of transgression, liberation, and responsibility, Isaak (2010: 243) sustains that Ela strongly criticized the ecclesiastical machinery that kept African churches in a perpetual begging and financial dependence on Western churches; that such a state should be overcome by cutting the ties of financial shameful disregard of the churches of Europe; and that African theology must define itself in relation to the struggles of the people in its resistance to the structures of domination and be established as an act of hermeneutic reading, actualization and re-appropriation of the Word of God, at the heart of the struggles of liberation, the socio-political and economic emancipation of the popular strata of Postcolonial African societies. He thinks that it is up to African Christians to read the Word of God and draw on spiritual resources to fight against the forces of evil that paralyze the creative force in Africa several centuries ago. Furthermore, in his opinion, while people wallow in misery, the church could not centre its reflection on religious rites and customs. The enculturation does not exclude, instead, it has to include processes of Christian liberation through cultural freedom and the use of contextual theological paradigms (Isaak 2010:243).

While interpreting Mveng's work, Abeta (2008: 51-66) asserted that Mveng struggled for the liberation of the poor and of leftovers; and that, very conscious not only of the anthropological pauperization of African people but also of the distorting and alienating prism of the Western Afro-pessimism, Mveng directed theological reflections towards the establishment of a new dialogue between Christianity and black Africa. One can notice his high degree of social and political awareness of an extraordinary fertility militating for the dignity of the African people. In Mveng view, African churches were called to be able to treat as genuine partners with the founding churches of Europe.

Further, according to Abeta, Mveng interrogated himself how to speak of the autonomous churches in Africa while the financing of the ecclesial structures was ensured to eighty percent by the churches of the North? Regarding the financial level, he was convinced that African Churches must practically invent everything because experiences show today that the path of begging should only lead to a deadlock. He added that African Christians have to reconcile their dignity. However, he believed that freedom and dignity of Africans necessarily depend

on the financial autonomy and dynamic commitment of Christians in the development of their communities and countries.

At the other side, Gifford (2004) expounds the ecclesiological and theological state of African churches in their wider context, and attempts to locate them within global Christian developments. He observes that, in Africa, there is numerical growth of new denominations and that become alternative-economic institutions replacing the shambolic economies of Africa. Gifford maintains that, because of their external links and continuing donor-support, the numerical increase of the churches is more associated with wealth and job creation as well as career and skills development. He confirms that till now churches are dependent on external donor support just like their counterparts in the public arena. He explains the kind of light that can be shed on recent developments in African Christianity by using concepts taken from political and social analysis. Gifford also points out the public role that the churches are playing in Africa and different ways Christianity is experienced in churches members of World Council of churches, Independent churches, new Pentecostal wave, Faith Gospel, within an ecclesiastical externality.

Finally, to express all these theories to people of God requires an appropriate language. Hebga (de) in his book, *Emancipation of the churches under tutelage: essay on the Post-missionary era*, interpreted by Biya and Kenmogne (2010) reflects on the conditions for the possibility of an autonomous theological discourse and authentically African. He sustains not only that this theological autonomy necessarily involves an emancipation of the colonial tutelage of Europe, but also that the means of this independence have to cover all the sectors of daily existence: cultural, political, economic, financial, philosophical and theological. This kind of internal and autonomous communication is indispensable for African churches.

The militancy of African theologians expressed in this section remains a model of awareness so that diakonia, as a Church structure and through the Church theology, fulfils its holistic mission according to the realities experienced by the evangelized populations. However, in what context should the concept Church be itself understood? What does Church mean in African context? Indeed, Church, today, can take a general understanding, or a specific tradition or more again a certain denomination. Many theologians and several other researchers wrote about the meaning of Church. To record all the senses given to this concept may be an endless conversation. Some of them have served as illustrations in this following section.

## 2.4 Literature on the Church

This section focused on different understandings of the Church from the etymological meaning to the writings of some authors. Referring to the New International Dictionary of the New Testament Theology, Collin et al. (2010: 291-309) emphasize that Church is the translation of the Greek term "ekklesia". It means a community, or "assembly" or "assembly of believers"; "ekklesia" itself is the Hebrew translation of "qâhâl" which in the Old Testament designates the assembled people of God. However, the Church can also be identified as a "building where Christians meet to celebrate God's worship. Church as the Body of Christ" is the symbol of Christian community "or" a community of men and women, linked together by the same faith in God. Thus, in this sense, one can notice the Catholic, Protestant, Orthodox, Coptic and other churches, to designate the community of believers who have same faith in Catholic, Protestant, Orthodox, and other doctrines. Apart from this etymological definition given by the Encyclopaedia, many scholarships may be found around the concept Church.

Barth (2005:13) deeply highlights the essence of Church. According to Barth two considerations in general take place in the understanding of what Church is: its origin and its essence. Church has to be taken as a community of believers legally recognized as such with an appropriate doctrine, a specific gathering and uniformity religious ethic, and confidence to one divinity. Further, Barth adds: 'None of us can fail to see that today as always the human side, the side of its life order and teaching, to the standard which it derives from Christ, from God'. Also let us consider what the Church is, what it ought to mean, for its own members for those who are brought together within it through baptism, through the Word of God, through the Holy Communion, the Church of the Living God, the pillar and the ground of the truth, as recorded the Holy Scriptures: 1Tim 3.15.

Then if I have to put off my visit, you will know how you should act in God's family, the family of the Living God. It is the pillar and foundation of the truth" (1Tim 3.15).

In addition to that, Barth (2005:13) reached the characteristic, "regular location": an edifice of God where edifying the people of God, the God of the people, within one great dynamic the "aedificatio Christi" sharing a living tradition. Finally, Barth considers the role of the Church in the world for its identification. But that identification is possible if a typology of Churches, a diversity in unity and unity in diversity, multiplies the possibilities of identifying and celebrating the presence of God in the world; if it brings nearer the hope of providing an imaginative framework within which Christian witness can transform human consciousness for

today, then it has all the justification it needs. To sum up Barth view, Church has to be taken as a community of believers legally recognized as such with an appropriate doctrine, a specific gathering and uniformity religious ethic and confidence to one divinity (2005:11-13).

Apart from Barth's view, Dulles (2002:27) addresses Church in its functioning role; he gives an overview of five main models characterizing the current understanding of the Church: Church as Institution: the institutional view "defines the Church primarily in terms of its visible structures, especially the rights and powers of its officers". It is a hierarchical form of Church government, including clerics (Pope, bishops, priests, deacons) responsible to the laity teaching (professing approved doctrines), sanctifying (administering legitimate sacraments) and ruling (governing faith and morals). Church as Community: is seen as a mystical communion (Body of Christ) with aim to lead men and women into communion with the divine; a worshiping community of believers who by their faith become a sign and an instrument of the union of God and human beings. Church as Sacrament: Church understood as the visible manifestation of the grace of God in human community. The Church exists as the presence of God to the nations. Church as a sacrament is seen as a sign and transmitter of God's grace in the world. Church as Herald: a faithful people who hear the word of God and proclaiming it throughout the world. This model is kerygmatic; the mission of the Church is to proclaim that which it has heard, believed, and been commissioned to proclaim. Church as Servant: a redeemed people who have the mandate to establish in this world God's kingdom of peace, justice, love, particularly in work, in its ministry of reconciliation, of binding up wounds, or suffering service, of healing. Because Jesus was the 'man for others, so must the Church be 'the community for others' (2002:68).

Dulles argues that each model offers ideas and positive contributions to our understanding of the Church; he presents the strengths and weaknesses of each and concludes by integrating their contributions. According to Dulles (2002:91), when the most authentically Biblical qualities are preserved from each model and integrated together, we realize a stronger ecclesial vision. Finally, he posits that the Church doesn't forget its permanent role the one of to be a school of discipleship through the process of learning God's will (disciple meaning learner) the job description of the Church (2002:92).

Further, with regard to the significance of "Church", the Second Vatican Council, the twenty-first Ecumenical Council of the Catholic Church held from 1962 to 1965, remains an important event because it dealt with contemporary theological and secular problems in response to



various questions from the Catholic Church and all of Christianity (Douyère 2018). The Council understanding of ecclesiology and ecumenism was indispensable to this research, dealing with issues of the churches' unity.

Indeed, Vezin and Villemin (2012:86-87) argued that Vatican II is more explicit about the concern of the Church, conceived as "People of God" without distinction of religion, emphasizing the fundamental equality of the members of the church as "Messianic people who has for their head Christ"; the opening to the laity of the Church's mission broke with the institutional conception of the church cantered on the monarchical authority of the pope or the clergy alone. According to O'Malley (2012:216), the consideration of the Church as a "Perfect society", as a sacred counterweight to the secular public power also came to an end. Finally, for Mayeur (2000:180) the Church took the definitive character of "Sacrament", meaning in "Christ", as a "Mystici Corporis"; the "Sacrament" seen as sign and instrument of the intimate union with God and the unity of all humanity in an ecumenical dialogue and in constant reform: expression of the recognition of the Church proper weakness and repentance.

Furthermore, Vatican II, as it is known, guided theology towards an appreciation of the Church around the symbol of the "people of God". In spite of the reluctance of the central organs of the Roman Catholic Church, which ultimately favoured a status quo, the research of African theology has progressed far to the conception of the Church as the family of God. It is within these African ecclesiological reflections that the problem of secular ministries and the organizations of the basic ecclesial communities are placed in bold terms (Congar 2002).

Furthermore, Kinnamon and Brian (2004) gave a large comment and description regarding Catholic Roman conception. They argued that several complementary elements get in consideration while defining Church: a characteristic theological method and historical approach one among others for the understanding of the single mystery, the single faith, the single Christ; a characteristic liturgical expression having its own psychology:

Here a people's distinctive experience of the one divine Mystery will be manifest- in sobriety or in splendour- inclining to tradition or eager for experiment, national or supranational in flavour. The liturgical expression seems a more decisive element because the liturgy is the summit toward which the activity of the Church is directed; at the same time, it is the fountain from which her power flows (Kinnamon and Brian 2004: 224).

A spiritual and a devotional tradition is another characteristic drawing from many springs: the bible, the fathers, the monastic heritage, etc. A characteristic canonical discipline, the fruit also of experience and psychology can be present. A characteristic regular location: an edifice of God where edifying the people of God, the God of the people, within one great dynamic the “edifice of Christ” sharing a living tradition (Barth 2005:103). However, in *Church, the People of God*, Henn (2004) thinks of the community life namely spiritual qualities need: generosity, solidarity and love. He describes Church in the following way:

The Church is fundamentally a community of persons who believe in and love God; who share their faith with others, who celebrate in worship and sacraments the new life and hope they have found as disciples of Christ, who mature in an amazing variety of ways as children of their Father in heaven through cooperating with the grace of the Holy Spirit poured into their hearts, and who serve one another and all persons, especially those in need, with generosity and in solidarity and love (Henn 2004:4).

However, emphasizing the value of the local churches, Isaak (2010: 221-222) argued that “local Church” is as a portion of God’s people which is entrusted to a bishop to be shepherded by him with the cooperation of the presbyter. Adhering thus to its Pastor and gathered together by him in the Holy Spirit through the Gospel and the Eucharist, this portion constitutes a particular Church in which the one, holy, catholic and apostolic Church of Christ is truly present and operative.

Besides, addressing African Christianity in all its forms, Gifford (2004: 38) defines Church in its large sense. Considering the characteristic of enculturation, Church is taken as a great family with an interrelation of faith that plays an important role in social, economic and spiritual live. Further, referring African theology, he considers Church, not only religious communities born from mission societies but also, independent African churches, Pentecostal churches, and so-called Revival churches. He sustains that the growth of these kinds of Christianity and hue occur most in the global South.

Scrutinizing African Ecclesiology, Agboukhanmeghe (2000), and Kabasele et al. (2001) took up from Vatican II the main consideration of the Church as “African family”. This consideration takes into account all the aforementioned characteristics: an ecclesial population, a specific doctrine, an official location, one or more servants, coverage of the official Church status. Then, it will be able to define a Church as a community of believers in one divinity.

However, in the DR-Congo context, the legal status takes precedence over all other characteristics. Any attempt to meet must be recorded and specified for fear of being identified as a political gathering. In this fear, three authors critically define the origin and essence of the Church concept in this context: *The occult face of the Congolese God, Jesus' words and charlatans' revelations: how to make a difference?* Shimamoto's work (2012); *Sects and churches in the Democratic Republic of the Congo*, Number's publication (2002a) and *The Holy Spirit questions spirits, a psycho-pastoral reading of the proliferation of sects in the Congo in particular and in Africa in general*, Massamba-ma-Mpilo's book (2002).

In general, they demonstrated that the proliferation of sects and churches in the African space has given a new connotation in opposition to the original definition and mission of the Church, which, moreover, is not necessarily a missionary activity. It has an ambivalent character: it hides the exploitation of a majority in search of a social, psychological and economic comfort, which has become, consciously or unconsciously, the prey of those (pastors, shepherds, evangelists) who to ensure their social comfort, believe that they can hold God and Jesus, domesticate the Holy Spirit, and "sell" them to the people who are languishing in socio-economic-political misery. In this Congolese context in particular, this kind of so-called Churches do not target any social transformative action except the commercial meaning of the Word of God, where the name of Jesus becomes a business designer label (Massamba 2002; Simantoto 2012).

Thus, in this regard, the law on Not-For-Profit Organizations is submitted to the religious gathering which are asked to fulfil all administrative requirements to the Ministry of Justice in charge. After these formalities, the publication in the Official Journal confirms the status of Church to that Denomination or Community. Groups of prayer who have not fulfilled these conditions are compelled to make certain arrangements before obtaining legal status, which also may be refused (Leganet 2017).

The Church will be defined here according to the legal and theological criteria: a constitution project, presentation of a foundation of the grounds giving rise to the Denomination, effective members, functional organs and structures of the Denomination, a specific doctrine, a formal theologian, the location of the headquarters, to have a certain number of adherents, to pay a sum of money to the public treasury as surety. It is after fulfilling all these criteria that all

typology of African denominations described above by Gifford should be approved and taken as a Church (Leganet 2017).

But, how the Church of God could be truly present and operative in the world if her social action is not visible? In fact, Fenton in his article *Mission and Social Concerns* addressed this traditional question which had always created discrepancies between African theologians on the participation in the world of an institution that declared itself belonging to God, a concern which he presented fewer than two fundamental aspects:

- A Church attached to social preoccupations, would it not have become a Church of the world? Here, the greatest fear would be the loss of her functional spiritual dynamics as the mystical body of Christ, for social action may take the place of predication and lead to spiritual sterility (Mollet 2003).

- But also, a Church only and entirely evangelizing and "spiritual", how would it put both its feet in the world to ensure its rooting?

It is rather Tossou Kossi Ametonu quoted by Cheza (2003: 62) who has concentrated on finding an important outcome to this concern in his article *The Church of Christ in dialogue of mission in African reality*. For him, it is in fact referring to the image of Christ, conforming to his humanity, "True Son of God and True Man" that this question could find its denouement. The Church must therefore be both at once: neither present nor too absent; it will thus render the people of God internally living and holy, externally visible, that is to say, social and historical".

Thereupon, Sallie (2000:11) asserted that the action of Jesus had not only stopped at the life-giving Word, but had also concentrated on food and the cure of physical illnesses; Jesus had come so that his sheep might have life in abundance. In short, considered as a "God's family" in the African context and by linking to her all the characteristics abovementioned, the Church is called to be in conformity with her own vocation: the giver of life in all its fullness (Sallie 2000:144).

Finally, in relation to diakonia, the scholars of this section emphasized that the Church, as a divine institution, has two feet. Most African churches focusing on one foot, the spiritual side, this section challenged diakonia, the other foot of the Church, to really set up in the world so that it is practically more visible. Today thanks to the social concerns of the WCC, the Catholic social movement, the Lutheran Churches of Germany, the Churches of Scandinavian countries, the churches of Brazil, as well as the churches of French tendencies in CEVAA and others,

Diakonia experiences the evolutionary structures in the world<sup>10</sup>. The next section focused on the diaconal evolution in the Christian churches.

## 2.5 Literature on “diakonia”

This section aimed at unpacking the concept by providing a concise theological overview. It introduced the term diakonia from its original definition, biblical context, and its evolution; it has also inventoried some publications report about. Indeed, to clearly articulate its semantics, the study referred to the etymology of diakonia. From its Greek origin, the Greek-English lexicon presents the word under two forms: “**διακονία, ας**” and “**διακόνος, οῦ**” as a name in its female and male sense, and “**διακονέω**” as a verb meaning to serve, to take care of, to wait upon, to see after, to provide for, to serve as a deacon, and to unit. As a feminine name, “**διακονία, ας**” stands for deaconate, service, ministry, provision, waiting upon, help, support, contribution, mission, office of deacon or authority; and “**διακόνος, οῦ**” its male connotation means: a servant, a helper, a deacon. To this, it will be necessary to add the Greek idiom “**διακονέω τράπεζαις**” which means "to take care of finances, to carefully manage finances as a deacon". This testifies the task of managing the financial and productive activities to which the deacons were appointed (Louw and Nida 1989:59).

Collin et al (2010:478) confirms that the primitive Church did use a strong deaconate. Although the word "deaconate" is rarely used today, the Greek terms associated with it and translated by minister, servant, ministry and serving appear a hundred times. In most cases they do not denote in the New Testament a specific function in the Church. He also recognizes diverse forms of writing this word from Greek language origin rendered today by: Deacon, deaconate, diakonia, diaconia and diaconat. It gives a wide description about.

According to Moulinet (2007), the deacon is basically a servant, often a male servant. In Hellenism before Christ (330-37), the word also designated an employee of worship or a Greek temple. In the Greek New Testament<sup>11</sup>, its usage became somewhat broader. In John 2: 5, 9, it is used for "servant",

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(<sup>10</sup>) For instance: Diakonia in the WCC Ecumenical Review; Diakonia in the Journal for Study of Christian Social Practice 1/1. the Evangelical Community of Apostolic Action “CEVAA” (la Communauté Evangélique d’Action Apostolique) gathering more than 35 denominations, and De Populorum Progressio, etc.,

(<sup>11</sup>) Glossary and Greek New Testament, 2010. By Michael W. Holmes (Ed): SBL.

5. λέγει ἡ μήτηρ αὐτοῦ **τοῖς διακόνους** · Ὅ τι ἂν λέγῃ ὑμῖν ποιήσατε [English Transcription (ET)]<sup>12</sup>. - Legei e meter autou tois diakonois. O ti an lege umin poiesate.

9. ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν, **οἱ δὲ διάκονοι** ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος (Jn 2: 5, 9). [ET] – Os de egeusato o architriklinos to udor oinon gegenemenon, kai ouk edei pothen estin, oi de diakonoi edeisan oi entlekotes to udor, phonei ton numphion o architriklinos.

And the Apostle Paul presents himself as "Deacon" in Colossians 1. 23, 25:

23. εἴ γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἐδραῖοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος **διάκονος**.

[ET]- Ei ge epimenete te pistei tethmeliomenoi kai edraioi kai me metakinoumenoi apo tes elipidos tou euaggeliou ou ekousate, tou keruchthentos en pase ktisei te upo ton ouranon, ou egenomen ego Paulos diakonos.

25 ἥς ἐγενόμην ἐγὼ **διάκονος** κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ, (Col 1: 23, 25).

[ET]– Es egenomen ego diakonos kata ten oikonomian tou Theou ten dotheisan moi eis umas plerosai ton logon tou Theou.

He also designated Epaphras and Phoebe as "deacons" as servants, ministers of the Church in Colossians 1: 7; and Romanians 16: 1.

Colossians 1.7:

Καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστιν πιστὸς ὑπὲρ ἡμῶν **διάκονος** τοῦ Χριστοῦ (Col 1: 7).

[ET]- Kathos emathete apo Epaphra tou agapetou sundoulou emon, os estin pistos upper emon diakonos tou Christou.

Romanians 16.1:

Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὗσαν καὶ **διάκονον** τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς (Rm 16: 1).

[ET]- Eunistemi de umin Phoiben ton adelphen emon, ousan kai diakonon tes ekklesias tes en kegchreais.

Grau (2001) addressed the Diakonia of Christ: Jesus presented himself as the one who serves in Luke 22: 26-27:

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(<sup>12</sup>) [ET] means: English Transcription, [FT]: French Translation.

**26** ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς **ὁ** **διακονῶν** · **27** τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ **διακονῶν**; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι, ὡς ὁ **διακονῶν** (Lk 22: 26-27).

[ET]- 26. Umeis de oukoutos, all'o meizon en umin ginestho os o neoteris, kai o egoumenos os o diakonon. 27. Tis agar meizon, o anakeimenos e o diakonon; ouchi anakeimenos; ego de en meso umon eimi, os o diakonon.

The word, however, is somewhat used for the holder of a function in the Church: Philippians 1.1:

Παῦλος καὶ Τιμόθεος δοῦλοι Χριστοῦ Ἰησοῦ, πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις καὶ **διακόνους** (Phil. 1: 1).

[ET]- Paulos kai Timotheos douloi Christou Iesou, pasin tois agiois en Christ Iesou tois ousin en Philipois sun episkopois kai diakonois. Or for a special gift: Romanians 12.7:

Εἴτε **διακονίαν** ἐν **τῇ διακονίᾳ**, εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ (Rm12: 7). [ET] - Eite diakonian en te diakonia, eite o didaskon en te didaskalia.

Paul gives a list of qualifications required in 1 Tm 3.8ss; these are especially appropriate for people involved in money management, administration and social service. Although, some historians like Moulinet and Dumons (2007) and Seifert (2011) consider the designation of the seven deacons in Acts chapter 6 as an official institution of the Diaconat<sup>13</sup>. The significance of the event is that it is the first delegation example of administrative and social responsibilities to appropriate persons. For Rouet (2004), Ecclesiastical posterior use restricted the conception of the New Testament to a class of deacons whose social function was still undefined.

Later, it was confused with the service rendered to others when specifying ministries. Car the term characteristic for ministry was "service", origin of the Greek word "deaconate", a word that is not found in the Greek translation of The Old Testament. The model of the Christian ministry was provided by Jesus, who came not to be served but to serve as expressed in Mark 10.45, and John 13: 4-16, where the one who serves is not only a deacon “**διάκονος**” but also a servant of others “**δοῦλος**” (Seifert 2011):

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(<sup>13</sup>) However, some authors [Moulinet and Dumons (2007), Seifert (2011)] consider that the terms do not support this view. The title of deacon is never given to them and is applied in the context also to the twelve (v.4).

Mark 10.45:

Καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν **διακονηθῆναι** ἀλλὰ **διακονῆσαι** καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν (Mk 10.45). [ET]- Kai gar o uiostou anthropou elthen diakonethenai i alla diakonesai kai dounai ten psukhen autou lutron anti pollon.

John 13.16:

Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν **δοῦλος** μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν (Jn 13.16).

[ET]- Amen, amen, lego umin, ouk estim doulos meizon tou Kuriounautou oude apostolos meizon tou pemphantos auton.

The word was used about service at the table-which was the subject of the first "ordination" reported by Christian ministries in Acts 6: 2:

Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν εἶπαν · Οὐκ ἄρεστόν ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ θεοῦ **διακονεῖν** τραπέζαις · (Acts 6: 2).

[ET]- Proskalesamenoι de oi dodeka to plethos ton matheton eipan. Ouk areston estin emas kataleiphantos ton legontou Theou diakonein trapexais

The service rendered to others is considered as given to Christ in Matthew 25:44.

Matthew 25.44:

Τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες · Κύριε, πότε σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ οὐ **διηκονήσαμεν** σοι (Mt 25:44).

[ET]- Tote apokrithesontai kai outoi legontes. Kurie, pote se eidomen peionta e dipsonta xenon e gumnon e asthene e en phulake kai ou diekonesamen soi.

To fulfill such a service was considered as a gift from God as expressed in Colossians 4:17; and Romanians 12: 7. If it is the deaconate, do it in a spirit of service.

Colossians 4.17:

Καὶ εἶπατε Ἀρχίππῳ · Βλέπε τὴν **διακονίαν** ἣν παρέλαβες ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς. [ET]- Kai eipate Archippo. Blepe ten diakonian en kuriou, ina auten pleirois.

Romanians 12. 7:

Εἴτε **διακονίαν** ἐν **τῇ διακονίᾳ**, εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ (Rm12: 7).



[ET] - Eite diakonian en te diakonia, eite o didaskon en te didaskalia.

Even when the diaconate is a recognized function of the Church in 1Tm 3.8-10,

1Tm 3.10:

Καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα **διακονεῖτωσαν** ἀνέγκλητοι ὄντες. (1Tm 3.10). [ET]-  
Kai autoi de dokimazesthosan proton, eita diakoneitosan anegkletoi ontes,

the word is still used in a wider sense in 2Tm 4.5;

5 σὺ δὲ νῆφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποίησον εὐαγγελιστοῦ, τὴν **διακονίαν** σου πληροφόρησον (2Tm 4: 5). [ET]- Su de nephew en pasin, kakopatheson, ergon poison euaggelistou, ten diakonian sou plerophoreson.

Later in the Church, the term was extent to Diakonia of Christ and Christian existence, remembering that: "the Kyrios is the diakonos of all" and that Christian existence is a participation in the diakonia that God Himself has fulfilled for men. It also leads to a grasp of human's accomplishment. To be a Christian means that like Christ, to serve others, even through self-denial and self-giving, out of love (Grau 2001).

This service of Christians in favor of others can also be expressed in various expressions of fraternal charity, service to persons suffering in their bodies or in their souls, among the needy, prisoners, in helping Churches or in various forms of assistance (Collins 2002).

Hamd (2013: 95-124), sustains that even if there is no Greek word for deaconess, and the first Greek writers understood it as an allusion to female deacons rather than to the wives of deacons, women were willing to the various services of the Church. Until the 3rd century, there was no clear reference to female deacons in the Church, but they performed at that time the functions such as visiting women in pagan homes, providing food for the apostles. It has been else noted that the ministry of deaconesses was as a service exercised by women, which seemed to have had an institutional character in various forms of diaconal assistance to the Apostles and communities, for example: "Our sister Phoebe, the diakonos of the Church of Cenchrea" recommended to the Community of Rome by Apostle Paul in Rom 16:1, (Grau 2001).

According to Collins (2002), the fourth century marked the end of the process which led to the recognition of the diaconate as a degree of the ecclesiastical hierarchy, situated after the bishop and the presbyters, with a well-defined role. Linked to the mission and person of the bishop, this role encompassed three tasks: liturgical service, preaching the Gospel and teaching

catechesis, as well as a wide social activity of charities and an administrative activity according to the directives of the bishop.

After Reformation, a deacon in the Roman Catholic Church was therefore that secular functionary serving the local Church under the order of a Priest where the clergy was absent, yet does not accede to the "Consecration": the Eucharistic liturgy (Seifert 2011).

Addressing Catholic diakonia, Moulinet and Dumons (2007) present the diaconate as an order which gave the power to serve the priest solemnly when offering the Sacrifice of the body and the blood of Jesus, and to sing the Gospel to the Holy Sacrifice of the Mass. Furthermore, they argued that it was principally for the Minister of the Sacred Table that the first seven deacons were ordained by the Apostles. Finally, they concluded that in the Church, the diaconate had always been kept as a sacred order and it had always been given rank in the hierarchy immediately after the priesthood.

Olekhnovitch (2015: 16-17) comments the definition of deacon in this way:

In the lower ranks of the hierarchy are the deacons to whom the hands have been laid, not for the sake of the priesthood, but for service. Sacramental grace, in fact, gives them the necessary strength to serve the people of God in the "diaconate" of liturgy, speech, and charity in communion with the bishop and his presbytery. "Deacons were limited in a field of action which gives priority to the calls of unbelief, misery and development. The competence of the deacon is thus in what is called "the Ministry of the threshold": preparation for baptism, marriage, pastoral care of the obsequies, prison chaplaincy, hospital, etc., as well as evangelism.

In the other side, LeGrand (2001) addressed the hierarchical and functional difference existing between Priest, Deacon and Committed laics. Finally, he gave more light on the Diaconate and Apostolate of the laity in saying that the engaged laic could not in any case assume the functions of Deacon because he had no sacramental order. Despite some small innovations, the Church kept the same structure until reformation.

However, Flynn (2007) interpreting Congar's work highlighted the social conditions of workers. He relied on the book *Milestones for a theology of the laity* to present the concept of Congar on diakonia. According to Flynn, Congar argued that for centuries, the Catholic Church has been engaged in social concerns through several different associative movements that have ultimately given birth to social Catholicism and that social activity of charities and development service were organized mainly around while the Protestants were organizing differently around the laity. The diaconate with the collaboration of NGOs and development agencies presented itself as a service and a structure of the Church held by engaged laics that

owed its being in the reflection and the research of the adapted approaches to the realization of the material development type in conformity with people of GOD's aspirations. Finally, according to Flynn, Congar established the difference between Clergy and Laity by emphasizing the social role that the Catholic and Protestant Laity play in the Christian Church.

Blaser (2003) elucidated the common deaconate activities made by all Christian Churches in the Social Christianity frame. According to Blaser, "Social Christianity" is a movement that appeared in the nineteenth century in the French Protestant circles confronted with the social difficulties, economic and political environment born of the Industrial Revolution and the miserable living conditions of the working-class population at that time. The movement of social Christianity still exists today. The term social "Christianity" and not social "Protestantism" had been deliberately chosen from the outset to inscribe this movement in an ecumenical perspective and to underline the idea that social action should bring together all Christians regardless of their dogmatic divisions.

Of course, in the nineteenth century, Catholic world, confronted with the same social realities, had also pursued reflections based on the humanism of Christianity (Man or woman is in the image of God, he/she is entitled to Dignity) opposed to economic laissez-faire and its dramatic social consequences. Social Catholicism was therefore aimed at promoting a social policy that was consistent with the Gospel and the teachings of the Church, and even at building a new Christian-based humanist society in opposition to strict economic liberalism. For Blaser (2003) the term "social Christianity" could therefore be used as a generic name applying to the doctrines and social actions of all Christians, Catholics, Protestants or Orthodox, but the most common sense of the term remained the movement of Protestant origin of "Social Christianity".

In *Les Semaines sociales de France, Quadragesimo anno* in Metz, edited by Gagnebin<sup>14</sup>, Eugène Duthoit (2006) aimed the-Social Catholicism. According to him, "Social Catholicism is a current of thoughts which has been at the origin of many creations: Catholic Youth: A.C.J.F. Catholic Labor Movements, Birth of Christian Syndicalism: CFTC, Political Commitment in Christian Democracy Attempts, Christian Workers' Youth (JOC), Extended Social Action: Family, Women, Childhood, Housing, Education, Health, Recreation;" Catholic

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(<sup>14</sup>) Edited by Laurent Gagnebin, President of the movement of social Christianity, in the journal *Évangile et Liberté* n ° 197 of March 2006. *Les Semaines sociales de France, Quadragesimo anno*, translated by Social weeks of France, 80<sup>th</sup> Year.

Workers Circles", and "Union of Catholic Workers". The expression "Social Catholicism" was adopted even later, around 1890, and since then it has covered a wide range of realities.

He also sustained that it was a movement tending to direct all private initiatives, to orient the laws, institutions, manners, civic claims towards a fundamental reform of modern society according to Christian principles. It gained momentum and prepared in some way the "Social doctrine of the Church", of which the encyclical *Rerum Novarum* of Pope Leo XIII published in 1891 was the founding act. Its development continued and took on a wide variety of forms in the first half of the twentieth century before the new data of the aftermath of the Second World War. A question was posed concerning its place and its future in an increasingly secularized society, a world where new problems have emerged (Duthoit 2006).

However, in the Protestant side, Brès (2007) argued that *Diakonia*, service to the weakest or the poorest, had existed since the beginning of the Church. For the Protestants, *diakonia* was part of the vocation of the Church, just as the preaching of the Gospel, although secularism had led in France to separate cultural associations and associations or foundations of a social nature, medico-social or sanitary.

The Protestant *diakonia* distinguished two major types of activity: - Local self-help associations or diaconates. There is almost one diaconate per local Church, with listening activities, food distributions, cloakrooms, more or less precise accompaniment of isolated people (outside or in the Church), but also funding and support, accompaniment of solidarity actions with the South (associations or Churches) according to the meetings and the interests of the members of *Entraides*. - The member associations of the Protestant Federation of Mutual Aid (FEP), about two hundred associations or foundations engaged in several sectors: health, with some hospitals and nursing homes and schools of nursing, seniors with nearly 80 retirement homes and some home care services; people with disabilities, often with large associations managing several institutions and developing new structures, in a context of national shortage; the social that tended to develop, with support structures, accommodation, access to housing for people in situations of exclusion-training organizations, youth centers, social centers (Brès 2007).

However, Dietrich and Knud (2015) described the evolution of *diakonia* across the world with its new holistic aspects. According to these authors, the concept of "diakonia" has developed over the last decades, especially within the ecumenical movement, to a degree that may be characterized as a paradigm shift. Three main features characterize this change: firstly, the ecclesial dimension of *diakonia* is now strongly underlined. While *diakonia* earlier often was

perceived as the activity of professional diaconal workers or agencies, it is now emphasized that diakonia belongs to the nature and the mission of being Church. Secondly, it affirms that diaconal action must be holistic, taking in consideration the physical, mental, social and spiritual dimension, and rejecting practices that tend to departmentalize sectors of human reality. Third, it enhances bold and prophetic expressions of diaconal action, in solidarity with marginalized and suffering people, moving away from traditions of conceptualizing diakonia as humble service. The authors of this book largely subscribed to this understanding.

In the literary production of liberation theology, the publications of Kjell Nordstokke *Liberating Diakonia* (2011), *The Deacon in the New Testament* (2011), *Diakonia in Context: Transformation, Reconciliation, Empowerment* (2009), echoed in educational framework giving a special attention to questions of hermeneutics and the methodological approach, and establishing a scientific discourse on diakonia as disciplined reflection on praxis. He highlighted the actual role and understanding of diakonia as a Church's social action and healing ministry, and the increased attention it has received over the last few decades. Furthermore, Nordstokke (2011) described the ecumenical reflection on diakonia generally focused on firstly an ecclesial identity, emphasizing the mutual relation between what the Church is and what the Church does; secondly a holistic nature and interdisciplinary approach; and third a prophetic mandate, publicly defending the cause of the poor and suffering in the struggle for justice. As a scientific work, liberating diakonia reflects critically on this under the three main headings of the Theology of diakonia, the Diaconal Ministry, and diakonia as Integral Part of Mission.

Further, both Hjell and Kjell (2010) aimed the sense of deaconate: diakonia widely understood as the ministry of care and solidarity with people who suffer and are marginalized, has been given renewed attention by the Church. As a theological term, diakonia may stimulate reflection on why the Church is involved in such action and how the action might be carried out. This book, reflecting on various Lutheran practices, illustrates the rich variety of diaconal practices in the different regions of the world. The aim of these reflections is to seek a common platform for acting together; sharing the understanding that diakonia is an integral part of being a Church in mission.

Norborg-Jerkeby (2009) retraced, through practical actions, the historical evolution of diakonia from the Swedish Church Aid to the creation of an international organization of diakonia. She gave the meaning of diakonia, its goal and its work grounded in policy. At the very beginning,

she reminded that the word "diakonia" was originally Greek, meaning care or service. In the Christian tradition, it was used to describe work for a just distribution of common resources – the riches of Creation. The aim was to be at the service of those who need help, to work for change and to have faith in people's ability to make changes – not wait for things to happen by themselves.

Norborg-Jerkeby (2009) added that in Swedish context, diakonia was established in 1966 under the name of Swedish Free Church Aid. Ever since, its focus has been on people exposed to injustice and their opportunities to change their situation. In 1984, the name of the organization was changed to diakonia. In the start, the work mainly focused on humanitarian efforts, but has over the years developed in long term development work in thirty countries.

Now, diakonia is an international development organization with Christian values that works together with local partner organizations for sustainable change for the most vulnerable people in the world. The five basic themes of this diakonia work are: human rights, democracy, social and economic justice, gender equality as well as conflict and justice. These areas are stated and outlined in diakonia global policy, which forms the work foundation of the Church (Norborg-Jerkeby 2009). The formation of Swedish Free Church Aid/International Diakonia's actions till 2013, are reported in Swedish diakonia Book (World Diakonia 2013).

Finally, as can be seen, the literature presented in this section implies that the local Church broadens its vision of diakonia by integrating into the public sphere. Addressing the diaconal concern, the World Council of Churches recalled what constitutes diakonia: it is a Christian service practiced in society, resolutely addressing the root causes of injustice, ignorance, suffering and poverty (WCC 2010). But, in this particular case, for who is this Christian social activity made today? The following section focused on the answer of this matter.

## **2.6 Literature on poverty**

The aim of this sub-chapter was first of all, from selected publications, to give the different connotations of the poverty concept, then to present its impact and finally to explore some systems put in place to combat it. As summarized by WCC (2010), the actions of the diakonia are aimed at populations engulfed by misery, discrimination and cannot of themselves get rid of this unworthy situation. Poverty in all its forms also attracts the attention of the Church in the world. What significance should be retained about poverty? Who can be called poor? Indeed, many answers may be expected on this subject because poverty concept is often used in common but understood differently according to a given framework.

The index of World Bank describes “Poverty” as the inability to attain US\$ 1.25 per day as a minimal standard of living in order to meet basic consumption needs and in order to meet the income necessary to satisfy them (The World Bank 2016). For SARPN (2004) “Poverty is broadly defined as a state of deprivation, denial of decent life, which includes exclusion, isolation, and vulnerability”. At its broadest level it can be understood as a state of deprivation prohibitive of decent human life, this caused by lack of resources and capacities to acquire basic human needs. These include malnutrition, ignorance, prevalence of diseases, squalid surroundings, high infant, child and maternal mortality, low life expectance, low per capita income, poor quality housing, inadequate clothing, low technological utilization, environmental degradation, unemployment, rural urban migration and poor communication”.

According to SADC (2008:3) “Overall, poverty is a lack of capability to take up opportunities and the absence of opportunities for one to explore one’s human potential”. However, Müller and Gutierrez (2015) focused on the state of poor. In their common view, they sustain that poor are the exploited, the oppressed, the proletariat, and the robbed of the fruit of their labor and despoiled of their community.

At the other side, Myers (2011) highlights the view of non-poor towards the poor and sustains that poor is seen as an object, as nothing, beggars, lazy, drunkards, thieves, and people who have nothing at all with which to earn a living. He explains the attitude of non-poor towards the poor by these words:

The World tends to view the poor as a group that is helpless; thus, we give ourselves permission to play God in the lives of the poor. The poor become nameless, and this invites us to treat them as objects of our compassion as a thing to which we can do what we believe is best. We the non-poor take it upon ourselves, name them, homeless, destitute, indigenous, working poor, and so on (2011:153).

However, claiming to improve the living standard of poor people and to raise their social and economic welfare regardless of their religious beliefs, Lakikazi (2004:21) aims features of poor means namely: Income poverty, no enough food or medicine, poor clothes and houses, bad schooling, no safe water and quality of life. Accordingly, he argues that “Income poverty is when people earn less than one US dollar per day. They don’t have enough food or medicine and they have poor clothes and houses. This poverty measures what people buy and how much they spend, so it is basically about money.” Thus, there is non-income poverty when people have a little bit of money but they are not able to get good schooling and safe water. People

who suffer from poverty have stunted growth and die young. This poverty refers to the quality of life and social well-being”.

Further, Forsyth et al (2005), and Graaff (2003) deeply elucidated poverty in a given population. It was presented with a sample of clues: *Poor*: are people not having enough money for basic need; *Disadvantaged*: are people having less money and fewer opportunities than most people in society; *Needy poor*: person inspiring charity mostly used to describe people considered as a group; *Impoverished*: used especially in journalism to talk about poor countries and people who live there; *Deprived*: are people with not enough food, education as well as the things that are necessary for a live and happy life; also used to talk about poor areas in rich countries; *Marginalized*: used for a group, a community, people made as if they are not important and cannot influence a decision or events, or people put in a position in which they have no power, put in the other side of the left behind, the leftover; *Penniless*: are people having no money, very poor; *Had up*: having very little money especially for a short period of time; *Vulnerable*: a person who has been made permeable to, or less resistant because of a certain deficiency of external origin; made weak and easily hurt physically or emotionally etc., indicators that Graaff (2003) described how far poverty reduces human beings. And the countries that include these indices have also been assimilated as poor or underdeveloped countries covering all the characteristics conferred on them by history.

Moreover, the negation of permanent suffering leads to the questioning of the God’s goodness. Russel (2009) and Dickson (2001) evoke this negation of suffering from the lasting poverty and the abandoned, hidden and forgotten people, the vulnerable and the marginalized as well as the disabled. Why this suffering situation when human being bears the image and likeness of God? Why say that God is good? What is his goodness when people who reflect his image are subject to painful lives? Finally, who bears the image of God: the dominant or the dominated? For if God were good, He would not leave those who carry His image in permanent suffering. Conradie (2005) addressed this matter in terms of the presence of God in the world: “where on earth is God?” For Creamer (2009) this questioning can find a way out only by thinking about it not only theologically but also critically, whereas it is really and fundamentally existential.

Furthermore, Szczepanski-Huillery (2005:27-48) critically traced the history of the Third World with its different geopolitical constructions that followed. The division of the World: First-Third, North-South, periphery-center, developed-underdeveloped-developing, delayed-



advanced-emerging, hegemonic countries, industrialized countries-super powerful countries, etc., for which the international community has not been able to improve the economies of the poor countries. Thus, he suggested rethinking autonomous development programs appropriate to the advancement of the so-called poor countries. According to Szczepanski-Huillery (2005: 27-48), in spite of all the readjustments and co-integration brought from the auspices of the Marshall Plan, the collapse of Breton Woods in the early 1970s, the International Division of Labor, the resurgence of the modernization orthodoxy in a globalizing world well known as Neo-liberalism in a neo-liberal paradigm oriented toward International Financial Institutions: the International Monetary Fund (IMF), the World Bank until now, poverty has been extended to corruption, gender and human right field as well as new social pathologies to fight against. However poverty spreads more and more spite the increasing aid institutions and new ideologies to opposite poverty as well as underdevelopment.

However, Kothari (2005:47) addressed a critical analysis on the role of this world global system, the colonial development policy, particularly the policy of community development with the “self-help” as special concept. The DR-Congo being a member of several international organizations does not escape the consequences of this system. Indeed, seen as a country rich in minerals and thus presenting a geological scandal yet the DR-Congo is considered among the poorest countries of the planet earth; the concept of poverty is differently experienced. In this context, Ngimbi (2013) sustains that poverty is conceived as the inability to operate or to exploit income-earning opportunities, the inability to manage and to support oneself in life; and the denial of basic rights and unequal distribution of power over capacity and entitlements. For Schmidt (2010), poverty leads to the degradation of human beings. It must not be tainted, not accepted, but rather opposed to human dignity. Thus, in his article *Poverty: a challenge to human dignity*, published in Diacona Journal, he not only calls the commitment of Christians but of all the social strata for the communities’ transformation and that, by social practices oriented to being more worthier human than before. Finally, relating to diakonia, this literature has exposed the preferential option for the poorer strata as the main target of the deaconal mission. However, apart from the human dignity that poverty tarnishes, it also attracts charity in favor of the poor which may lead to dependence that the next section has addressed.

## **2.7 Literature on dependence**

The section elucidated the meaning of dependence and related theories. Indeed, in the *Encyclopedia of International Development*, Forsyth et al. (2005:104) gave an easy description to this concept, dependence: the state of needing the help and support of somebody for

something in order to survive or to be successful; state of being addicted to somebody or something and to be unable to stop using or taking it. Dependency -on, upon- somebody or something is the state of relying on somebody or something for something especially when this is not normal or necessary. Codependency is seen as a situation where two people have a close relationship in which they rely on each other emotionally, especially when one person is caring for the other one; state of an area, or a country that is controlled by another country.

Brunel (2009:127) argued that this control of one state over another has historically originated in the colonial system and is now reflected in neo-colonialism despite the independence accorded to the former colonies. The Dependency remains an ongoing state of general control from colonizers to colonized countries regarding the failure of modernization theory to stimulate development in these newly independent countries and to decrease the gross inequality between "First and Third World" countries.

While some theorists combat this state of dependence, others on the contrary find favoring this system of structuring the world. This lack of autonomy is evident in the market economy, the transfer of technology, the management of state policies, international trade, etc., thus was born dependence theory. Facts on a global scale lend strong credence to this theory of addiction (Sen 2012). According to Bret (2006: 222) and many economists (André Gunder Frank, Celso Turado and Samir Amin), underdevelopment is the result of dependence on the outside world. For Köhler and Tausch (2002) the theory of dependence is mainly a theory of the social sciences field (sociology, history, economics and political science), which argues that poverty, political instability and underdevelopment in the countries of the South are the result of historical processes realized by the countries of the North resulting in the economic dependence of the countries of the South. Since its inception, the theory of dependency supports a global and holistic vision of global social, political and economic history and argues that the richest countries need the poorest to ensure the continuity of their growth. It attempts to link the continued underdevelopment of the former colonies to the fact that these countries were locked in a structural position in the capitalist world system of ongoing exploitation started in their colonial past.

Using the neo-marxist approach and the structuralist one, Vernengo (2004:9-16) analyzed at the global system level three dimensions of dependence: financial, technological, and economic. He highlighted the debate between protagonists of the two different approaches. The structuralist approach initially supported the impossibility of industrial development in the

periphery, and the stagnationist thesis that the process of import substitution industrialization had reached its limits; it also questioned the end of the current dependence derived from the colonialist system.

Regarding the neo-marxist approach, the dependency school erroneously defined capitalism as system of world exchange; hence, for them the relations of production played a secondary role. In their view, a truly Marxist perspective would put the question of the ownership of the means of production and the resultant social relations in the productive sphere (i.e. the wage contract), that were essential in the Marxist definition of modes of production, at the center of stage. In that respect, the critique resembled the debate on transition to capitalism in 1950s. However, in both cases the emphasis on external conditions, in particular external demand (dependency and sweezy) was seen by orthodox Marxists as a violation of the received doctrine” (Vernengo 2004:9-16). Moreover, in spite of all these structuralist, orthodox Marxist and neo-Marxist theories, dependency issues remain permanent within the market economy, ownership and social relations. It involves the attention of the Church.

In his side, Amartya Sen (2012) expounded how world systems authors have emphasized the value of international financial hegemony. Indeed, the hegemonic country not only provides the international reserve currency, but it is equally the main provider of global effective demand. In fact, both groups would agree that at the core of the dependency relation between centre and periphery lays the inability of the periphery to develop an autonomous and dynamic process of technological innovation. Technology, the Promethean force unleashed by the Industrial Revolution is at the center of stage. The countries of the Center controlled technology and the systems for generating technology. Foreign capital could not solve the problem, since it only led to limited transmission of technology, but not the process of innovation itself. An alternative interpretation of dependency relations, one in which the role of international financial markets rather than technological change, is considered.

Addressing International Division of Labor, Baran, Vernengo, Winter and Wallenstein frequently spoke of the skilled workers in the center; unskilled in the periphery when discussing key features of dependency in the world systems. They provide critical analyses of international inequality and post-colonial exploitation sustaining theories unable to find a way out the development impasse. The emergence of a development paradigm of “Basic needs” or “Redistribution with Growth” may be seen as a result of those critiques. He sustains that the

lack of political will was the failure of the basic need approach (Wallenstein 2005; Winter 2001).

Paraphrasing Gunder, De Sardan (2005: 47, 225) explains the historical development of Latin American countries – Brazil and Chile in particular – since the sixteenth century. He argues that dependency theory is the notion that resources flow from a "periphery" of poor and underdevelopment states to a "core" of wealthy states, enriching the latter at the expense of the former. It is a central contention of dependency theory that poor states are impoverished and rich ones enriched by the way poor states are integrated in the "world system".

According to De Sardan, in essence, Gunder's notion of the development of underdevelopment reproduces that the center extraction of surplus from the periphery limits the latter ability to grow. This is probably the most popular version of dependency, put forward similar ideas. He concluded that the only way to break with the circle of dependency would be a political revolution. The conclusion was that only a political solution – that is, a revolution – would allow breaking the circle of dependency and permitting true development in the periphery. He correctly points out a Socialist revolution, and not a democratic bourgeois revolution. It means that revolution will come from the ground, the community, and the people in a very organized and structured society (2005: 47, 225).

The relevance of this literature is that it sensitizes the diakonia, that no external force can liberate the Church if diakonia, its material structure pays no attention to that. Dependency remains a large system that benefits the most powerful. This calls for the development theories and approaches essential to overcome dependence.

## **2.8 Literature on development**

Indeed, according to Haddad (2015:75), "Development" is a concept that keeps at all-time its actuality, and the involvement of the local Church to development affects Christians. The concept of development includes for the so-called poor countries, the notion of well-being or the best well-being. The search for the best well-being, it is to go toward an extension, toward something more; it is to change while improving; it is also to go by steps toward the biggest, toward the best.

The underdevelopment is conceived here like a set of lacks and deficiencies that define themselves and tackle in relation to the typology of so called more advanced countries. Development will be therefore the process of evolution by which these deficiencies can be resorted. In fact, according to him, by development, it means all positive change, all process

that drives to economic growth, social justice and self-sufficiency in view of improvement of life conditions of a whole population (2015:75-77).

However, thinking Development from Creation is a theological point of view of Reto Gmünder. Indeed, Gmünder (2002) thinks of development from the theme of Creation. It is not a question of simply considering development as an activity of human promotion or solidarity. The Swiss theologian sees development as a response to God's invitation to humans to be co-responsible for good creation (Gen 1). In this perspective, the goal of our daily activity is not only to earn our living, but to participate in the creative action of God. To wonder about the will of the Creator in relation to what we are doing is, therefore, an integral part of the consciousness of a collaborator of God.

For Gmünder, Jesus Christ "is himself, by his person, his life, his death and his resurrection, the revelation of the ultimate goal of Creation, of the last end of all development. The Kingdom he embodies resonates in the real as a call, an imperative and a vocation. Always, outside the world, this Kingdom "requires to be embodied in gestures, concrete actions," avant-garde "achievements, pilot experiments, precursors of a new dynamic" (2002:67). On the ground, the Christian community is invited to open "places of concrete hope" that will give a face to the values of this Kingdom. He also pleads for the establishment of a pastoral development. For him, it is "a concrete work and proximity, to build Christian communities that are places where are actually lived the blessings of the new era, where concretely realize the promises of liberation, where the human being is reestablished in his relationships with himself, with his fellow human being, with the environment, and with God ". Concretely, the pastoral care of development passes first by the work of certain mental prerequisites like a positive attitude towards the change, by the deepening of the sense of the responsibilities, the coherence speech-thought-action. In all, seven prerequisites which aim at developing "new mentalities capable of undertaking profound social change" (2002:101).

However, addressing contemporary development crises, Zizek (2014) performed analyzes based on the global development process throughout the world; true analyses supporting his overall vision of human nature by highlighting the particular characteristics of the human condition and leading him to reflect on an Eschatological theology. With a mission to present reality, Zizek sees a crisis in economic-democracy systems demanding imminent changes. Zizekian approach centred on various diagnoses, provided as results: no real democracy, militarisation of democracy, historic increase of insecurity of parliament, authoritarian, lack of

authority of Constitution, inequal international market worsening poverty in countries of the South; as well as capitalism darkness based on the destruction of nature and environment, individualism, management of the world economics by a certain group of experts, and external political influence on parliaments. With this landmarks, Zizek was convinced of "Living the End Times", calling urgency, a conservative move meaning to critically see things that others may not see; and the need for common morality, additional abilities and a deconstructive approach. According to Zizek, traditional forms of communism, the dark side of capitalism and some pre-apocalyptic ways of thinking have for the most part created misery, oppression and widespread poverty. This global crisis requires a new way of creating an emancipatory policy (Zizek 2014:41).

He insidiously addresses the end of development and problematizes development, power and faith with human realities. The moderate liberal forces and the radical left must take into account the socio-politico-economic situation of our present world and make an obvious analysis by focusing on the theory of social activism and its repercussions on everyday issues.

Faced with all this phenomenology, he proposes to return to certain origins, to return to some more authentic past, to a radical policy, social democracy and to seek how to remain orthodox Christians in the new conditions of science and modernity. With the urgency of human realities in the face of capitalism, he believes that a more egalitarian world, a little more equitable at least from the economic point of view, is necessary. The world needs inclusive forces that initiate a genuine emancipatory movement by eliminating unjust regimes (2014:41).

In view of all these profound criticisms and requirements, and since the term of development being polysemous and that function of people development including a large extension, the study is not able to exhaust the concept. In this context, the researcher think of some approaches and theories contributing to development issues. Amongst them, let's name David Korten statements on the Manila works: "The People-Centered-Development theory" (PCD) that puts people first through their essential needs involving people's participation for a sustainable development and his publications in particular: *Getting the 21<sup>st</sup> century*. Indeed, drawn up by a range of community organization, the people-centered-development seeks to return control over resources to people and their communities to be used in meeting their own needs (PCD 2017).

Finding its origins in the Manila Declaration and then expounded through the work of David C.Korten and sustained also by other thinkers, the theory defines democratic participation to

strengthen community control over development processes as well as the strategic building of world-wide alliances among community organizations to promote solidarity and best-practice (PCD 2017).

Thereupon, Official Development Assistance “ODA” and International Conference on Population and Development “ICPD” tackle the social aspect where the Development decisions-makers have to know deeply the people’s real needs without excluding people’s voice from conference and community projects and that, for a sustainable development. Finally in this context, development is understood as a social transformation or social progress which is used interchangeably. Here, a more powerful idea is the use of rural appraisal approaches as well as the democratic and participatory approaches as modes of management, and that people are the central to their development, and that human will and capacity are its most critical resource (Haddad 2015:116, 172).

Furthermore, in their co-authored books, Cox and Pawar (2010:40-45) express their favorable echo concerning people’s participation and sustainable development. They highlight the concept of social local level participatory and the important role of moral and ethical aspects in this kind of community development. Finally, they critically analyze diverse themes regarding social development, and outline some perspectives.

Sen (2012, 2002) focuses on economic and social analysis of poverty in the context of development economics in relation to human development. According to Sen, it is not only necessary to take into account what individuals possess but also their capacity, their freedom to use their goods, and to choose ways to secure their own of life. He bases his theory on the mode of functioning and capabilities or abilities excluding any utilitarianism and certain tendencies to the relativism of values. By his mode of operation, Sen hears all that the individual can realize, given the possessions he has, that is to say, to feed oneself sufficiently, to get ready, to move without hindrance, to know how to read and write, describing his state. With capabilities, Sen associates various possible combinations of primordial elements of life for every individual. Consequently, a capability for Sen will be a vector of modes of operation expressing the freedom for an individual to choose between different living conditions. Poverty should be seen not only as a weakness of income but as a deprivation of basic capacities. Finally, as far as his egalitarianism is concerned, Sen posits as a principle the equality of the basic capacities and not the capacities of the utilities, conceptions sometimes debated by philosophers and economists today.

Next to Amartya Sen's point of view, Monnet (2007) addressed the theory of capabilities by emphasizing the economy of collective well-being. It seeks to evaluate economic policies in terms of impacts on the welfare of communities instead of an economic model that puts personal interest as the primary motivation of human activity. His approach to capability emphasizes positive freedom meaning the ability of a person to be or to do something, to be able to choose one's life, rather than freedom, a concept concentrated on the absence of interference. Monnet stresses that capability or ability or substantial freedom is conceived as the actual possibility that an individual has to choose various combinations of functioning, in other words an evaluation of the freedom which the individual actually enjoys, a useful notion to the theory of social choice, of moral philosophy, and of the philosophy of analytical action.

Finally, Monnet encourages those who put these policies in place to pay attention not only to alleviating suffering, immediate poverty but also to find ways for the poor to make up for the lack of money, for example with public works projects or the maintenance of price stability. Social reforms as well as improvements in education and public health must be carried out before economic reforms. For Monnet, a people where democracy runs well could not suffer from famine since the leader must be listened to its people and be more responsive to the demands of citizens. Development should be conceived as the process by which the real freedoms of people grow (Monnet 2007).

However, if Monnet conceives development as the process by which the real interests and freedoms of people grow, Korten has noticed another kind of development contrasting people welfare and making them very poor: the "Cowboy Economy". Indeed, cowboy economy is perceived as an economy of exploitation, 'extraction economy', predator or casino capitalism, 'economics of greed', 'disaster economics', outdoor economy, or unsustainable economics, characterized by destruction and consumption of ecosystems. It appears as the dominant economic system of the last generations. In this concern, the main message is that there are no limits to growth, and the only issue that matters is to make profits. Here, development is defined as increased growth without limits, increased consumption, increased waste production and conversion of natural resources to financial. Thus, increasing the human ecological footprint is regarded as necessary and valuable in order to reinforce the 'spaceship economy' (Grimstad 2017).

Alongside this kind of economy, economic solidarity develops in two forms of social and solidarity economy: Social Economy and Solidarity Economy described by Fraisse Laurent,



Guérin Isabelle, and Laville Jean-Louis, in their common publication: *Solidarity economy: local initiatives in public action: Introduction* (2007: 245). From their realities experienced in South America (Brazil and Bolivia) they presented this new emerging economic system based on solidarity, cooperative, egalitarian, democratic, local and sustainable values of commercial institutions of different natures. The praxis of this economy of solidarity strives to be an economy based on human needs.

Further, the Solidarity Economy is defined more than the social economy by the purpose of its activities, and claims new forms of governance calling into question the more fixed form of the traditional social economy. While, the social economy is constituted by the organizations that compose it, which traditionally have associative, cooperative or mutual statuses, its origins and structures remain different one another. The concept of Social and Solidarity Economy (SSE) refers to a group of enterprises organized in the form of cooperatives, mutual societies, associations or foundations, whose internal functioning and activities are based on a principle of solidarity and social utility (Fraisie et al. 2007:245).

These enterprises adopt democratic and participatory modes of management. They strictly regulate the use of the profits they make: individual profit is outlawed and the results are reinvested. Their financial resources are generally public in part. They benefit from a legal framework strengthened by an international law on the social and solidarity economy enterprises. This economy is based on forms of kinship and neighborhoods inherited from the traditions that the participants hold, a democratic production, consumption and living that promotes the realization of human needs and environmental justice. Finally, the authors confirm that this international co-operative movement is not seen as an archaic form of development, but as a viable alternative to capitalism, its stake being to go beyond the management of survival to achieve modes of accumulation (Fraisie et al. 2007: 245-253).

In the other side, addressing development, McKnight and Kretzmanco-authored a book in which they outline their Asset-Based approach to Community Development well known by ABCD theory” centered on building community development from inside-out process by at first, finding and mobilizing community resources. They sustain that ABCD approach relies on existing community assets to create change; it encourages the sustainable development of communities based on their strengths and potentials (Haddad 2015:147).

Furthermore, it involves assessing the resources, skills, and experience available in a community; organizing the community around issues that move its members in action; and then

determining and taking appropriate action. It aims at building capacity within communities by expanding their social capital. It postulates that solutions to community problems already exist within a community's assets. Whereas needs-based community development emphasizes local deficits and looks to outside agencies for resources, asset-based community development focuses on honing and leveraging existing strengths within the community. ABCD maintains that interventions from exterior sources should be most effective when a community's assets are leveraged at full capacity (Haddad 2015:77-78).

With regard to the criteria of development and underdevelopment, the literature in this section clearly showed that the African Church is in the underdeveloped hemisphere. Related to diakonia, this literature recalls the promotion of the human being and creation as a divine duty. Today, the Church could not ignore that.

Thus, with its own strengths, the community should organize itself to overcome its weaknesses and seek its own path of liberation. As the center of power acting in the name of Christianity and as the colonialism mentality has been firmly grounded on the logic of power and domination accompanied in the fundamentalist notion of mission, the exploited and oppressed must be conscious and organized in structures of counter-oppression, consciousness being the starting stage which must make the exploited understand the in-itself, the state of oppression in which it has been bound; for freedom is not gratuitous, it is to be snatched away. However, snatched freedom away, two strategies of change -Education and Resistance- are suggested in this abundance of literature: *the Pedagogy of the oppressed* with Paulo Freire; and *Domination and arts of resistance* with James C. Scott.

## **2.9 Literature on process of liberation**

This section focused on some scholars dealing with liberation in its full sense. Liberation, as an act of rendering the dignity of the human being dehumanized by his fellow man, is at the centre of this section. It exposes both Moltmann's Theology of hope and Freire's Educational view and its few dependents as a way of setting people free, and the necessity of change in this contemporary times. Our sensitivity to "Education and Resistance" is justified by the fact that education or teaching has always been one of the fundamental functions of the Church, called to resist to all evil, every human and environment abuse which is not the will of God (Nyiawung 2010; Gonzàlez 2005).

Indeed, Moltmann addresses the problem of liberation in two ways: spiritually in his Ecclesiology of Hope, the historicity of the God of hope, and in deaconal mission of Passion for life, meaning to provide to God's people a messianic lifestyle. Moltmann shows that the historicity of the God of hope is an essential foundation of his understanding of the Church as a Church of hope for the poor; relying on the social trinity, in a perichoretical union (Moltmann 1979:21).

Hope is the basis of the struggle of the poor, powerless and marginalized for a liberated life. The concern of God of Moltmann's hope expresses the preferential notion of God for the poor and the exploited. He pleads for a loving and sovereign God acting in solidarity with the victims. At the same time, the dialectic of the cross and resurrection in the future of God proclaims that God will eventually overcome all sufferings; therefore, no suffering should be justified. In his view, "the Christian hope finds in Christ both a consolation in the suffering, and the protest of a divine promise against the suffering". This promise therefore incites discontent with the status quo, and gives to the poor and exploited, the hope of calling them for a liberating praxis to restore joy, justice and freedom.

Moltmann (1979:22-36) maintains that Ecclesiology of hope, historicity of the God of hope ensures God's participation in the historical situation of humanity by balancing human well-being in the present and human well-being in the hope of a prosperous future. The dominant model is Exodus: a journey of hope from sufferings to a liberated life. The Bible reveals the future of the past and makes the hope of God present through the memory of the historical association with Israel, the covenant, and with Jesus Christ, the incarnation. By linking hope and remembrance, Moltmann intends to emphasize that God takes the whole situation of his people seriously.

For this imminent change, Scott and Freire's approaches are still valid in this very day of neo-colonialism on all its forms. Indeed, in *Pedagogy of the oppressed* (2000) and *Pedagogy of freedom* (2001), Freire explained how oppression was exercised in a given Brazilian context his own country in particular, and in other colonized countries in general. The process first stage lies on the non-conformity, capacity for indignation in the face of injustice, oppression and the conviction that the change is possible; the reject of the realpolitik which simply anesthetizes the oppressed and postpone indefinitely the necessary transformation in society. The oppressor being pledged, he proposed a kind of resistance that keeps the oppressed alive, a liberating process banished from all violence. Freire (2001:74) asserted:

It is also necessary to know how to resist so as to remain alive, that our comprehension of the future is not static but dynamic, and that we are convinced that our vocation for greatness and not mediocrity is an essential expression of the process of humanization in which we are inserted. It is not a question of inciting the exploited to rebellion, to mobilisation, to organisation, to shaking up the world. It is a question of working in some given area, be it literacy, health or evangelisation and doing so as to awake the conscience of each group, in a constructive critical manner, about the violence and extreme injustice of this concrete situation. Even further, to make it clear that the situation is not the immutable will of God (2001:74-75).

On this matter, Freire uses Education as a form of intervention in the world. It shall be seen from the above that Education is a human experience, and social instrument not for the reproduction of the dominant ideology and its unmasking dream. Freire (2001:90-92) argued that the Education of the oppressed without any distinction of age or sex, or social rank, must continue to ponder Marx's observation about the necessary radicality that enables human to be permanently aware of everything that has to do with the defense of human interests, which are superior to those of particular groups or social strata.

The didactic itself, extirpated from any colonial connotation, is oriented to the awareness of the state of domination and the determination for the oppressed, the weak to get away with. It aims at discovering and implementing liberating alternatives through social interaction and transformation via the "conscientization" process. Freire (2000:11) postulated that "Conscientization" should be understood in this particular way, as the process by which people achieve a deepened awareness, both of the socio-cultural reality that shapes their lives and their capacity to transform that reality. It involves praxis approach to education in the sense of critical reflective action and critical reflection based on practice. Furthermore, the process requires organization, dialog, patience and clear-sightedness, especially in a fair pedagogy of the oppressed. Thus, for the sake of this pedagogy of the oppressed, Freire refers to a specific educational system. This system of education and philosophy of education have found their origin in philosophical currents: phenomenology, existentialism, Christian personalism, humanist Marxism and Hegelianism; it requires a civil courage (2000:11).

The system destined to work for the sake of the oppressed has to fight against a given culture. To succeed in any liberating process, Scott suggested: "Arts of resistance" of which De Sardan (2005: 234) made mention. Indeed, for all kind of dominations, people have to find skill, wisdom making self-confidence, self-organization, self-exit; the dominant being more experienced to maintain his hegemony, his full control and his permanent power. So, to eschew

fragmentation of resistance, it requires a well-studied art, as a social process of “passive” resistance assimilated to what Freire calls Ideological education. Art and Education becoming “Ideological Education” must have one aspiration for social transformation; through this well-adapted ideological education conceived as a liberating process all social layers are also included because they experience life together.

For diakonia, this literature implies that the Church takes the option of a theology and well-studied approaches to successfully complete the liberation process once begun; it encourages the Church to consider the contribution of any member indiscriminately in order to complete its liberation from the yoke of poverty and domination, as this process of liberation is not an easy journey. Thus, collaboration, cooperation, and interaction in the struggle for the sake of communities remain a necessity for all generations. The following section has been centered on unity in the perspective of the fight against poverty.

## **2.10 Literature on unity concept**

This section consisted on the unity of the Church; it also has focused on a specific point namely the characteristics of the desired unity. Indeed, given their value, collaboration and unity are an expectation for the Churches today. Spencer, Fries and Rahner (2009) in their work: *Statement on the unity we seek*, described the kind of unity needed by the Churches to overcome all kinds of barriers and crises:

Unity we seek is a committed fellowship, able to make common decisions, common projects, and common plans and to act in common. It is a communion where diversities contribute to fullness and are no longer barriers to unity. This communion lives out its unity in advocacy for the weak, poor, and oppressed, in striving for peace, justice, freedom and integrity of the creation” (Spencer et al 2009: 204).

Indeed, the churches unity could not be conceived without the substance of the Ecumenical Movement launched since 1902 (Teresa and Loosky 2002). Indeed, in their co-authored book, Kessler and Kinnamon (2000: 43) recall the foundation of the ecumenical concept and its impact on the Churches realities in the world: and regarding its origin, the Greek word “oikoumene” from which the term “ecumenical” springs, means “the whole inhabited earth”; early in this last century, “ecumenical” began to be used to apply for various forms of the Christian unity movement. These expressions of the ecumenical movement councils of the Churches, interchurch dialogues, and covenantal agreements are committed to engaging unity among the Christian Churches for the sake of the world. Many continue to use the term in this

manner, and to reserve “interfaith” or “inter- religious” to promote understanding and cooperation among different religious traditions for healing the divisions (Christian, Judeo-Christian, Jewish, Muslim, Buddhist, Hindu, etc.). That expression may involve cooperation on projects of all concern in the community, for example, organizing and staffing a shelter for the houseless or a feeding program for the poor.

Further, before the birth of the ecumenical movement, the theological foundations and traditions of different religious denominations determined their worship and liturgical expressions. The entrenched faith bequeathed to their members was rooted in strong certainties asserting that their expression of faith was true and that others were wrong. Ecumenical movement addressed conflict and division, sought solutions, and helped churches manifest communion and union as a witness to reconciliation in a divided world. It sought to understand issues related to ecclesiology, missiology, doctrine, modernity and theology (Veliko 2010).

Thereupon, Ecumenical theology emerged in the late twentieth century as an interdisciplinary academic knowledge inviting participants to an intentional journey in search of concrete ways of reconciling and correlating the theoretical perspectives of theology and the traditions of the Church with the convenient. Ecumenism remains a form of integrative theological study that explores the theological foundations of unity and diversity, issues related to the historical divisions of churches, and attempts to overcome them. The theological framework of ecumenical theology is built through the art of theological reflection. This model of theologizing action thinking facilitates the personal and professional growth and long-term effectiveness of the ministry (Hewitt 2010).

However, in this effort of unity, it should be noticed the ecumenical progress of Protestants on Catholics through the history of Christianity (Teresa and Loosky 2002). Indeed, with regard to this study, the Second Vatican Ecumenical Council remains an important event because it dealt with contemporary theological and secular problems in response to various questions from the Catholic Church and all of Christianity (Douyère 2018). The Catholic sense of ecclesiology and ecumenism was indispensable to this research, dealing with issues of the churches’ unity; Church seen as sign and instrument of the intimate union with God and the unity of all humanity in an ecumenical dialogue and in constant reform: expression of the recognition of the Church proper weakness and repentance (Mayeur 2000:180).

With regard to the unity of the churches, in 1920 the refusal of the Ecumenical Movement invitation by the Catholic Church slowed the momentum launched on the Protestant side. The Second Vatican Council came to put an end to the effects of Pius XI's encyclical "Mortalium Animos" published in 1928, and the "Humani Generis" Pius XII's encyclical of 1950, which negatively saw Ecumenism in terms of the return of the separated brothers to the Catholic Church. On November 21, 1964, the encyclical "Unitatis Redintegratio" addressed the Second Vatican concept based on the unity of all Christians, the conduct of dialogues between knowledgeable experts allowing each community to better know each other; organization of all kinds of joint ventures: pray together; seek to renovate and reform; "Unitatis Redintegratio" also recalled that the unification of all communities involving their recognition was one of the main objectives of the Second Vatican Council. Since then, the Church has been defined in the sense of her communion with other denominations, Christian or not, leaving to everyone the possibility of enjoying ecumenism, as a movement of unity and not of change (Vezin and Villemin 2012:141).

The World Council of Churches, established in 1948, pursued the goals of the ecumenical movement. In Africa, Amanze (2016:776) describes its crucial role in the development of the African people spiritually, politically economically and culturally; this development includes inter alia the formation of continent-wide organisations: All Africa Conference of Churches (AACC) since 1963, the Association of Evangelicals of Africa and Madagascar (AEAM) in 1966, Organisation of African Independent Churches (OAICs) en 1982, Symposium of Episcopal Conferences of Africa and Madagascar (SECAM), Pan-African Youth Conference and the National Christian Councils in each country (2016:778). The WCC played and supported the development of Christianity by accompanying mission societies in Africa and elsewhere. Today, several sections, commissions and committees at the international, continental, national and regional scale have been set up to respond to the dream of unit pursued by the WCC. In addition to the Conference of All African Churches, the Diaconal Council of Churches (DCC) also is focused on the development issues of WCC member churches, Church taken here as the body of Christ since it is the Christian Church composed of several religious denominations considered as members of the body of Christ (Kobia 2010).

Indeed, with the WCC's work, unity for the Church is already in action. It remains dynamic however has not yet reached its completion which should only be possible at the return of Jesus for the removal of the Church. To act in unity is an aspiration of Christians to see the development of the Church in every point of view. Thus, addressing Christian unity, Congar

(2002:7) quoted Hume's words in reporting that: "there are no short cuts, there is no magic formula; it is true that we must work and pray for unity and not simply wait for it; we do so with quiet assurance and confidence in each other; at all times, there is need for courage and a stout heart".

In his view, "gift and growth" were two words which constantly suggest themselves to his mind when reflecting on Christian unity. He sustained that Christian unity was in no way a human achievement but a gift of God's love and a sharing in his life; it is the most obvious sense, a grace, undeserved and humanly unattainable; we pray for it, welcome it, clear away obstacles to it, give thanks for it, and respond effectively to it. But he avowed that at all times we recognize that it is not the product of human ingenuity or ecclesiastical politics but it is freely given by God and fruit of that constant conversion of mind and heart which is at the root of all Christian living and also gift. Further, regarding the Church unity he elicited:

As already indicated, the Church today seeks how to unity not only within itself but with other Christians and believers. That unity is only the seed and the symbol of unity in which all diversity is ultimately to be reconciled. The second Vatican Council described the Church as a sign and an instrument of communion with God and of unity among all men and women, the whole human race, created in the image and likeness of God. Patterned on the Word "in whom all things were made", is to be brought to its destined unity in Christ and thereby to be made partaker of divine life and love in this world and hereafter. That ultimately is the vision of the Church of Christ in its fullness where Christ is all and in all. It transcends time and place, embraces all nations, and encompasses all history... All too often pastors and people have clung to a concept of Church that is exclusive, domineering and triumphalist (2002:7- 8).

The unity of the Church has nothing in common with the imposition of uniformity. It does not depend on outward similarities but on an inner coherence, a common inheritance of one life and love given by God. Understanding and courage will be needed to let it grow to maturity (2002: 10). To make progress in unity, it is necessary to approach each other in openness and with total honesty. Accordingly, "we must declare the positions we hold and hold fast to what is essential. Whatever difficulties the future may hold, and however slow the pace, we should rejoice in our real but imperfect communion. Unity is gift and being offered to us at this present time: it is also growth and that too happening. Growing pains are inevitable but are a sign of change" (2002:137).

Further, he argued that to respond how the Church might best work and grow together, it should be a necessity to discuss structures, organizations or practical arrangements to serve and



develop relationships between local communities. The targeted project appears as ecumenical instrument or in other words a “koinonia” in serving human need and shaping culture and society. Growth in unity involves a renewal of perceptions and new evaluation of what we have done and where we have arrived on the social transformation requirements. Without that perception the challenge to move further on the road to unity with whole hearts and clear minds cannot be met (2002:143,145).

Finally, he highlighted: “We need a united Church so that all richness of God might be constantly available and shared by all and so that a united voice might bear witness to the message of Christ. It is singularly important that the world should know where to find the Church of Christ. The world needs the guarantee that the word of God is being authentically interpreted” (2002:148).

However, Barth (2005:35) gave two prior conditions for a durable Christian union: “Hope and Love”, signs and nothing more can neither remove our trouble, our inevitable separateness in faith, nor make manifest the unity of the Christians.

At the other side, Cressey (2015:47) sustains that the visible unity of Churches is not an impossible dream. It grounded in the purpose of God and the gift of unity in which God has already bestowed in the body of Jesus by the Holy Spirit. Christians are called to make visible what is already a spiritual reality. May it bring help, as a Christian enterprise to which the Holy Spirit brings God’s light, peace and happiness; the task in front us, is to engage not just with each other, but with those around us outside the main denominations. There are four particular areas of dialogue that are of concern: with those of independent Churches, especially those in the growing “house Church” movement; with those who follow secular ideologies; with those of other faiths; and with those who seem content to live without any belief at all. Finally, Cressey insists in addition to these that our task is to engage with issues which face our Community as a whole, such as homelessness, unemployment, debt problems, and urban deprivation. As a result, the social justice concern is becoming widespread around the world.

For their part, González (2005:5, 46) and Wrigh (2005) approach the unit in the perspective of the reciprocity of social relations based on actions aimed at human dignity. Wrigh elicited the justice matter in the Old Testament as “a relational concept” raising the question of right relationship with God and with God’s people. He argues that Old Testament prophets found irregularities in the society, thus they immediately challenged abnormal relations such as dominance, oppression and exploitation. Today, the WCC and other structures as well as

policies that enhance a reciprocal relationship and common values support just production and equal distribution.

Addressing the great risks of the survival of a union in his book: *The State in Africa: Belly politics*, Bayard (2006) is formal. For Bayard, there are many opportunities for African institutions and Churches in building unity. The great obstacle evoked is that of individualism, the personalization of profit, which he calls the problem of sharing the ecclesial cake. Also in 1980, his previous publication argued on the same danger of satisfaction of personal interests instead of those of the union. This is what drives the unit to drift: the Christian Churches and the politics of the belly: the sharing of the ecclesial gateau, opening perspective debates.

According to González (2005), in promoting unity, no issue could be insurmountable. Communities are able to celebrate the convergence and the consensus that occurs, and delineate more clearly the issues still to be discussed and hopefully resolved. Deaconate unity should be one of the ways Communities can make progress ecumenically, in other many ways and certainly in ways that some of us have not even dreamed of as yet. Finally, for González (2005: 46), "Any way will involve the people of faith. Those people of faith relate to their Lord and through him know that it is necessary to relate one another, openly, cordially, obediently, faithfully". In such relationships the work of the Spirit of the Living God is obvious in the Church. Further, with regards to WCC point of view on unity, the significance of its message from the Fifth International Consultation of united and uniting churches to make visible church unity can be put succinctly:

The full visible unity of Christians is to be sought for the sake of all humanity, creation of God the Father, the humanity in which the Son became incarnate, the humanity to whose diversity God the Holy Spirit at Pentecost enabled the disciples to preach the same good news in many tongues. This relation of Church and humankind in God's purpose sets up criteria for efforts to embody the visible unity which is God's will and gift (Cressey 2015:47).

However, in the world several circumstances may give rise to the wanted unit. Indeed, drawing the attention of the Postcolonial Churches, Charles (2008) presents the lexicons that conditioned the Churches to that troubling period of Europe industrialization. If the Churches of Reformation retained the memory of pre-revolution persecutions, and despite the limitations of the Concordatory regime inherited from the Empire, they experienced a spiritual awakening that opened them to witness and service. The industrial and commercial revolution of the century in the form of economic liberalism caused so much misery that time, and especially in the working-class quarters of many cities, that social and political movements organized

themselves for a new society. It was at the confluence of analyses of the socialism experiences and of their biblical and theological reflections and practices that a generation of Pastors and the Church members wanted to implement a Christianity applied to modernity, critical and prophetic. The preaching of the Gospel must be addressed to the whole human being, to every human being, right now and in his concrete life, for the human family is promised freedom and responsibility (Charles 2008).

If those Churches have had a struggle to fight in this industrial revolution, today colonization and the new world economic order have created many defects in Africa, Latin America and Asia, which challenge the Churches in this Postcolonial period. The need for organizational collegiality for such a ecumenical structure have been expressed as a mirror of the sense of interconnectedness and inter-relationship among Churches which their members are seeking to embody. Ecumenical organizations at every level of Church life have the responsibility to function collegially and accountably to each other as organizations. To abandon the ecumenical intention means to drop out the ecumenical fold, to operate in isolation. However from the ecumenical Churches at all other levels, the structures have to be bound by their common purposes and this, in order to create a vital unity (Kessler and Kinnamon 2000: 49). And this unity conceived according to Johannes Villebrands' thought (1970:101) "Unity is vital only if it is a vital unity"<sup>15</sup>. In such a globalizing world and given the delicacy of its vocation, this literature on unity and fellowship commands diakonia to collaborate with other structures that can help it fulfill its holistic mission successfully.

## **2.11 Summary of the chapter**

The chapter has reviewed this brief literature attempted to overflow the key concepts of the subject under study. It has underlined literature on Postcolonial concept, African theological literature in Postcolonial era, literature on Church concept, literature on diakonia, literature on poverty, literature on dependence, literature on development, literature on liberation process and literature on unity.

The chapter allowed to situate this work in a vacuum found precisely in the lack of a common development strategy in the context of the Kongo Central Protestant Church. The hypothesis

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<sup>15</sup> Cf. Quality of unity within the churches: *Moving towards a typology of Churches*. Ecumenical Movement: an Anthology of key texts and voices. Constitution on the Sacred Liturgy n.10. Geneva: WCC Publications.

of functional deaconate unity approach to the Protestant Church is seen by the current study as an appropriate strategy of development to fight poverty and to make the Church's diaconal action more visible in the public sphere (Akinola 2007).

Through this revised literature, the researcher was able to discover the dialectic in which all these key concepts lie. Their interconnection and interdependence cannot be seen and studied separately. (De Sardan 2005:137). However, historical realities have brought the world into an irrevocable system so far; it is through this dialectic that there are proponents of theories related to each concept in particular: Colonialism and post-colonialism as well as post-independence, decolonization and neo-colonialism, Development, and Underdevelopment, Poor and Rich, Dependence and Autonomy-Independence-Codependences, Exploiters and Exploited; etc., supported over a system that has become global according to pursued interests. More knowledge have been provided about the new global system that has become a model of life, a new world order that we are called upon to contribute. In this dialectic, community life realities are made with progress but also contradictions, an endless struggle for the elimination of inequalities, injustice and poverty (Vincent et al. 2003). These same super-powers and international organizations, which yesterday supported colonization, are nowadays putting up without endless other new ties of domination whose center has always been invisible; and hypocritically pretend to fight against inequalities, injustices, illegal exploitations as well as poverty that have taken up residence in the majority of the countries of the South (Ngbanda 2004). Dependence, although fought in the African context, appears practically in super-powers countries as a sustained system that seems not humiliating (Köhler and Tausch 2002).

Further, the ways of combating dehumanization is also a concern of many researchers around the world. From African theologians' writings to those of Freire and Scott, the literature review has presented the possibility of a revolution from the ground without which Günder and others think that it will be very difficult to dodge the domination found in the South. All these issues argue that liberation cannot come from outside, it must take place first within the community from a dynamic awareness (Haddad 2015).

Finally, the reading has also revealed that in the Church, family of God and body of Christ, diakona today has common aspects centered on the gaze towards the suffering neighbor. A particular aspect can be noticed among Catholics whither in addition to the service towards the world, diakona is seen as a sacramental order (Olekhnovitch 2015: 16 -17).

After a critical analysis of the chapter, some key research findings may be drawn:

- Void found in the development concern and the Church development theology;
- Dialectical issues in poverty obviousness;
- Imperative change in favor of human dignity;
- Diakona new directions especially in the Catholic Church.

For fear of carrying out an endless literature review, this section allowed the researcher to discuss the next chapter on the methodology needed to conduct the study under consideration.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Introduction**

After shedding light on the different conceptions of key terms in this research, chapter two the study moves on to chapter three to develop the methodology on which the research has been conducted. This third chapter deals with the design, the approaches; the answer to the key questions, the objectives of the study under consideration, and the whole procedure; it provides the scientific techniques, the pathway in which the study is directed according to epistemological norms (Muluma 2003:51; Newman 2009).

Indeed, the study being centred on Theology and Development, therefore refers itself to Social sciences research methodology; methodology considered as a set of principles, approaches, techniques, analyses, methods used to perform a research. Each scientific discipline includes appropriate theories, methods, approaches, analyses and techniques of research (De Vos et al. 2011:306).

Further, exploring and investigating the real causes and issues faced by the Protestant Church in the development strategic matters, and seeking the understanding of Social phenomenon aspects (Church dependency, community development, socio-development policy, Protestant Church experiences and perspectives), the study is considered as a qualitative research design. The qualitative techniques have been used as a basic tool which is most appropriate and useful for this topic (Mouton 2001:44).

Indeed, according to Babbie and Mouton (2012:53), the qualitative research paradigms are those investigative approaches that provide descriptive textual information with an eventual systematic interpretative perspective. The approach is important in Social sciences where its aim consists of to understand the complex reasons for human behaviour (Kathleem and Weyers 2011:123). The qualitative techniques possess the strength and the advantage that allow the researcher not only to fathom the participants or focus groups thoughts and perspectives but also to explore the sense and the meaning they give to the life, social facts and phenomena and more again to observe in depth the process under study (Babbie and Mouton 2012:53). Hence, the study has acted on a historical analysis of the facts under consideration within a method essentially dialectical.

Indeed, in social sciences, the dialectical method is a critical approach aiming at discovering the origins of social contradictions and paradoxes of a targeted society, that, to obtain scientific evidence in order to take action against these elements of reality. Dialectical method addresses the subject under examination by evolving in a dialogical manner in which the discussion or argumentation is presented according to two or three contradictory alternatives. Among these alternatives, thesis and anti-thesis, is based a solution equivalent to a synthesis. As a critical approach, the dialectical method identifies the realities of human tragedy, its social contradictions; it observes them, explores them, describes them, confronts them and finally provides a solution as a result or a response of its analysis degaging an eventual deduction for new perspectives (Muluma 2003:104).

This study, which deals with the living conditions of the people of God, explores the historical realities of Christianity and the socio-politico-economic development of the country. Indeed, these same Western people who brought the "good news of God" while valuing the human being "created in the image of God" are also the same at the origin of various tragedies that the world experiences. The system initiated by Adam Smith for the development of peoples is the same that today makes poor countries even poorer. All of this dialectic is addressed throughout the study, maintaining as a synthesis: the alleviation of poverty, as suggested by Freire (2001: 70), lies on the motivation and self-determination of the community itself.

From the foregoing, the chapter developed six points: the introduction, primary source data collection, second source data collection, second source data analysis, primary source data analysis and the summary of the chapter. This introductory abstract centred on the classification of the study leads the research to a practical section around data collection.

### **3.2 Sources of data**

This section discusses the source of the information available to readers by specifying how and where from these data were obtained. In general, two kinds of sources are scientifically recognized so far: the primary sources from which information is obtained by direct observation and the secondary sources from which information is obtained by or with indirect observation (De Vos 2011:302). Indeed, the study used primary data: interviews, questionnaires; and secondary data: Reports, Discourses, Deeds, Partnership Contracts, Texts, Documents, Minutes of Synods, Archives, Constitutions, Books, Articles, Journals, Internet (De Vos 2011:302; Babbie 2007). This step consisted of identifying, collecting, selecting the data around the topic; collecting information from relevant sources to enable the researcher about answering the research questions (Muluma 2003:51; Newman 2009).

### **3.2.1 Primary data collection**

#### **3.2.1.1 Introduction**

By primary source, we mean in general source that contain information directly obtained by research, experience or observation not taken from another intermediary source or book. We can name here interview, survey, questionnaire, oral discourse, oral tradition, audio-visual support, etc. (De Vos 2011:302). The interview was our main primary source as previously emphasized. This section, aimed at giving details of the way the collection of information was made from our first source. It summarized all its content in six points, namely the introduction, the sampling technique, the passive type of sampling, the research setting and fieldwork calendar, the research population, questionnaire summary and report of data. According to Muluma (2003:117) and other researchers, each interview has its purpose. The purpose of the interview in the study under consideration was to get clear information to the grassroots community not only about the local contribution to Church development but also to obtain the grassroots view of the unitary approach in social transformation concern.

#### **3.2.1.2 Interview process**

Indeed, the study under review using the qualitative design, also had previously considered the techniques of interview. In general, interview is a formal meeting at which a tête-à-tête and an oral report between two people, one of whom transmits to the other information in the form of questions-answers with objectives. The informant is supposed to be a witness of the event for which he not only gives details but also his opinion and even the reactions he has expressed about it (Mouton 2001:44).

Several other objectives can be assigned to an interview; it depends on its organizer. But in Journalism, in Law, in Medicine, in social sciences particularly, the interview becomes an instrument of original information search with the rigor of the scientific technique. It can be defined here as a technique of scientific inquiry based on a verbal communication process to collect information related to the purpose set. Thus, this scientific technique considers the human interaction that is the talk's situation as well as the various mechanisms that it involves (Muluma 2003:115).

Our choice on the interview and on the use of the focus group as information-collection technique is justified by the fact that, as underlined by DeVos et al. (2010:344-346) as well as DePoy and Gilson (2008:108), the interview is a technique of direct communication and direct interchange with one or more individuals in a determined group, and where the researcher has



more freedom of organization according to his strengths. According to DeVos et al. (2010:343), the quality of the interview depends mainly on the skills of the researcher as interviewer.

In addition, by giving the importance of the focus group, DeVos et al. (2010:361-364) as well as Krueger et al. (2007:7) emphasize the relevance to the subject under study which makes that the participants are selected according to very specific criteria, to reach the purpose pursued and to serve as the main primary source of data. With their knowledge and experience on the subject under study, in an exploration approach, both the researcher and the participants play an important role in fostering interaction, information exchange on the topic brought by the researcher (DePoy and Gilson 2008: 108). In short, according to DeVos et al. (2011:374), the focus group presents some advantages: the focus group forces and acquaintances, the group synergy, the potential to uncover important constructs which may be lost with individually generated data.

Finally, by its representative role, the focus group reduces the work that the researcher should have done during a long period. This justifies our prevalence of the interview technique as the principal primary source and technique of data collection. However, without dwelling too much on this elementary aspect, let us see the other requirements of this process.

### **3.2.1.3 The sampling technique**

By sampling technique, we mean all the process of research used in social and human sciences aiming the usage of a selected number of people taken from a larger group serving in interviews, in a survey, in a test to provide true information about a group, around a given research topic; to obtain deeply enquiries, opinions, directly from the ground; to get a true situation from this representative group without intermediaries to allow the researcher to collect finally his primary data (Bernard 2000:144-147). The purposive or judgemental sampling techniques were used for this study with a random sampling, data saturation and a non-probability sampling which allowed for the participants to be selected on the researcher's judgement, mostly on the ground of which ones have been the most representative and useful for the research (Babbie 2014:199).

### **3.2.1.4 Using a passive type of sampling**

According to DeVos et al. (2011:333), the first stage of fieldwork consists of gaining permission to enter the field. Thus, a letter asking permission and respondents' consent, with an eventual timetable schedule had been sent to the Provincial Lordship with a resume or the

agenda of the interview, for the fieldwork purpose. The Lordship reply is hereby attached<sup>16</sup>. Standard interview in French the official and administrative language as well as in "Lingala", one of local national languages of the DR-Congo, were conducted. All report has been translated in English. However, indirect questionnaire or survey has been used to respect the informants consent (see appendix 6). More other details about it were given in the following sections.

### **3.2.1.5 Research setting**

The data were collected in Kongo Central province in the Democratic Republic of the Congo, namely in the city of Matadi, and the centres of Kimpese as well as Mbanza-Ngungu where many headquarters Church offices are located. Also, Kinshasa the capital of the DR-Congo was included because it hosts some general quarters of many denominations of Protestant Church in Congo. This allowed us to meet some development executives in their offices to complete the data of our fieldwork. However, the analyzed and the writing of the final thesis were done in the University of KwaZulu-Natal, Pietermaritzburg campus, in South Africa.

Regarding the fieldwork calendar: expected in July and August 2017 preferably during the dry season and/or to sojourn in the field one or two month(s), the fieldwork calendar was only realized between October and November 2017, especially this, according to the acquisition of travel means and documents.

### **3.2.1.6 Research population**

Regarding the participation of the denominations in the fieldwork, the study would like 60% or at most 80% of the 25 Communities composing the ECC/Kongo Central to be constituted. A random number due to unexpected events has been considered according to the researcher's judgment. The participation of 18 denominations was estimated in this study, each denomination being represented by one informant. Indeed, with a random sampling of odd numbers, from the whole Kongo Central Protestant Church, a total number of 18 participants were selected for the research purpose and six (6) as the average of the representative size for this study, obtained by dividing 18 by 3 focused groups. A structural interview to focused groups has been used for a representative sample to get a judgement view mostly on the ground of which ones were useful for the research, and numerical data in terms of rates demonstrating the gap or the relationship existing between local participation and external contribution in the

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<sup>16</sup>Further, during the National Synod held in Kinshasa from 19 to 23 August 2017, the Provincial Bishop and the Gatekeeper discussed this issue with the National Bureau of Diaconia in terms of arrangements to be made.

Church development projects (Babbie and Mouton 2012). Details about the participants are provided in the following lines. Indeed, with respect to participants, we have followed the context of our research to capture the representativeness of the provincial entire Protestant population by referring ourselves to Wagner et al. (2012:89-94) who emphasize:

In selecting a sample size, by its very nature, qualitative research is not prescriptive. Methods are often unique to a particular study and, or context. There are no rules concerning the most appropriate sample sizes in qualitative research, generally, sample sizes tend to be small.

While DeVos et al. (2011:366) recommend 6 to 10, and 4 to 6 preferable, Wyhmerster (2009: 130) suggests 6 to 10 participants, Creswell (2002) advises 3 to 5 participants; Kroll et al. (2007:693) sustain that the size of focus group depends sometimes on the discussion degree; accordingly, Wagner et al. (2012:88) added that the sample size will also be dictated by the method of gathering data in the study; once you have a topic in mind to study, you must consider how you want to go about investigating it. Your approach will depend on how you think about it and how it can be studied (2012:51). They concluded:

Is the sample representative enough to allow the researcher to make inferences from it about the population? It allows the study to get a greater degree of representativeness of the sample and therefore should produce results that are made more general (2012:94).

Regarding the study under consideration, this parent population, not located on one and the same site, allowed us to subdivide it into four focus groups according to the setting detailed below. Wagner et al. (2012:89) provide details on how to proceed with five focus groups for example: “The aim is to explore the range of views, experiences and behaviors; after analyzing the data of each focus group, it is incumbent to group them, and then transcribe them into one or two tables, and finally the interpretation will follow”.

At least 18 participants, adult women and men, members of the Church selected by Community, and missionaries mostly living in Kongo Central province and Kinshasa, were considered as a chain referral, or research population. The researcher shifted into a study of women and men to eschew focusing exclusively on men or on women only, impeding and narrowing the study understanding (Kathleem and Weyers 2011:123).

For the size of the focus groups, as mentioned earlier, all the informants were not found on the same site, so there were opportunities to conduct separately the interviews in four various sites and in different times; this, to avoid inefficiency and keep the performance of the information to be collected (Wyhmerster 2009:130).

From eighteen (18), the four different sizes of each focus group were made as follows: Kinshasa (4), Mbanza-Ngungu (3), Kimpese (6), and Matadi (5). The sample size average varied between 3 and 6. The sample dispersion was as follows: from the 25 Communities' members of the Kongo Central Protestant Church, a total number of eleven participants were selected among the Community Development Responsible (BDC): 11; Provincial Deaconate Secretariat: 2; CRAFOD Development Experts: 2; and Protestant Missionaries: 3. Appendix 7 listed in detail all the participants, while table 3.1 below shows the summary of this parent population.

**Table 3.1: Research Population Summary**

<b>Population Parent Dispersion</b>	<b>Sites and Focused Groups Size</b>				<b>Total</b>
<b>Representative Population</b>	<b>Kinsha</b>	<b>Mbn</b>	<b>Kimpes</b>	<b>Matadi</b>	<b>Dispersion</b>
Officers of Community Dev. Bureau	3	3	2	3	11
Provincial Diaconal Officers				2	2
Crafod Dev. Experts			2		2
Protestant Missionaries	1		2		3
<b>Total Focused Groups Size</b>	<b>4</b>	<b>3</b>	<b>6</b>	<b>5</b>	<b>18</b>

(Source: author's own calculation)

Regarding the subject of the interview, the informants had already read the title and details of the agenda sent to them from February 2017. The questionnaire attached to the addendum was explained in the following section.

### **3.2.1.7 Interview questions**

As stated earlier, questions were hereby attached purposely to get selected information. This enabled us to get first-hand information directly from scholars and practitioners relevant to the field. The draft questionnaire was tested by the use of a pre-test of the questions to evaluate their effectiveness, that is, if the terms used are easily understood or unequivocal; whether the questions keep the logical order or do not give rise to possible distortion reactions; or if the order and the form of the questions used make it possible to collect the desired information, and finally to decide on the length of the questionnaire (DeVos et al. 2010:369; Muluma 2003: 144).

Further, the appendices 2 and 3 contain all the interview questions. Here are the questionnaire main objectives: to acquire more information in order to provide complete and detailed description of the research topic; to get a deeper and a fuller understanding of the respondents attitudes about Protestant Church development; to verify data to be highlighted; to formulate

working hypotheses to be confirmed; to obtain numerical rate demonstrating the gap or the relationship existing between local participation and external contribution within the Church development projects; to prove if dependency is evident in the life of the Protestant Church; if it exists, to explain further why this particular phenomenon of dependence is the case in the Protestant Church. Finally, to have the opinion of the informants on a unitary approach within the Protestant Church regarding major development projects (DeVos et al. 2011:373).

To obtain information as well as to judge the approval or disapproval of a given opinion or position on a range of judgments finally to have a precision on the desired answer, the study used three types of questions: closed-questions which the answer may be YES or NO; open-questions equally were used to give the informant the freedom to express himself without constraint regarding the requested answer. However, the study made more use of the question's "cafeteria" semi-closed in order to give freedom to the informants to deepen by a comment added to their answer from each closed-question.

#### **3.2.1.8 Summary of questions**

The focus group (Fg1) is made up of those responsible for the denominations' development as a representative sample of the ECC / Kongo Central for which the following questions were intended. The first information to be collected concerned the identification of each denomination as a community resulting from the western mission or not as a member of the ECC. The second is the need to have information around the existence of a specific office dealing with community development or the Legal Representative also assumes this function to routine. Then followed the partnership and the deal with development projects carried out in common by highlighting the percentage of financial contribution from the two sides as well as challenges often faced in raising funds for the community development. At last, the informants' point of view with reference to a collaborative approach between denominations was also considered (Muluma 2003:111-114).

Regarding the focus group (Fg2), members of ECCs'Associated Organizations working in various development programs have been selected as a representative sample of Church partners. The purpose of that selection was to receive critical information from those who see the Protestant Communities with a little distance, and for which the following questions were intended. The first question concerns the extent (limits) of the conventions signed between the denominations and their founders. Then followed the partnership and the deal with development projects carried out in common by highlighting the percentage of contribution

from the two sides. At last, the informants' point of view with reference to a collaborative approach between denominations was also considered. The other elements relating to each question are contained in the transcription, analysis and interpretation of the answers in the items 3.3.6 and 3.3.7.

#### **3.2.1.9 The fieldwork background**

As stated earlier, the first contact meeting took place in Kinshasa, on October 20<sup>th</sup> at the Centennial Cathedral located in Lingwala suburb, at the crossroads of the triumphal boulevard and Tabu Ley Avenue. It was useful in the fact that some background information were provided and shared between the researcher and the informants. Various questions in relation to the interview and the questionnaire were also entertained. An ad hoc working methodology was adopted. The second meeting was scheduled for October 21<sup>st</sup> afternoon for the collection of all information. Three other meetings were held respectively on October 27<sup>th</sup> in Matadi at the Provincial Diakonia Secretariat, another on October 31<sup>st</sup> in Kimpese at the CRAFOD office and finally on November 5<sup>th</sup> at Mbanza-Ngungu at the CBFC Community Development Office.

#### **3.2.1.10. The fieldwork report**

The fieldwork report has been summarized from the item 3.3.3.as follows:- a background containing purpose, limitations and delimitations details;- a brief literature review on preparatory reading on the population investigated;- a resume of research method used to describe everything done: approach, instruments, sample and sample techniques, data collection procedures, organisation and analysis of the data (software used for example); - result obtained: what have been discovered, records of data resulting from observations to be presented in the form of tables; - a summary: to summarise the whole process, on the basis of the summary draw conclusions and make some recommendations. Apart from these primary sources, data from secondary sources were also collected, which is the subject of the next section.

#### **3.2.2 Secondary data collection**

Indeed, concerning the collection of second-source data, apart from the consultation of the UKZN library, some information was drawn from the documentation from the DR-Congo context. The analysis of these data has constituted another section. Here are main data sources:

### **3.2.2.1 The National Archives of the DR-Congo**

The National Archives of the DR-Congo, "ARNACO" go back to 1<sup>st</sup> July 1947 under the management of the General Secretary of Belgian-Congo. Currently they are housed in Kinshasa located in Gombe suburb, at number 42 / A of the Justice avenue. These archives are classified according to the principles of respect for text background and chronological order. The classification resumed: first, the Archives of Ancient Realms and Traditional Empires (Kongo Kingdom, Luba Empire, Kuba Empire); secondly, the Archives of the Congo Independent State from 1885 to 1908; third, the Archives of the Institutions of the Belgian-Congo from 1908 to 1960; fourthly, the Archives of the Republic Institutions of 1960; fifthly, the Archives of the Second Republic (Zaire); sixth, the Archives of the Sovereign National Conference from 1991 to 1992; seventh, the Archives of the transition institutions from 1990 to the present day (Mbumba 2008). The principle of territoriality is not respected for the simple reason that three quarter ( $\frac{3}{4}$ ) of the archives of the institutions of the Congo Independent State, the Belgian-Congo and the Republican Institutions of 1960 are presently in Belgium. This amounts to saying that the National Archives of the Congo holds only one quarter ( $\frac{1}{4}$ ) of the archives of these institutions belonging to the former protectorate, which archives are made up mostly of simple correspondence between administrators of the territories (Mbumba 2008).

As far as we are concerned, the "Bakongo Studies", the history of colonial policy from 1908, the politics and economy of the country since independence were very useful for the subject under consideration. However, the translation of documents from the original language in the one of the author sometimes lost the original meaning of the data collected. The comparative analysis of the Church historical data between the Archives of Brussels and the National Archives has led the researcher to keep vigilance.

### **3.2.2.2 The Brussels Archives: 1922-1968**

The Brussels Archives describe the history of no less than 113 Protestant Church missions, and Church organizations worked in Congo Free State (EIC), the Belgian Congo, and the Democratic Republic of the Congo and in Rwanda-Urundi from 1878 to 1978. They report the history of Protestant Churches and missions in Central Africa from 1922 to 1968 and a brief historical commentary on the Protestant mission from 1878 to 1968 (Gösta 2009).

In order to secure the future maintenance of the archives covering the years 1922-1968, the Board of the Brussels Bureau decided towards the end of 1970s to transfer these archives of the Brussels Bureau to Archives of Stockholm in the Mission Covenant Church of Sweden the

(MCCS), and from there to the Swedish National Archives. Parts of these archives were microfilmed in 1990s. The indexes establishment was done with Titles Names Index, Subject Index and Place Index.

Irvine's book *The Church of Christ in Zaïre (DR-Congo) 1878-1978* describing all the 113 Churches, missions and organizations which have worked in DRC was useful for the Protestant Church celebrating its centenary. It was added amongst the value of the Church history.

In Stockholm, the Brussels Archives are managed by Gösta Stenström and the Swedish Institute of Mission Research accessible in original languages, Swedish texts, translated in French and English and Printed by the Swedish National Archives and Svenska Missionskykan in 2009. Apart from Gösta work (2009), and publications done at Uppsala by Kimpese Publishing House, Kimpese Editions; some commentaries are available on line. The current study also has used the following official texts:

### **3.2.2.3 Unpublished Official Texts:**

We name: the Law n.004 / 2001 of 20 July 2001 laying down general provisions applicable to not-for-profit-making associations and public-benefit establishments in DRC; the Bakajika Law: Law 66-343 of 7 June 1966: on the general regime of property, land tenure, real estate and securities of DRC soil and subsoil; the Ministry of Agriculture and Livestock, Ministries of Planning, National Education, Environment Nature Conservation, Forestry and Fisheries, UNDP, 'Monograph of the Province of Bas-Congo', Kinshasa, 1997; the National Harmonized Service Kinshasa, 2013; the Provincial Division of Mines, Directories of 2013, Matadi; the Provincial Division of Urban Planning, Habitat and Interior: 1996, 2013 Statistics; the Provincial Health Division 2013; the Provincial Division of the Education, Primary, Secondary and Professionals Level (EPSP) Matadi: 2013; and the Governor Speech about state of the Kongo Central province in 2013;

### **3.2.2.4 Protestant Church Minutes and Reports**

The researcher quotes here the General Conference of Congo Protestant Missionaries of Leopoldville (CPC), 25 September 1924 - 2 October 1924; the CPC: Minutes of the 46th Session of the National Synod, Bukavu, 28 February-06 March 1967; the Protestant Documentation and Information (DIP): N°. 18-19 / 1979 and N° 18/1978; the Minutes of the National Synod, Kinshasa: Deco. 1970, 1979, 1980, 2013, 2014; the Provincial Synod Minutes of ECC/Kongo Central; and the CRAFOD archives.



### **3.2.2.5 Protestant Church Associated Organizations Minutes**

We name hereby the minutes of the Evangelical Center of Cooperation of Kimpese (CECO) 2010, 2011; 2013; the Minutes of the Directors Board of the Protestant University of Kimpese (UPK), Kimpese: 2000, 2010; and the University of President Kasa-Vubu minutes and Depliant (UJKV) in Boma: 2002; 2011. However, regarding Protestant Church data, the National Constitution and the Synods reports having more authority and power than the Provincial minutes, have been taken as the final authority within the Church. This is because it orients the whole policy and the life of the Church. The Provincial sources were useful for getting more details about its internal initiatives in provincial development policies. Other sources should be used if the facts under study required it. Furthermore, special reference made to the sources emanating from DRC is justified by the fact that their contribution to the relevance of the contextualisation of the subject under examination is indispensable, DRC being the area of the present research. Further, using qualitative design, these sources provide information on facts or phenomena experienced by their authors in the Congolese realities, to give accurate descriptions of reality, to enhance sensitivity to subtle nuances in data (Flick 2009: 51). Thus, the next section is focused on the analysis of these secondary data to determine their reliability on the topic.

## **3.3 Analysis of data**

### **3.3.1 Secondary data analysis**

To understand deeply the second source data and to interpret them, the study critically has used two main approaches: explorative analysis and descriptive analysis. After exploring all those second source data, the study has operated on the analysis of the content, the critical discourse analysis on all the data. That technique of reading the texts was used to analyze the policy documents of Protestant Church, to verify if any institutional power had been abused, or any dominance enacted in these documents, or existing connections between texts and the Church as a body of people. The concept of ideology, power, hierarchy, with sociological variables has been all seen as relevant for an interpretation or an explanation of the text (Wodak 2002: 5).

To sum up, this control over contexts, genres, texts language, and patterns of access allowed us to get a critical position and oppositional way of investigating language, discourse and communication: it has ensured the transparency of the connection between the practices and social structure, the decoding of propositional meaning of the text and its ideological

assumptions (Huckin 2012). Finally, that qualitative research technique led the research to the theological approach giving a theological connotation and significance to the study under consideration. The theological research methodology—Theology as Science aiming human life conditions in its holistic mission—joined itself the Social sciences methodology. Thus, the topic which is founded on Social sciences was in conformity with the principles of Social sciences (De Vos 2011:306).

However, referring itself to the law of universal connection, the study did not only limit itself to the social and theological settings. The fact to analyze being a social one, it could not be an isolate fact, it is therefore total (Grawitz 2001:351, 376), it implied the clearing of several aspects (those are psychological, philosophical, sociological and politico-economic) considered as endogenous factors of the population targeted. So, to equip the slow progression better, the study also used the contribution of two analyses: the analysis of the historical past of the Church and the socio-economic analysis of systems put in place for the exploitation and the development of Kongo Central province and their consequences on Social life in general and on the Church life in particular.

This study which adopted a historical critical analysis has used the dialectical research method which requires description and critical approach, presentation of thesis and anti-thesis, accommodations and contradictions existing in the phenomena under study. That would involve an eventual deduction, an evident synthesis driving toward a generalization of the conclusion, the induction of the result forwarded new perspectives (Kobia 2003). Those are some requirements of dialectical research method that at last wants to discover the origins of social contradictions, to take action against them and to eventually overcome them (Muluma 2003: 89, 103, 104).

The relevance of the historical analysis is justified by the fact that, the strategy of the Protestant missionaries: the working hypothesis of the subject under discussion; the postcolonial period: temporary limit of research; the unity envisaged being part of the history of the World Council of Churches; "Church" and "Development": the object of the study, finally "unity and diakonia" its overarching theme, are not all realities of African origin; they were introduced at a certain period in the history of our countries (Kang 2010). To study and understand "Church" and "Development" realities requires thorough knowledge of the utility that gave them birth. Only by examining the past shall we fully understand the causes and consequences of current social phenomena. Indeed, history presents a succession of global social phenomena in which they

are unique and irreplaceable, often discontinuous realities. The historical approach will fill the gaps of facts and events by relying on a time that can be reconstructed artificially while ensuring continuity, a weft for phenomena (Mulunda 2003:93).

However, the use of other appropriate analyses or techniques, in tandem with epistemological norms should be added if the fieldwork had required it. To complete the analysis of secondary sources, the study also analyzed the primary sources, where upon the next section focused. The following section gives details of all field research work done in the Democratic Republic of Congo.

### **3.3.2 Primary source data analysis**

This section focused on the fieldwork research undertaken in Kongo Central Protestant Church. It highlights the whole background; the social power or identity variables of the respondents, summary of participants' answers transcribed over correlation tables with double entries each, the analyses, their interpretation, the comments and a conclusion on the fieldwork. The section aims the participants' voice as well as the information regarding the state of the Protestant Church in dealing with poverty, dependency and unity (Vyhmeister 2009:130).

Indeed, referring to Babbie (2014:283-284) previous contacts were started on the population to be consulted, the sites on which the research would be carried out, the favorable season and calendar to this kind of scientific work, the material to foresee, in short, the gathering of any element that could allow the researcher to set the conceptual framework for the work to be done on the ground. The purpose of this preliminary research was to circumscribe with precision the scope of the work to be carried out, to elaborate the working hypotheses, to draw up a possible documentation of the subject that could be included in the report of the work to be done in the field. Thus, our request for authorization to conduct scientific research in the Protestant Church of Kongo Central was addressed to the Bishop, Provincial President of the Protestant Synod of the ECC / Kongo Central on December 21, 2016, with all the agenda of the project annexed as well as the Participant Consent Form, thereafter attached in appendix 6 was signed and adopted. The Bishop authorization has been granted on January 21, 2017 and confirmed by the gatekeeper letter on July 06, 2017, all submitted to the University ethical clearance office.

Two main fieldwork objectives were aimed at obtaining the evidence of the Church's external dependence on development and at last obtaining from the ground an opinion on the functional diaconal unit approach (DeVos 2011).

Finally, the procedure carried out respected the law of answers saturation to avoid repetitions. To ensure understanding of interview questions, a test serving as a pre-investigation was conducted with potential respondents. This allowed the researcher to retouch some of the words and structures of the questionnaire to broaden the possibilities of understanding questions in order to obtain information that matched the objectives of the research on ground. The contacts by email and the technique of conversations served as supports before the actual work on ground (Muluma 2003:133).

### 3.3.3 Summary of research population

Indeed, referring to Babbie (2014: 208-214), the choice of respondents' number constituting the mother population, or the base population and the focus group was made according to the rate criteria of numerical validity and the random sampling of Kongo Central denominations. All the participants have the main characteristic of belonging to the Protestant Church, working in the field of development, therefore having knowledge, experience and the circuit of the ecclesial development (Kathleem and Weyers 2011:123).

Thus, out of a digital workforce of 25 denominations, we liked to have the opinion of 80% of these denominations assimilated to the good answers i.e., the parent population; while 20% being assimilated either to the abstention, or the silence or the bad answers or again to the refusal of participation.

Twenty-five denominations representing 100%, 1% represents 0.25. Thus 80% were assimilated to the majority plural or to the great majority exceeding half of the halves; how to achieve it: by multiplying 80 by 0.25, which gives 20. We expected to get the voices of 20 denominations to validate our field research. 20% of 25 denominations that have been silent represent numerically five (5) denominations; number obtained by multiplying 20 by 0.25 or subtracting 80% from 100% that is to say 25-20; see the rates represented in the table below.

**Table 3.2: Representative parent population rate summary**

Expectations	Rates	Den's Nbr	Percentage	Rate 1%		Nbr of Den
Denominations		25	100%,	0.25	4	25
Good Answers	80		80%	0.25	4	20
Abstention, Silence or Error	20		20%	0.25	4	5

(Source: author's own calculation)

The sampling technique recommended the researcher to get a selected number of people taken from a larger group serving to provide true information about a group around this given

research topic; to get a true situation from this representative group without intermediaries, to allow the researcher to collect finally his primary data (Bernard 2000:144-147).

From the base population (20), all the odd numbers served us as the random sample. From 0 to 20, we had 10 odd numbers. As the size of the group cannot exceed 10, we have formed four focus groups according to our sites number in order to receive the community development office voice for each denomination selected in the sample, and from the missionaries put together with some CRAFOD's development experts like explained in the item 3.2.1.5. However, as the use of a long-table approach in working with separated focused groups or different sites is recommended according to Wagner et al. (2012: 89) as well as Krueger and Casey (2000:132), for the purpose of the result transcription, two large tables have been used to represent the informants' answers.

Each focus groups, consisting of odd numbers, bring together the 80% of the mother population taken as representative, for the sake of work hypothesis; while, the validity of the research has an elasticity of 6 to 10, size recommended for focus group on the number of people. According to Vyhmerster (2009:130), this feature can be taken into account when speaking about focus group size: "Smaller than this, limits the potential on the amount of collective information; more than this makes it difficult for everyone to participate and interact". However, in our case, the advantage also was that not all informants were met on one and the same site (Wagner et al. 2012:89).

The focus group was constituted by the possibility to identify a number (6-10) of individuals who share a common factor. It allowed collecting the views of several people within that population sub group. All informants were Protestant Christians working for the honor of the Church of God. They are workers in the department of Community Development in their respective Communities or in Diakonia department. This makes their common feature as well as the homogeneity of the sample (DeVos et al. 2010:366; Vyhmerster 2009:130).

Thus, by adopting a large population of 18 informants, 11 out of 25 denominations and 7 from other development organizations, should have freely expressed the truth about the situation that the Kongo Central Protestant Church is experiencing. The validity of the truth can be measured at 76%; and the error possibility should have an impact more minimisable at the rate of 24%. It means seven (7) out of twenty five (25) denominations had kept silence about the subject under study (Newman 2009).

### **3.3.4 Sampling technique details**

Our sample had integrated all the categories of persons working for the development of the Kongo Central Protestant Church. The size of the sample and its dispersion make it more representative (Babbie 2014:206-207). A sample is said scattered when it includes the social power, social identity elements or variables of the respondents -sex, age, education, function, marital status, nationality, and religion-. These elements of social power partly explain the answer to the responses and behaviors variability between two or more people drawn from the same population. However, according to Kathleem and Weyers (2011:123), those elements are used without giving importance to the individuals' name. It is so that the respondent feels free and suspicious no maneuver. A coded reference was adopted in this specific case. Each of 18 respondents freely opted haphazardly for one odd number ranging from 0 to 36, constructing our sampling list.

### **3.3.5 Transcription of primary data**

All answers received from informants expressing their voices have been included in the item 3.3.7.1.1 and transposed and transcribed on the tables below in coded form (DeVos et al. 2010: 373). Primary source data were needed to be coded, organised and analysed: -coded with a coding system in order to get anonymity of informants, to keep discreet each opinion, to not have to identify anything nor anybody; -organised: data have been organised to help the readers to follow schematically the analysis discussion; -analysed: means discussing with a comment on the different trends observed and the likely reasons for them. Finally, that specific technique of analysis revolved around identifying similarities and differences between responses, interpret the result in their light, build the evidence of our work hypothesis or confirm existing theories. Brief that descriptive-empirical task has been presented into a table with double entries to verify the veracity of the Church dependency under study (Vyhmerster 2009:129). The first transcription is focused on social power of informants in table 3.3, while the second (table 3.4) is centered on the answers.

**Table 3.3: Focus group (FG1) Social power/identity scattering**

Sample	FOCUS GROUP (1)									
Is $\backslash$ r	1	3	5	7	9	11	13	15	17	19
Sex	M	M	F	M	F	F	M	M	F	M
Age	35	41	33	38	44	32	51	46	37	58
Mas	M	M	S	M	M	S	M	SV	M	M
Edu	G	G	G	D	G	G	H	D	G	H
Qua	Q	Q	Q	U	U	Q	U	U	U	U
Nat	C	C	C	C	A	C	C	C	C	C

(Source: author's own calculation)

### 3.3.6 Analysis and interpretation of FG (1) social power/identity

This item is to specify variables that are more likely to provide more true information about the research. These variables represent the elements of the social power or identity of the then informants chosen from the Ecclesial Communities in a sample taken at random according to the odd numbers of the 25 ECC / Kongo Central denominations list. FG (1) has six (6) variables-Sex, Age, Marital Status, Education Level, Qualification, and Nationality-representing the social value of respondents. Many other social favors were not considered to make the choice of the respondents. These were taken at random in this sample. R or r means respondent (informant): FG(1)=10 R (1,3,5,7,9,11,13,15,17,19)=Size:10. FG (1) = 10 means maximal saturation: 10/10 equal 100/100 or 100%.

**Gender rate:** M=6 and F=4 means: M=6/10 or 60/100=60%; F=4/10 or 40/100=40%.

*This means that in FG (1), by sex, men are much more likely to provide more information about the subject under study. The frequency varies from 0 to 2/10 or from 0 to 20% equal 1/5 or 0.5.*

**From the Age point of view:** from 30 to 40 = 5R: M = 2M and F = 3F; from 40 to 50 = 3R: F1 and M2; from 50 to 60 = 2R: F0 and M2. The respondents are all mature and able to think in adults. However, the dynamic population ranges from 30 to 40 years, followed by 40 to 50 and 50 to 60 years. But the opposite can happen if one has to consider the experience acquired over the ages. The percentage of mature information varies by 80% if one considers the age dynamics. If the experience of life is to be considered, the possible rate will be 50% from the last and second to last age categories. The depth of the information to be given will vary from 20 to 50% between the three categories taken two by two. The importance of this age variable is to measure the age maturity of the mother population. It is not required to be strict in this age criterion given the other variables that may contribute to the effectiveness of human reasoning.

**Table 3.4: FG (1) Age summary**

Ages	Informants	Females	Males	Maturity%	Dy.Po. %	Validity
20 - 30	0	0	0	0	0	missing
30 - 40	5	3	2	100	50	50%
40 - 50	3	1	2	100	20	20%
50 - 60	2	0	2	100	30	30%

(Source: author's own calculation)

**Concerning the Marital status**, the sample persists in the following way: Mas: M = 7; S = 2; Widow = 1. Seven married, two singles and one widower. The widower has an experience of the marital life but at the time of the investigation, he lived alone. The probability of mature information cannot be ruled out. Thus, for the two kitchens, this family situation could give an external impression of not being considered more mature than the newlyweds. However, the mother population is more likely to provide important information given their family situation. The rate of good information varies from 80% and can still rise assuming that one of the unmarried can be distinguished from the point of view reasoning and accuracy on desired answers.

**Concerning the Education level** (D=Diploma, G=Graduated, H=High Degree) of the mother population, at the higher level there is: University degree = 8, of which H= M2 and G= 6 of which F4 and M2; and at the Secondary level, S= 2 including M2 and F0. This means that 80% have a higher education and 20% a secondary school education. There is a greater likelihood of having more critically minded respondents in their apprehending situations. Between males and females, men have the highest level from the point of view of studies as well as the lowest level. Women have a medium or intermediate level. The population has more opportunities for good responses.

**As for the professional Qualification**, we notice four (4Q) specialists in development matters while six (6U) are under-qualified. The probability represents Q = 40% versus U = 60%. Although the population has a high rate of higher education; seniority in the service or the various seminars and conferences attended provided experience to these Community development workers. It is only from this experience that 60% of these officials should try to adjust their answers. The possibility of precautionary answers decreases to 40%.

**Finally, the Nationality variable measures** N = 90%. Nine out of ten are of Congolese nationality, the only foreign is Angolan representing the rate of E = 10%. This means that with conscience and exemplary patriotism, the possibility of having good answers from people who



reflect for their own country and for the fate that also concerns them and the Church, are challenged to give the whole situation in great clarity. In this respect, the possibility of an erroneous answer is much less. Let us identify these same variables in the second group.

**Table 3.5: Focus group (FG2) social identity scattering**

Sample	FOCUS GROUP (2)							
Is r	21	23	25	27	29	31	33	35
Sex	F	F	M	F	F	M	F	M
Age	35	41	29	49	58	52	42	61
Mas	M	M	S	M	M	M	M	M
Edu	H	G	G	H	G	G	G	H
Qua	U	U	Q	Q	U	U	Q	U
Nat	A	C	C	B	A	S	C	B

(Source: author's own calculation)

### 3.3.6.1 Analysis and interpretation of FG (2) social power/identity

This item is to specify variables that are more likely to provide more true information about the research. These variables represent the elements of the social power or identity (is) of the eight (8) informants-missionaries (4), CRAFOD experts and provincial officials (2) from Diakonia Department (2)-chosen from the Ecclesial Communities in a sample taken at random according to the odd numbers of the list of 25 ECC / Kongo Central denominations. FG (2) has six (6) variables-Sex, Age, Marital Status, Education Level, Qualification, and Nationality-representing the social value of respondents. Many other social favors were not considered to make the choice of the respondents. These were taken at random in this sample.

R or r means respondent (informant): FG (2) = 8R (21, 23, 25, 27, 29, 31, 33, 35) = Size: 8.

FG (2) = 8 means maximal saturation:  $8/10$  equal  $100/100$  or  $100\%$ .  $1\% = 8/100 = 0.125$ .

**Gender rate:** M=3 and F=5 means: M=3/8 or 37.5%; F=5/8 or 62.5%.

*This means that in FG (2), by sex, ladies are much more likely to provide more information about the subject under study. The frequency varies from F5 -  $M3 \times 0.125 = 25$  or 0 to 2/8 means a variability going from 0 to 25% equal 1/4 or 0.4.*

**Regarding the Age point of view:** from 20 to 30=1R: M1 and F0; from 30 to 40 = 1R: F1 and M0; from 40 to 50 = 3R: F3 and M0; from 50 to 60 = 2R: F1 and M1; from 60 to 70 =1R: M1 and F0. *The respondents are all mature and able to think as adults. However, the great possible*

rate of more answers goes from the dynamic population ranged from 40 to 50 years:  $\frac{3}{8}$  or 37.5%, followed by 50 to 60:  $\frac{2}{8}$  or 25% and 20 to 30 years:  $\frac{1}{8}$  or 12.5% an equal elasticity with from 30 to 40:  $\frac{1}{8}$  or 12.5% and from 60 to 70:  $\frac{1}{8}$  or 12.5%. But the opposite may happen if one has to consider the experience acquired over the ages. The importance of this age variable is to measure the age maturity of the mother population. It is not required to be strict in this age criterion given the other variables that may contribute to the effectiveness of human reasoning.

**Concerning the Marital status**, the sample persists in the following way: Mas: M = 7; S = 1. Seven married and one single. M7 or  $\frac{7}{8}$  = 87.5% and S1 or  $\frac{1}{8}$  = 12.5%. The possibility of mature information cannot be ruled out. The mother population is more likely to provide important information given their family situation. *The possible rate of good information varies from 87.5% to 93.75% and may still rise assuming that one of the unmarried may be distinguished from the point of view reasoning and accuracy on desired answers.*

**Concerning the Education level** (D=Diploma, G=Graduated, H=High Degree) of the mother population in FG (2), at the higher level there are: University degree = 8 or 100%, of which H=3R: M1 and F2 or H3=37.5%. G= 5R: M2 and F3. Or G5= 62.5%. This means that 100%, all respondents have a higher education. There is a greater likelihood of having more critically minded respondents in their understanding situations. Between ladies and men, ladies have the highest level from studies point of view. *However, the population has more likely for good responses.*

**As for the professional Qualification**, we notice 3 specialists in development concerns while 5 are under-qualified. The rate represents Q = 3R: M1 and F2 or Q=  $\frac{3}{8}$  = 37.5% versus U = 5R: M2 and F3 or U=62.5%. Although the population has a high rate of higher education, the rate of non-qualified is higher than qualified one. Seniority in the service or the various seminars and conferences attended provided experience to these Community development workers. It is only from this experience that more or less 60% of these officials should try to adjust their answers. *The possibility of precautionary answers decreases from 62.5% to 37.5%.*

**Finally, the Nationality variable measures** N = 3 Congolese and 5 missionaries of which two Americans, two Britain and one Sweden. Five out of eight are foreign only three are of Congolese nationality. The foreign representing the rate of E =  $\frac{5}{8}$  or 62.5% have more sight from the West where initiatives in development come from. This means that they can provide

more accurate responses versus Congolese who do not have the whole situation in a great clarity. *In this respect, the possibility of an erroneous answer is much less.*

### **3.3.6.2 Comments on the social power of the entire population FG (1) + FG (2)**

This commentary on the social identity consists of the entire mother population FG (1) + FG (2) referring to the six (6) variables-Sex, Age, Marital Status, Education Level, Qualification, and Nationality-representing the social power or value of respondents.

From the perspective of Gender, FG (1): M = 60%, F= 40% and FG (2): M = 37.5% F = 62.5%. In total, according to the sexes, the situation is as follows:  $M = M1 + M2 = 60\% + 37.5\% = 97.5\%$  with an average of  $97.5\% / 2 = 48.75\%$ .  $F = F1 + F2 = 40\% + 62.5\% = 102.5\%$ , an average of 51.25%.

So the rate by gender is higher among women with 51.25%. *From gender variability, there is possibility of having more information from ladies than from men.* Men are close to women on a 2.5% response gap.

Thus, regarding gender concern in the Church, it is almost remarkable the current effort of women integration not only in the field of development but also all the domains of the Church life thanks to the new theological discourse of the Church, to the initiatives of CRAFOD but also to the women commitment to their cause. The inauguration by the Congolese Government of a Ministry of Women and Family, then Ministry of Gender has brought a new impetus to this search for equilibrium and equity. In this concern, Stiglitz (2012) in his work: *The Price of Inequality* published at “Les Liens qui Liberent” Editions (The Links that Liberate), positively addressed the effort made by women for their own emancipation. Among the first female theologians of the Protestant Church, it has been noticed the work of Pastor Vibila (2005) and Kenge (2015) who have had a great influence on the fight of women within the Protestant Church in Congo.

From the Age point of view, all the respondents are mature. The importance of this age variable is to measure the age maturity of the mother population with the opportunities to get information coming from mature and experienced persons. Addressing the requirement for informant selection among the adult population with respect to the interview, Main (2000) presents some fear, attention, safety and discourse processes if respondents are not recruited from the mature population.

Concerning the Marital status, the opinions are circumscribed on the performance of married and single people with regard to the quality of reasoning or scientific reflections. Duxbury and

Higgins (2003) pointed out this concern in terms of conflict performance in the Canadian context; priests and others living as celibates seem more available or even more attached to curriculum development. At the same side, by presenting the perception of young adults on paternity, Pelletier and Quirion (2005) went further by stating that these young people think beyond expectations.

However, for Roisman and his colleagues (2008), married adult men or women have much more focus on a given issue. This seems to be supported by some cultures and religious denominations that teach that celibacy at a certain old age becomes a curse (Olson 2007).

However, for the Quebec Government (2006) there is de facto equality not only between married and single but also between man and woman. Government policy for this equality only considers those who shine among the best. This choice seems more honest for the study under consideration.

Concerning the Education level, the majority of informants (90%) have a high level, university degree and high school education while 10% have a level of secondary school. This will attest to the easy understanding of the initiated conversation.

Regarding the professional Qualification, of a total of eighteen informants, seven are qualified Q7 and among them M3 and F4 while the under-qualified are in total eleven U11 among them M6 and F5. In terms of percentage, the U11 under-qualification represents 62% while the qualification index shows at 38%. This result proves the deficiency of cadres trained especially in community development. What does this mean for social development and the Church?

For Klaasen (2002:16), access to high-level education currently depends on many parameters such as parents' income, the social group, sometimes the gender or even the area where the individual lives. Under-qualification reduces the performance of precise answers in this particular case. Fortunately practical experience can play in reducing precision error. While Zhang (2005:53) argues that this is one of the consequences of unequal access to education. To this must be added the problem of educational guidance for young people and the absence of certain options of education which are too demanding for their organization.

The OECD (2011:82), for its part, refers to the problem of the quality of the education received which continues to arise in the school attendance rate in some emerging countries. Moreover, since 1980 has developed andragogy, continuing education offering adults opportunities to recycle. Thus, Ha Vinh (2006) talking about self-transformation, presented the benefits of adult

education to the challenge of life stories. Adult learning process for their reconversion has now flourished with more adaptive devices.

Finally, the Nationality variable measures were higher relative to the foreign informant variable. Out of 18 informants, twelve (12) are of Congolese nationality representing 64% while 6 are non-Congolese with a low percentage of 36%: two Americans, two Britain, one Angolan and one Sweden. One can pretend to base oneself on patriotism in order to expect from the Congolese more precise but sometimes less critical answers than to the foreigner who can reflect and respond by having his country of origin as a reference for comparison or background.

Indeed, nationalism or patriotism here can be understood as a feeling of love and pride for the homeland, the country, the province, the city where one is born and strives to serve it; a virtue of a cultural attachment for the defense of their values. Gallo has twice published (2001 and 2006) on the patriotic feeling of the French, which every citizen feels for his home land. While Tillinac (2014) has written a little dictionary about the love a French person feels for France. These social identity variables of the selected parent-population positively responded to the requirements of an interview. This allows the researcherto analyze the answers and their transcription in tables to interpret them and to make a comment.

### **3.3.7 Transcription of responses**

Out of 18 expected participants, 11 responded positively representing eleven denominations and seven (7) representing the other offices. Each of the eleven informants represents a respective Community amongst the ECC/Kongo Central member. These denominations are listed in alphabetical order in the table below:

**Table 3.6: Representative Denominations/Communities**

<b>AIOr</b>	<b>Representative Communities</b>	<b>Sigle</b>	<b>ECC/Or</b>
1	Community of Assemblies of God in DR-Congo	CADC	37
3	Baptist Community Congo West	CBCO	15
5	Community of the Congo River	CBFC	13
7	Evangelical Community of the Alliance in DR-Congo	CEAC	18
9	Evangelical Community of Congo	CEC	23
11	Community of Mennonite Brotherhood Churches in DR-Congo	CEPMC	4
13	Lutheran Evangelical Community of the Western Congo	CELCO	52
15	Community of Pentecostal Churches in Central Africa	CEPAC	8
17	Presbyterian Community of Kinshasa	CPK	32
19	Community of the Reform in DR-Congo	CRC	65
21	Community of the Holy Spirit in Africa	CSEA	63

(Source: author's own calculation)

The number next to the acronym of the Community represents its place in the order of the general classification of the ECC members (ECC 2014). This figure differs from the code assigned to him in this work. About the seven informants: three (3) Missionaries presented themselves one man and two ladies, two (2) CRAFOD experts and two (2) from the Provincial Diakonia Secretariat. As earlier said about all the fieldwork, a total of 18 mature informants had been selected. Thus, the following section presents the analysis of all the responses received (Muluma 2003:145).

### 3.3.7.1 Result analysis

As we announced earlier, the fieldwork was carried out in the Democratic Republic of the Congo and gave the results that we present in these two following tables FG (1) and FG (2) in coded form. Indeed, by exposing these results, we would like to remind the reader of the coding technique used. Each informant **I** represents a single institution either his Denomination, or ECC s'Associated Organizations (CRAFOD, CECO, IME, MAF) or still the Provincial Diakonia. The answer to each question was coded by the symbol RQ followed by a numerical sign, and O meaning ok represents yes, N to symbolize No or Negative to the relevant question. This codification has been useful not only for simplifying the reading of the result but also for securing the work done in the field (Vyhmeister 2009:129).

The researcher also recalls that the pursued objective was to respond with the ground evidence to the question of poverty and external dependence of the Protestant Church, considered as a

brake on the Church development process (Muluma 2003:144). Further, the field work allowed the research to gather the views of the grassroots on the possibility of a unitary approach in the Kongo Central Church. The interviews were held at four different sites and at different times. These responses have been collected, gathered, coded and transcribed.

### **3.3.7.1.1 Voice of informants**

This section summarizes the informants' responses collection first from the 11 representatives of Community Development officers, then the voice of missionaries and CRAFOD experts. More critiques are presented in the following sections on the analysis of results and transcription (DeVos et al. 2010:373).

#### **a) Voice of representatives of community development officers**

Q1. Did your denomination originate from Western Protestant mission? Indeed, the question goal was to verify the identity of ECC member Communities, to know if ECC still retains the status of a structure composed only of denominations founded by the missionaries. Otherwise the intention was to be informed in the way each category engages in the alleviation of poverty and social transformation.

Thus, out of the 11 informants the answers were the following: seven (7) replied yes while four (4) no. Comments are provided in the next section.

Q2. Do you have a Community Development Office (BDC)? Here, the aim was to see how the denominations organize administratively in this process of development and the seriousness they put in this structure. Thus, out of the 11 informants the answers are the following; Six (6) no BDC and five (5) yes with BDC.

Q3. Who are the main external partners of your Community? Beside the partner (s) who collaborate with your denomination in development projects: Your Mother Church, One Foreign Partner, Mother Church and other Partners, Spontaneous International Organizations, No Partner means only Members of the Church. The purpose of the question was to be informed of the spirit of independence or the personal efforts of denominations in development projects. Thus, out of the 11 informants the answers were the followings: four (4) work exclusively with their founders: their Mother Church, and seven (7) with External Partners.

Q4. List three recent major projects realized in your Community. Besides, the need was for getting the name or number of development projects recently 3 to 5 years ago carried out by the community. Here the question helped the researcher be informed of the regularity of projects realized during a period of more or less five years. This question will be completed by the following question to obtain information on the percentage of financial contribution from the projects carried out.

Thus, the answers were the followings: No development project for six denominations, one project for one denomination, two projects for three denominations and three projects for one denomination.

Q5. How much is the percentage of financial support received? As it has been previously stated, the question aim was to be informed of both the local contribution and the external contribution to establish the evidence of dependency. Thus, out of the 11 participants the answers were the followings: six communities did not realize any project; two communities received 100% means no local contribution, and three 80% so, 20% representing local contribution for each according to the study carried out. It showed that five communities representing 45% had benefited from external support while 55% did not get any project or financial support because they did not work. New studies should have to be conducted to know the cause.

Q6. Apart from these examples mentioned above, have you had any projects carried out without outside financial support? The question targeted the information on local initiatives of the ECC communities to prove their concern for autonomy and their spirit of independence.

Thus, the answers were the followings: seven denominations did not have any project while four did. In spite of all the contextual conditions of the country economic life, four denominations were forced in this same local context to realize some projects without external support.

Q7. Name the biggest difficulty often encountered in fundraising at the local level. The question is aimed at providing information on socio-economic realities as obstacles to the harmonious development of society and the Church, and situating them among the real causes of poverty at the provincial or national level. Thus, out of the 11 informants the answers were listed as the followings: monetary deterioration because of inflation is the greatest difficulty among those who were cited in the DR-Congo context; followed by the delay in acquisition of local or external funds for any development project; third the incomplete local contribution; and finally, the lack of confidence of donors in the leaders about financial management.



Q8. By remembering the common projects carried out by Protestant missionary societies (IME, CEDECO, CECO), can we advise our leaders on this collaborative approach to fight against poverty? The purpose of the question was to obtain the point of view on the opportunities for a unitary approach to carry out some development projects.

Thus, the answers were the followings: three (3) answers no with comment while eight (8) answers yes plus their comment. There is, therefore, the possibility of a unitary approach, but motivation to its values and importance for both the Church and the Kongo society was necessary. On both sides, as a preliminary, preparatory and awareness-raising meetings on the merits of this collaborative approach were desired.

#### **b) Voice of missionaries and CRAFOD experts**

Q1. How many ECC / Kongo Central communities work directly with their founders Churches? The purpose of the question was to obtain details of the partnership agreements signed between the denominations and their founders. In case of agreement, the denomination can only contact their founder for any project relating to the Church. It is the role of founding Church that contacts international organizations regarding the development project. The expected answer is to provide an accurate number. Thus, out of the seven (7) informants the answers were the followings: four gave seventeen (17) and three (3) informants did not remember.

Q2. Have you done some projects with the ECC in the last five years? Here the question helped the researcher first be informed of the regularity of projects realized during a period of more or less five years. This question has been completed by the following question to obtain information on the percentage of financial contribution from the projects carried out in collaboration with the local denominations.

Thus, the answers were the followings: four answers with two projects each; three with projects each. It means 58% represent the majority. Most missionaries and other experts carried out two projects in common while the rest (42%) were able to complete three projects each.

Q3. List one project carried out in collaboration with the local Church recently. As it has been previously stated, the purpose was to be informed of the local contribution and the external contribution to establish the evidence of dependency. The expected answer was to sum up the project. Thus, out of the seven informants the answers were the followings: five projects have been carried out: Capacity Building in Women's Education; Farm Management of Peasants;

Project concerning the General Secretariat of the Church; Project in favor of the Cathedral, and Project concerning the University Library. Two did not realize any common project.

Q4. Among the projects realized, how does the percentage of local financial contribution represent itself? As it has been previously stated, the purpose was to be informed of the local and the external contribution to establish the evidence of dependency.

Thus, the answers were the followings: about four projects, there was no local contribution; while there was local contribution for three projects namely: SG: 20; CAT: 10 and UB: 9; of the three joint projects representing 300%, the local contribution was 39/300. In the average, the local contribution was 13% while the donors contributed 87%. This represents a small local contribution.

Q5. Thinking about the joint projects carried out by the Protestant Missionary Societies (IME, CEDECO, CECO) could we advise our Church leaders this collaborative development approach to challenge poverty? The purpose of the question was to obtain the partners' point of view on the opportunities for a unitary approach to carry out some development projects.

Thus, out of the seven informants the answers were the followings: two answers no with comment while five answers yes plus comment. There is, therefore possibility of a unitary approach, but motivation to its values and importance for both the Church and the Kongo society was wished. Thus, after receiving informants' answers, the result has been presented in this table below.

**Table 3.7: FG (1) Answers transcription and report**

CODE	I1	I2	I3	I4	I5	I6	I7	I8	I9	I10	I11
RQ1	O	O	O	O	O	O	N	O	N	N	N
RQ2	O	N	O	O	O	O	N	N	N	N	N
RQ3	E	P	E	E	P	E	P	P	P	P	P
RQ4	N	N	2	1	2	3	N	N	N	2	N
RQ5	X	X	100	80	80	100	X	X	X	80	X
RQ6	N	N	N	N	N	N	O	O	N	O	O
RQ7	R	C	M	C	D	CD	D	RD	R	M	RD

(Source: author's own calculation)

The result of FG (1) has been gathered up of 11 representatives of ECC / Kongo Central from each denomination Community Development Office (BDC). They answered the seven questions as follows:

Q1. Did your denomination originate from Western Protestant mission? Indeed, the question goal was to verify the identity of ECC member Communities. If ECC still retains the status of a structure composed only of denominations founded by the missionaries. Otherwise the intention was to be informed in the way each category engages in the alleviation of poverty and social transformation.

The expected answer (R) was yes (O) or no (N). Thus, out of the 11 informants the answers RQ1 were the following: seven (7) replied yes O while four (4) no N. However, 11 represent  $100/100.1\% = 100/11=9.009$ . It means in terms of rate seven O represent 63, 9036 or 64% and four N 36%. By this result, we are informed that the ECC did not keep the same status of 1970. But the majority of its members are at 6.4 out of 10 founded by the missionaries. However, it also accepts Congolese denominations declaring that they are Protestant but not coming from a Western Protestant mission, or founded by the Western Churches despite after the mission itself. What does that mean in reality?

Indeed, at its inception in 1970, the Church of Christ in Congo included 53 Protestant Communities member. They increased to 56 members in 1973 according to Presidential Ordinances N° 071/012 of 31 December 1971 and N° 073/013 of 14 February 1977 regulating the exercise of religion in the Congo and determining the number of member Communities of the ECC (Pasula 2010). By 1980, referring to the Presidential Ordinance N° 080/120 of 30 April 1980, the number had increased to 64 members. Since 2014 so far, it has maintained 95 members (ECC 2014; Kuvuna 2015).

Although the percentage is 64% of members so far from the mission, with a trend oriented to more openness, this growth testifies that the ECC has become a heterogeneous institution in this dynamic of post-independence era where new forms of Christianity are born (Kä Mana 2000; Nsumbu 2002:7; Massamba-ma-Mpolo 2002; Gifford 2004; Simantoto 2012).

Q2. Do you have a Community Development Office (BDC)? Here, the aim was to see how the denominations organize administratively in this process of development and the seriousness they put in this structure. The expected answer (R) was yes (O) or no (N). Thus, out of the 11 informants the answers RQ2 are the following: Six (6) N and five (5) O. In terms of percentage, 55% no BDC and 45% with BDC. This would mean that out of 11 ECC Member Communities,

almost six do not have a dedicated development office. Let see how the development in these denominations takes place.

Indeed, the great trend of denominations leans more towards spiritual activities and financial and administrative management. According to the fieldwork result, Development responsibility in context of the DR-Congo is among the positions that cannot be entrusted to anyone; except for one of the Church elders who have gained the trust of missionaries and community leaders, because it is a strategic position dealing with money as well as external cooperation management. Addressing the main features of post-independence Christianity, Ndlovu (2016: 55) argues that the rare activities of religious development are more related to Education and Health with the collaboration of their partners. Thus, this field is most often reserved to the Legal Representative and not to a qualified agent appointed at this specific position only.

Q3. Put a cross beside the partner (s) who collaborate with your denomination in development projects: Your Mother Church, One Foreign Partner, Mother Church and other Partners, Spontaneous International Organizations, No Partner=only Members of the Church. The purpose of the question was to be informed of the spirit of independence or the personal efforts of Denominations in development projects. The expected answer (R) was E=Mother Church, P=External Partners, EP=Mother-Church and Partners; N=No partner...

Thus, out of the 11 informants the answers RQ3 are the followings: four (4) work exclusively with their founders (E) and Seven (7) with external partners (P). In terms of percentage 36% collaborate with their Mother-Churches only and 64% deal with external partners freely in development matter. What does that mean in reality?

Given the political and business climate, most mission societies have abandoned the exclusive charge of development (Frey 2014: 22). In spite of this loss of confidence, they initiated local denominations to collaborate with organizations and institutions of parent Church country and those of the international level according to the specificity of the project to realize. The few missionary societies that have signed agreements with the local Communities strive exclusively to undertake certain development projects of their respective denominations, cases of the Evangelical Community of Congo "CEC" and others (ECC 2014: 22-23). Eyezo'O and Zorn (2014: 75-95) have been deeply concerned about the autonomy and autochthony of mission-born Churches between 19th-20th centuries by suggesting an awareness of equals.

Q4. Put a cross on the number of development projects recently 3 to 5 years ago carried out by your community: 0.1.2.3. Here the question will help first of all to be informed of the frequency of projects realized during a period of more or less five years. This question will be completed by the following question to obtain information on the percentage of financial contribution from the frequency of projects carried out.

Thus, out of the 11 informants the answers RQ4 are the followings: No (N) development project for six denominations, one (1) project for one denomination, two (2) projects for three denominations and three (3) projects for one denomination. Thus, as regards the implementation of development projects lasting more or less five years, the survey carried out reveals the following details: six denominations did not achieve anything, thus representing an average of 55% of inactive Communities; three each completed 2 projects, representing an average of 27%, while the other two communities completed one project each representing a total average of 18%. This means that only five (5) Communities representing 45% have been active. That cannot advance the Church.

From the performance point of view, the study revealed the following: three (3) projects were carried out by one community, its yield was 27%; two (2) projects were completed by three communities representing 18%; one (1) project was carried out by one Community representing 9% yield while six communities did not realize any project. The study showed that all (6) projects achieved represent 54%, a return just above the average thus covering the (6) other communities that should increase the Church's performance during this period of more or less 5 years, if they had realized some projects each.

As the study showed, communities have serious financial problems to engage in large-scale development projects. The ECC itself since 2010 had taken resolutions (Res.n°17 / SN / 2010) to revive its Directorate of Development Works (DOD). Four years later nothing was achieved. While in 2014, the National Synod resumed another resolution (Res.n°22/CEN/44/2014 of March 21, 2014) on the revitalization of this same Directorate of Works of Development (ECC 2014).

Even the problem of operating load arises in many Communities and associated organizations (CRAFOD 2000, 2014). CECO needs subsidies for its operation, whereas it does not find it easily. In her report to the National Synod, his Legal Representative pointed out that: "It should be noted, however, that the lack of subsidies and the strength of its infrastructure are the major obstacles to the efficient functioning of the CECO" (Mahema 2014: 19-20). This is the case for

most of the member Communities and even the General Secretariat of 'ECC', which, despite the difficulties of functioning, took during the 2014 National Synod, a new Resolution: n°19 / 16 / SN / 2014 on the fight against poverty (ECC 2014: 77-78). However, how to initiate such a resolution while they are under the loads of debts of their working staff?

Q5. How much is the percentage of financial support received? As it has been previously stated, the question aim was to be informed of both the local contribution and the external contribution to establish the evidence of dependency. The expected answer must be a figure but X has been retained if nothing had been done. Thus, out of the 11 participants the answers RQ5 are the followings: according to the survey, six Communities did not realize any project (X); two communities received 100% means no local contribution, and three 80% so, 20% representing local contribution for each according to the study carried out. It showed that five Communities representing 45% had benefited from external support while 55% did not get any project or financial support because they did not work. New studies should have to be conducted to know the cause. In addition, the result showed that external input plays a key role in denominational projects. The field work shows that the external contribution is very different from that of the local Church, that is to say a state of excessive dependence.

However, regarding the financial level, Abeta (2008: 51-66) argued that Mveng was convinced that African Churches must practically invent everything because experiences show today that the path of begging should only lead to a deadlock. He added that African Christians have to reconcile their dignity. However, he believed that freedom and dignity of Africans necessarily depend on the financial autonomy and dynamic commitment of Christians in the development of their Communities.

Q6. Apart from these examples mentioned above, have you had any projects carried out without outside financial support? The question targeted the information on local initiatives of the ECC communities to prove their concern for autonomy and their spirit of dependence. The expected answer must be yes O or no N.

Thus, out of the 11 informants the answers RQ6 are the followings: seven (7) denominations did not have any project N representing 64% while four (4) representing 36% did O. According to the result, most of Communities have not been able to realize anything without external support for development projects as well as social transformation. But it remains to carry out studies with perspective to focus on these causes. In spite of all the contextual conditions of the country economic life, four denominations were forced in this same local context to realize

their projects without external support. However, in this case, the enthusiasm of the local Church leader to take advantage of local capacities to initiate something from scratch should also be considered (Stenström 2006:107-108).

Q7. Name the biggest difficulty often encountered in fundraising at the local level. The question is aimed at providing information on socio-economic realities as obstacles to the harmonious development of society and the Church, and situating them among the real causes of poverty at the provincial or national level. The responses received were coded as follows: (R) to indicate the delay in the acquisition of local or external funds; (C) for often incomplete local contribution; (D) for monetary deterioration because of inflation; (M) for lack of confidence of donors in the leaders about financial management.

Thus, out of the 11 informants the answers RQ7 are the followings: (2) two R equivalent to 18% representing the delay in the acquisition of local or external funds on the time appointed for the project; (2) two C equivalent to 18% for incomplete local contribution; (2) two D equivalent to 18% representing monetary deterioration because of inflation; (2) two M indicating lack of confidence of donors with the leaders in financial management; (2) two RD equivalent to 18% representing in the same time delay in the acquisition of local or external funds and inflation matter; and (1) one CD equivalent to 10% naming the same time incomplete local contribution as well as inflation matter. After the last with 10%, all the difficulties evoked are almost in the same frequency, this implies that none can be underestimated. All these difficulties are experienced at the same time in this Congolese society. However, combinations of two reasons can be presented here in terms of percentage to draw a probable ranking.

In terms of percentage,  $2R+2C+2D+2M+2RD+1CD=100/100$ ; or

$4R+3C+5D+2M=100/100$  it means: the total frequency of difficulties is 14, thus representing the 100% the combination of difficulties. 1% will be equal to  $100/14$  ie 7.1. The average for each difficulty will be: R=28%; C=21%; D=37% and M=14%.

Thus, the survey revealed that D monetary deterioration because of inflation is the greatest difficulty among those who were cited in the DR-Congo context; followed by R indicating the delay in acquisition of local or external funds for any development project; C for often incomplete local contribution; and finally, M representing the lack of confidence of donors in the leaders about financial management.

Indeed, before the field work, it was expected that it would be the difficulty to collect funds for projects as the first matter, but the study showed the country's monetary instability, inflation as the first difficulty of the local Church. However, Banerjee and Duflo (2012) discuss how to approach the problem of poverty, which presents not an overwhelming burden for society but rather a series of concrete problems that once identified and well understood, can be reduced to one. By inflation, we mean the rate of a general rise in the prices of the services and goods in a country, resulting in a fall in the value of money.

Indeed, concerning inflation in the DR-Congo, Kabuya and Tshiunza (2005) argued that the country has known since the second Republic, a period of more than twenty years of economic repression greatly aggravated by rebellions and wars that have plagued the territory. Also, the inflation of the 90s was generated inter alia by criminal methods of issuing the "true-counterfeit money" further impoverishing a population already heavily tested. The costs of the liberation wars and the ensuing rebellions in the East only accentuated the country's collapse, which resulted in creeping inflation.

Further, from 1990 until 2002, DRC experienced hyperinflation. According to the Central Bank of the DR-Congo report (BCC 2013: 13), it was the result of political unrest and bankruptcy of the BCC due to mismanagement and poor implementation of budgetary and monetary policies.

About this inflation which lasted for more or less four decades, the highest rates were recorded during three years: - in 1995: 550% with a short reduction in 1998 to about 30%. But given political instability, the rate was 511% in 2000. USAID (2007: 22) reported that the high levels of inflation in DRC have created uncertainty and a lack of confidence in the entire local financial system. Further the BCC (2012) sustained that not only has inflation disrupted the balance of different development projects in the country, it has also significantly reduced the per capita real income of Congolese households and maintained the unemployment rate at over 50% of the labor force in the years 2000 to 2012.

However, according to the BCC report (2013: 2), since 2002, inflation has averaged about 15%, partly as a result of restrictive monetary policy and expansion of production in the commercial and mining sectors. Thus, from 2011 to 2012, inflation fell from 15.4% to 5.67% partly, according to SADC (2013: 1) thanks to good performance in the mining, commercial and retail sectors construction. In 2013, SADC and COMESA ranked the DR-Congo as a low-inflation country.



Moreover, referring to Mulunda (2015: 8-9) we argue that even though low-inflation countries should sooner or later appreciate their national currency, this is far from the case in DRC. The Congolese franc has remained very low for several years, at an average of about 927,755 FC for 1 US dollar (BCC 2013).

Besides, thanks to the IMF's macroeconomic stabilization programs and the reduction of "net credit to the state", the rise in inflation was mastered in 2003 (Marysse 2003), and in 2008 inflation started to be reduced, allowing the country to return to positive growth. However, these stabilization efforts have been slowed down by the political crisis, economic instability, social insecurity and the civil and tribal wars from 2015 to December 2018 caused by lack of issues leading to elections. The country is plagued by inflation more galloping than before. These details allowed us to close this sub-point and to address the following section.

In the next section, these same questions were asked but with a slight difference in wording. However, the objective and the answers remain the same.

**Table 3.8: FG (2) Answers transcription and report**

<b>Codes</b>	<b>I12</b>	<b>I13</b>	<b>I14</b>	<b>I15</b>	<b>I16</b>	<b>I17</b>	<b>I18</b>
<b>RQ8</b>	17	X	17	17	17	X	X
<b>RQ9</b>	2	2	2	2	3	3	3
<b>RQ10</b>	O	O	RC	EP	SG	CAT	UB
<b>RQ11</b>	O	O	O	O	20	10	9
<b>RQ12</b>	N+	O+	N+	O+	O+	O+	O+

The result of FG (2) is made up of seven (7) representatives of ECC / Kongo Central: from CRAFOD (2), Diaconal Provincial Secretariat (2) and Missionaries (3) whose identities have been codified as showed into table R above. This group was taken to have views of those who work indirectly with denominations, who see the Church from the outside and can make well-founded criticisms. They answered the following five questions.

Q8. How many ECC / Kongo Central communities work directly with their founders Churches? The purpose of the question was to obtain details of the partnership agreements signed between the denominations and their founders. In case of agreement, the denomination can only contact their founder for any project relating to the Church. It is the founding Church that contacts international organizations regarding the development project. The expected answer is to provide an accurate number. X has meant that the informant did not exactly know how many there are.

Thus, out of the seven (7) informants the answers RQ8 are the followings: four gave seventeen (17) and three (3) informants did not remember. In terms of percentage, seven (7) being 100/100, 1%=14.029. Four (4) represent 58% and the three (X) ignoring the answer represent 42%. This means that the majority (58%) of ECC / Kongo Central denominations are still bound by a direct agreement with their founding Churches. It follows that these denominations cannot initiate a development project from themselves. They are obliged to submit everything to the Mother Church. In other words, they have no autonomy; they are still under control of their founders. However, the others (42%) have the freedom to initiate a partnership according to their objectives (Stenström 2006).

Q9. Put a cross on the number of development projects recently 3 to 5 years ago carried out in common with the local denominations: 0.1.2.3. Here the question helped first to be informed of the frequency of projects realized during a period of more or less five years. This question will be completed by the following question to obtain information on the percentage of financial contribution from the frequency of projects carried out in collaboration with the local denominations. The expected answer is to provide an accurate number; (X) meant that the informant did not exactly know how many they did.

Thus, out of the seven (7) informants the answers RQ9 are the followings: four (4) answers with two (2) projects each; three (3) with (3) projects each. It means 58% represent the majority. Most missionaries and other experts carried out (2) two projects in common while the rest (42%) were able to complete three (3) projects each. This proves the dynamism that exists between the founders' churches and their respective denomination. Partnership that Ndlovu (2016: 56) tried to elicit positively.

Q10. List one project carried out in collaboration with the local Church recently. As it has been previously stated, the purpose was to be informed of the local contribution and the external contribution to establish the evidence of dependency. The expected answer was to sum up the project; which will be represented here by his first letter, but (O) has been retained if no common project had been done.

Thus, out of the seven (7) informants the answers RQ10 are the followings: five (5) projects have been carried out: RC: Capacity Building in Women's Education; EP: Farm Management of Peasants; SG: Project concerning the General Secretariat of the Church; CAT: Project in favor of the Cathedral, and UB: Project concerning the University Library representing 71%. Two (2) did not quote any common project (O) represent 29%. That, in the completion of some

projects, the collaboration between the local Church and the mission societies is still dynamic (Ndlovu 2016:56).

Q11. Among the projects realized, how does the percentage of local financial contribution represent itself? As it has been previously stated, the purpose was to be informed of the local and the external contribution to establish the evidence of dependency. The expected answer must be a figure but (O) has been retained if nothing had been done.

Thus, out of the seven (7) informants the answers RQ11 are the followings: about four (4) projects, there was no local contribution O, representing 57%; while there was local contribution for three projects representing 43% namely: SG: 20; CAT: 10 and UB: 9. Of the three (3) joint projects representing 300%, the local contribution was 39/300. In the average, the local contribution was 13% while the donors contributed 87%. This represents a small local contribution.

This turns out to be a serious problem when locally there are 57% of denominations failing to initiate for more or less five years no development project. According to Abeta (2008: 51-66), “Expectation life” cannot develop the Church or society. This same weakness has also been noticed at the national level of the Church. While the National Synod has adopted resolutions on the realization of the projects, it refers the financing and all the fundraising to external partners namely:

ECC/Executive National Committee (CEN) Resolution: RES. n°14 / CEN / 43/ 2013, Project for the creation of the Protestant Academy of Modern Pedagogy (APPM); Given the need for this APPM, the National Executive Committee (CEN) agreed with the project and proposed in a first time and pending the construction of its own buildings, that the APPM may operate in the facilities of the Bishop Shaumba Reception Center. CEN recommended: the total involvement of all ECC Member Communities in the APPM vision through their contributions and support of the students recommended by each denomination; asked the National Presidency of the ECC to get in touch with the internal and external partners of the Church: the Ministry of Secondary Education and Professional, Social Fund of the Republic, the Businesses, the Protestant Businessmen and others, World Vision, USAID, World Bank, African Development Bank (AfDB), French Evangelical Department of Apostolic Action (DEFAP), Assistance with a Complementary Health (ACS) ... to solicit financial support to run the APPM (CEN 2013: 24-25).

Resolution: RES.n°17 / CEN / 17/43/ 2013 concerned MAFproject on the use of New Information Technologies and Communication. It has been given this recommendation to MAF to seek grants for its project to national and international organizations (CEN 2013: 27-29).

Resolution: RES.n°19 / CEN / 43/ 2013, Christian and Ecological Tourism Project to improve historical tourist sites of the Church throughout the country in general and the Kongo-Central Province in particular. Recommendations: that the ECC Presidency review the strategies and the means for starting this initiative, which should start functioning as soon as possible; CEN requested that the ECC National Presidency and the Community Representatives identify the partners of this project worldwide (CEN 2013: 30-31). However, no commission had been set up to evaluate each project and to propose possible local and external contributions to motivate the projects value and utility as well as the mobilization of funds. As Isaac (2010:243) stated it, the Protestant Church of Congo therefore has the duty to reinvent strategies that should help to conquer autonomy in accordance with the contextual conditions of the DR-Congo.

Q12. Thinking about the joint projects carried out by the Protestant Missionary Societies (IME, CEDECO, CECO) can we advise our leaders this collaborative development approach to challenge poverty? The purpose of the question was to obtain the partners' point of view on the opportunities for a unitary approach to carry out some development projects. The expected answer may be yes (O) with comments (+) or no (N) plus (+) comments or not.

Thus, out of the seven (7) informants the answers RQ12 are the followings: two (2) answers N+ with comments representing 29% while five (5) answers O+ represent 71%. There is, therefore, the possibility of a unitary approach, but motivation to its values and importance for both the Church and the Kongo society was wished.

Indeed, the WCC aims at uniting religious denominations at any level. To abandon the ecumenical intention means to drop out the ecumenical fold, to operate in isolation (Kessler & Kinnamon 2000:49). The unity of Protestant communities for the realization of joint projects has been strongly supported. However, some preliminaries were suggested before practically engaging them. Thus, taking advantage of the comments and motivations received on the ground, it is possible to engage the diaconal unit that we already suppose to be vital (Cressey 2015:1-2).

### **3.4 Summary of the chapter**

The chapter has developed five main sections: Introduction, Primary-source data collection, Second-source data collection, Second-source data analysis, Primary-source data analysis, and the conclusion. Certain sections have some points and sub-points which have also been developed with the necessary details.

Through this chapter devoted to the method, the researcher was able to verify the working hypotheses conceived at the beginning of the study and to eliminate some prerequisites, especially on poverty and main challenges of the Protestant Church in development field. Indeed, before the fieldwork we thought that the biggest difficulty in the realization of projects was the lack of funds in this context of poor country that is the DR-Congo; however, especially in development concern, the research in the ground revealed that the inflationary problem is the biggest obstacle within the Kongo Central Protestant Church. However, inflation is not the only obstacle, the other challenges have been clearly detailed in the chapter. Even if inflation is eliminated, the consequences of other causes will emerge: so the development praxis remains a way of many challenges, an endless process.

The primary sources data from the qualitative technique used in this study showed the advantage of fieldwork that led to objective realities in spite of the preconceived subjectivities. They revealed the level of commitment of the woman in her contribution to the development of the local Church and the level of deficiency of cadres that the Church is facing in terms of the qualified personnel in charge of the development.

With regard to the “Evidence of Church dependency experienced unconsciously”, it has been noticed that the absolute poverty has created new habits that have lost its relevance in Kongo society. In this situation, instead of being an obligation coming from the outside, unity, mutual help and interaction have become social values rehabilitated according to the difficult times of life (mourning, accident, illness) but also times of joy (marriage, birth, graduation) in religious and tribal associations (van Rensburg 2013). The dependence is obvious but is experienced in the unconsciousness without metaphor.

Finally, the result from the fieldwork also has revealed the opportunities of initiating common development projects as the missionaries had done before. However, financial and organisational management, motivation and preparation of mentalities must be taken as essential prerequisites.

From the chapter, some key research findings have been drawn:

- Development praxis: a way of many challenges;
- Involvement of women in the Church development process;
- Evidence of Church dependency experienced unconsciously;
- Opportunity of common project achievement.

Thus, after all these key findings, the researcher gave himself the task of examining in the following chapter the origin of poverty and its main incidences in the province.

## **CHAPTER FOUR**

### **POVERTY INCIDENCES IN KONGO CENTRAL PROVINCE AND IN THE LIFE OF THE CHURCH**

#### **4.1 Introduction**

After exploring poverty and dependency evidence within the Kongo Central Protestant Church in the third chapter from primary and secondary data, the study addresses chapter four to deeply examine the incidences of poverty in the province and in the life of the Church, particularly in theological and development issues; to better achieve this aim, the study at first outlines the main causes of poverty at the national level that have produced these impacts. The chapter takes into account the first and second research questions and develops the first objective of this study: Why is the Protestant Church living in poverty and great dependency? What are its main causes? How does poverty affect the development and the theology of the Church? In examining the answers to these overriding questions, the purpose of the chapter is to point out some effects of poverty, to contribute to the life of the community by presenting the weaknesses and areas on which diakonia and other organizations may orient their actions.

From the foregoing, this chapter mainly identified the origin and implications of poverty and addressed the response of the Church. It also underlined the values of unity in every human endeavor. The chapter encompasses four sections: introduction, social analysis of the main causes of poverty within DRC in sketching up the term incidence; poverty incidences in 2015; poverty incidences in the development and theology of the church, and the conclusion. Thus, in keeping with the objectives of the study, the chapter addresses the first section.

#### **4.2 Analysis of main causes of poverty and their incidences**

In this section, the causes of poverty at the national level are addressed in a socio-political and historical context. This background aims at showing the value of unity. Indeed, Leopold II initiated unity since the Berlin Conference from 1885 in unifying more than nine kingdoms and major empires in the Congo Basin to form the Congo Free State (Braeckmann 2005). All these tribes became a single nation at the independence. Mutamba (2006:179-188) asserted that this unity was reinforced by the leaders of the new independent state in 1960 by the fact that the President of the Republic and his party campaigned for a federal unity of the country, while

the Prime Minister and his entire political family supported a state unity not federated; the parliamentary majority also opted for a non-federated unitary nation.

Official documents and national hymns interpreted by the brass band of the Congolese National Army (ANC) were published and are echoed to this very day. The most important hymn performed every day at 6 pm by the DR-Congo armed forces radio broadcasts on the national channel is as follows: “Our Congo will always be united, we will always keep it unified. The Bakongo<sup>17</sup>, Bambala, Bangala, Bamongo, Baluba and Baswahili form the Congo” (Mansita 2014:160). Despite the instability that the country is experiencing, Mobutu's policy of unitary nationalism and that of the non-balkanization of the DR-Congo supported by Joseph Kabila remained the pillar of a dynamic and undisputed political ideology within the DR-Congo (Pourtier 2015:260; Mansita 2014:161-163).

Lying in this background, the section focused on causes due to the colonial policy and to the new state politics; it referred to the documentary sources to set out the results of social analysis carried out on the origin of poverty in the DR-Congo. Indeed, by social analysis we mean an effort of obtaining a more complete picture of a social situation in exploring its historical and structural relationships. While historical analysis considers how a situation developed and changed over time, the structural analysis assesses how structures such as economy, politics, social and cultural norms relate to the situation. Social analysts consider also who makes decisions affecting people in the situation and the values underlying the decisions. The social analysis helps people see a situation more accurately than they could base on impressions. This analysis can lead to more effective judgements and actions. However, as social facts are complex, the result of one analysis is always limited (Erin 2013).

Addressing the problem of generalized instability and impoverishment, Turner (2013) considered the DR-Congo as an exceptional case; no post-conflict solution ever produced stable and lasting positive effects on poverty issues since 1960. Several causes are at the origin of this state of persistent poverty namely causes from the colonial policy; internal policy and management of the DR-Congo since independence.

According to the causes due to the colonial policy, Gösta (2009: 50) evoked the unpreparedness of Congolese “elite”, lack of initiations to the endogenous development, and the satisfaction of

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<sup>17</sup> The hymn lists all the major ethnic groups that existed during the proclamation of Congo's independence in 1960, thus forming national unity and cohesion.



the economic interests of the West. Many scholars are unanimous that the DR-Congo geopolitics' influence and external interference remain the second cause amongst others; the geophysics of the country created since the colonial era the geopolitics whereby superpowers make more profits than the population itself in exploiting the DR-Congo's resources (Pourtier 2015:260; SADC 2008:3; Nest et al. 2006:53).

In terms of internal causes specific to the country, many deficiencies have been noticed. Some books often mention the weakness of political and administrative structures born of political tendencies (capitalists compared to communists) and social instability due to the lack of political training in the context of the cold war. They also underline that the divergence of Political ideologies of the first leaders unbalanced the economic life, people security and national unity; as a result: wars, rebellions, internal displacement of populations (Anand et al. 2013:7; Villafana 2012:24; Braeckman 2005:54; De Witte 2000:253).

Other publications maintain the issues of ethics and mentalities backwards and moral crises of senior government officials who succeeded from 1960 to 2018, prevaluing the anti-values and self-interest (Turner 2013:8; Wells and Ben 2010:65; Adelman 2001:103). In this regard, the European Union and the United Nations even sanctioned more than six senior leaders (Ida Sawyer 2016). Further, some scholarly literature highlight the accumulation of personal ill-gotten assets asserting that leaders do not care about social justice, people's needs and citizen fate; proof of their lack of will and determination to reduce the misery within the country (Fita and al. 2013, Ngimbi 2009, Braeckman 2005, Akitoboyi and Cinyabuguma 2004). Marysse (2015:209) and SADC (2008:10) underlined the management of power by challenge and exclusion; most often, it is companions of revolution, the political families, meaning a handful of citizens who manage public affairs without sharing, and enrich themselves with the income of the country.

Lokota et al. (2015:39) posit that failure to respect human rights, the rising of social injustice should not be excluded from main causes of poverty in the DR-Congo. However, the mismanagement of public affairs and bad governance have been observed all reigns long since independence (Kavanagh et al.2016; Kwandja 2013). Furthermore, it also has been noticed various loots and other destruction of the country's economic fabric causing unemployment, unfavorable business climate (the World Bank 2016:18; USAID 2007:22); in this regard, from 3500 factories at the independence in 1960, 250 only have been identified in 2015 (Kapinga

2015; Misser 2013). Kwanza (2013) and Bagenda (2003) evoked the issue of poor knowledge of development decision-makers about the realities of populations amongst the main origins of poverty within the country. Finally, according to Mulunda (2015), despite several strategies undertaken by United Nations' Development Programme, a large number of Congolese are still languishing in a permanent state of poverty. To survive, people have invested in the informal economy. Thus, poverty, implanted in DRC, manifests itself in several ways called incidences making the people materially and psychologically vulnerable.

Referring to SADC (2008:15), incidence is an adverse and undesirable effects as a result of a fact destabilizing the normal circuit of life; poverty incidences are all the negative consequences plunging human being into an inability to fully enjoy his life, rights and freedoms and make him vulnerable; or any lasting social phenomenon that makes the community life perplexing; the effects of poverty on human lives, institutions and a given region are also classified as poverty outcomes. Muluma (2003:168) asserted that in human and social sciences, the measurement of these effects is presented in the statistic or diagram form to which indicators are associated.

With regard to these incidences, Van Rensburg (2013:10) emphasized the negative psychological effects of poverty on a person; while Lender (2012:183) deepened his analysis by stating that when poverty reaches body, mind and spirit, it becomes more than 'a poison' in the brain of the individual; unexpected adverse effects affect all his thoughts and actions, even reducing his hope for life. This involved the study under consideration to refer to these two negative aspects (material and psychic) in addressing the incidences of poverty. However, how does this national situation affect the Kongo Central province?

#### **4.3 Poverty incidences in 2015**

This section aims at presenting the way in which the Kongo Central province is experiencing the state of generalized poverty perceived from some failures of national institutions. These indicators are in most of implications of the overall poverty situation in the country.

As previous survey was carried out on the profile of this province in particular: Investigations 1-2-3 in 2005 and 2007; the United Nations Development Program (UNDP) in 2009; The Multiple Indicators Cluster Surveys (MICS) in 2010; the Demographic and Health Surveys (EDS) in 2007, 2013 and 2014; the State Report of the National Educational Systems (RESEN) in 2014; the United Nations Children's Fund for Education and Health (UNICEF) in 2014,

UNDP / Millennium Development Goals (MDGs) in 2015, the goal of this section is to provide a comprehensive and objective view of the province's realities on the persistent effects of poverty. It takes into account the main indicators of poverty and the living conditions of the Kongo Central population: the main target of this study. In Surveys 1-2-3, we mean analysis based on the three basic and essential conditions of life: nutrition, health, and education which are supposed to be accessible to every individual (UNDP 2016).

#### **4.3.1 UNDP/MDGs indicators**

The most recent report published by UNDP / MDGs in 2015 addressed a number of development and poverty issues in the province. As far as we are concerned, the first question remains the most important: Who are the poor in Kongo Central and how many are they? Why do they live in extreme poverty? Indeed, the most interesting element for this study is the recognition and affirmation by the International Institutions of the existence of extreme poverty within the province (UNDP 2016: 15). To answer this question, poverty and employment were at the center of the discussion. It envisaged ways to reduce extreme poverty and hunger (MDG1). Poverty has been framed in three dimensions: - monetary, - living conditions i.e. non-monetary and subjective.

By extreme poverty, we mean the monetary poverty whose measure was given above all by the number of people living on less than one dollar a day, the United Nations recommending the States to make every effort to reduce by half between 1990 and 2015, the proportion of the population whose income was less than one dollar a day (UN 2000: 19).

Indeed, the threshold of monetary poverty covers the basic needs of an individual in both food and other goods and services. While the poverty threshold is assessed from caloric intake, in other words, the expenditure must be made to meet a daily need of 2,300 calories per adult. On the other hand, the threshold of non-food poverty corresponds to the minimum that an adult must have to cover other essential non-food needs and that is tantamount to the renouncement to the additional food consumption.

The poverty incidence index in the province is 57% of the population. Thus, for a population estimated at 5,350,000 inhabitants, more or less 3,000,000 people are recognized as poor. Whereas in 2005, the monetary poverty index stood at 70, 1%, it rose to 57% in 2012 or 13, 1% decrease. This can be explained by the involvement of the population in a spontaneous

system of an informal economy. However, the UNDP report confirms, "this figure conceals a disparity especially among socio-economic groups" (UNDP 2016:4).

These household surveys aimed at identifying the causes of this poverty situation revealed three main causes: first, the household management model, according to whether the family is headed by a man or a woman; the report shows that the poorest households, 48.2%, are led by men, and the poorest households headed by women account for 38.1%. As a result, between men and women, individual poverty is 58% for men and 51.8% for women. This trend shows that men are more struck by poverty than women; and that families run by women are less affected by poverty. Secondly, the level of education of the head of household remains one of the determining factors of poverty in the province. According to the results of surveys 1-2-3 in 2012; the higher, the level of the head of household is, the more the household has chance of escape to the poverty in the case where the head of household or his spouse has a remunerative job. In the case of civil servants or unemployed, the high level of education also constitutes a brake on development in so far as it handicaps the person to pay for the informal activities which today occupy a significant part in the economy of the province. However, it is not uncommon to find that people with a low level of education can have a high standard of living. This could be explained by the lack of shame in carrying out activities in the informal sector, some of which are highly rewarding.

Finally, the incidence of household size was also considered to be another determining factor in the living conditions of households. Indeed, the smaller the household size, the less the household is exposed to poverty. However, the higher the household size, the greater the vulnerability of the household to poverty and the risk of vulnerability. In the Kongo Central province, the average size is 6.0. (UNDP 2016: 16).

All these studies have relied on realities encountered on the ground, examined according to the monetary threshold. But the evidence of the origins of this poverty has not been profoundly exploited.

#### **4.3.2 Social conditions**

Indeed, other analyses of the social conditions have been carried out by provincial experts of the Statistics National Institute (INS) and various sectors of the country and United Nations Children's Fund cooperation program. Their analyses were based on Investigations 1-2-3, in 2005 and 2012; The Multiple Indicators Cluster Surveys in 2010, the State Report of the

National Educational Systems (RESEN) in 2014, the Demographic and Health Surveys (EDS) in 2007, 2013 and 2014 (INS 2015). The World Bank in its technical analyses provided reliable information on the indicators of Poverty in each country (World Bank 2016). Finally, data from second source: books and recent magazines were added to the documentation on the Kongo Central province without omitting different websites and social media interested in the poverty reduction of DRC populations (MCP 2016).

In addition, apart from the common causes to the country, Kongo Central province has its specific origins of poverty. Natural calamities, land conflicts, wars and massacres, internal displacements, isolation and disinterest of the government, maternal mortality, AIDS, underdevelopment of several corners, social injustice, generational poverty, lack of access to basic social services, unemployment and work conditions are some key indicators of poverty and living conditions of Kongo Central population (UNDP 2015; SADC 2008).

#### **4.3.3 Natural calamities**

The National Statistics Institute (INS 2015: 3) defined Natural calamity as an unexpected event that causes great damage to people lives or people's property from a disaster like plague, wild fire, and excess rainfall, and attaining fields and farms, herd of pigs, flock of sheep; and factory; while from agricultural point of view, the eco-climate conditions promote the cultivation of a diverse range of products of the tropical type making Kongo Central a province with great agricultural potential. This traditional sector, which accounts for around 85% of the population, remains the main provider of food products.

However, this area is often threatened by such natural calamities as drought, genital ravages, bush fire, excess rainfall and brutal epidemics destroying certain species. The prolongation of dry season in 1981-1983 causing drought and damages in Bas-Fleuve and Cataracts Districts affected people life. Epidemic on cassava cuttings obliged the National Institute for Agricultural Studies and Research "INERA" to introduce improved cuttings in 2004 (INERA 2006); According to Gutu (2014) natural calamities impoverishes populations and introduce malnutrition to its victims.

However, thanks to "INERA"s various interventions, the introduction of improved crops, genus control and bush fire, the availability of an annual calendar of seed that determines rainfall and the danger of prolonging the dry season (MCP 2016; Latham 2008).

#### **4.3.4 Land conflicts**

In the Kongo tradition, land is a great wealth of the clan; this is the very foundation of the traditional clan. The clan is the set of consanguine families from a single common ancestor. Here, in the traditional matriarchal system, the female ancestor, the grandmother of grandmothers, is the source of the family line. A clan without land cannot exist because it has no good for its fields which make its survival, nor any other exploitation whatsoever (Nkay 2004:342-369). In 1973 under Mobutu, was passed the Bakajika Law<sup>18</sup> which governs the land regime. It makes the Congolese State the sole owner of the soil and the subsoil, the clan becoming the guardian, the user and the legal beneficiary. However, this framework law has much more impact in urban centers, towns and cities of the province. In rural areas, apart from the chiefs of territories and sectors, the land is managed by the chief of the clan called "Nkazi". The customary chief watches over the security of land, protecting the clans from internal and external disturbances; the lease or transfer of a piece of land is in the power of the family council. Also, in traditional circles, land conflicts are commonplace. They consist in causing clan land to be hunted, families who have fraudulently entered the clan line and take advantage of the land of this clan. An extra-customary court, or the FirstDegree Court of Justice, held a ruling in which the origins of each conflict were recounted. These resulted in rural exodus: displacement or disappearance of total villages; creation of hamlets by people having fled these conflicts destabilizing the social climate in these environments (Bakulu 2012).

Another aspect of the land dispute is the illegal appropriation of land by local organizations and authorities without the consent of the family council. The marginalized population does not know which saint to devote to and engages vainly in a struggle for which it considers itself already losing. Bakulu (2012) echoed in Kongo-Times, several conflicts in the Bas-Fleuve District (Lower River) making the victims poorer than before.

#### **4.3.5 Wars and ethnic conflicts**

For five decades, the DR-Congo lived in trouble, insecurity, massacres, ethnic conflicts, and wars of all kinds, causing destruction, loss of human lives and pauperization. There was destruction of some facilities of Matadi port in 1960. In 1999 and 2000, the rebels also

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(<sup>18</sup>) The Bakajika Law is a Congolese law (DRC) proposed by Deputy Bakajika Diyi Kamgombe Isaac-Gérard, voted by the Chamber of Deputies on 28 May 1966 and promulgated in the form of a Law-Order on 7 June 1966 by the Lieutenant-General Joseph-Désiré Mobutu. And since then it has undergone some modifications and adaptations in 1968, 1973, 2004, 2013. However, its foundation remained the same (Loi Bakajika -J.O. 2013).

succeeded with the aim of setting fire to the same port facilities and the dam of Inga. They passed through Luozi territory and Madimba, looting and killing people. Regarding the ethnic conflicts, there was unrest in Muanda between the Kongo Central natives and the nationals of other provinces causing loss of properties. The massacre of "Bundu dia Kongo"(Kongo's Church) members in 2007, 2008, and 2012 caused destruction of both economic and human resources within the province; as a result, several deaths and more than 750 people missing families. All these states of lack of social protection have made the population poorer and more vulnerable than before (Human Rights Watch 2008; MONUSCO 2008, 2012).

#### **4.3.6 Generational poverty**

From educational point of view, one distinguishes a kind of generational poverty: in this context, it is argued that when parents support the studies of their progeny, social conditions may be slightly improved. Nevertheless, surveys conducted in the province showed that some families are unable to provide for their children's school fees. However, some do, arguing that studies provide the best living conditions. Further again, it can be seen as a situation of negligence which makes that, after the child has reached a certain level enabling him to read and write more or less well, the parents resign to their task. They prefer to spend more on clan concerns than on school attendance. This kind of traditional mentality is transmitted in the family line creating generational poverty. That survey showed that Education spends 1.4% of total expenditure on the poor and 4, 4% on the non-poor. In sum, the poor invest less in human capital. That maintains the generational transmission of poverty (UNDP 2009).

#### **4.3.7 Economic policy**

From an economic point of view, the consequences of 'nationalization or zairianization' neglected the overall life of the provincial population; indeed, the new acquirers quickly entered an unprecedented mismanagement and eventually led to the bankruptcy of the enterprises received from the State.

Given the successive looting in the country, new investors stopped bidding or making applications in the province. At the provincial level, the State has set up only three factories in collaboration with foreign partners: COREP-Muanda with petrol extraction, Matadi Mill 'MIDEMA' and the National Cement factory of Kimpese (CINAT), which was set up in 1975, but most often encountered difficulties in the functioning and payment of its workers, sometimes unpaid for 26 months, stock-outs, breakdowns in operation and maintenance of its

equipment. At one time, three-quarters of its revenue was said to have been used for the war effort, causing the packing industry to lose its packaging. For instance, MIDEMA had to import the wheat to make her flour. This made it even heavier (Kapinga 2015).

The former Minister of Industry Germain Kapinga reported that the country had more than 2,500 industries in 1960 and by 2015 there were only 350. Among these industries, there are those that collapsed due to the lack of funds for buying spare parts, excessive credits from their suppliers, and mismanagement (Kapinga 2015).

The lack of electricity in both rural and urban settlements representing 3/4 of the province is another problem that does not agree with the promotion of social action and business opportunities. This causes the rural exodus of young people who think they could only find employment in urban areas. The lack of energy supply causes the rural communities to miss the initiatives of the sustainable development. According to a study carried out by the Governorate, these young people leave the country for Angola and Congo-Brazzaville, in search of greener pastures. Others, however, continue their journey as immigrants in some countries in Africa and Europe (Mbatshi 2008). These movements, which also follow the unemployed in the province, reflect the lack of new investments. Parents who, after schooling their children are not at all encouraged by the growing unemployment creating vulnerable social groups in the province.

In conclusion, as it has been seen, all these causes have produced negative effects in the current life of the Kongo community. The Church, as the Based-Faith Community, is not an exception, it is experiencing with the consequences of this social instability. Two aspects in the life of the Church have been taken as a sample of this analysis: the effects of poverty in theological issues and in development praxis.

#### **4.4 Poverty effects in the theology of the Protestant Church**

As stated above, this section addresses the implication of poverty effects in the Protestant Church discourse vis-a-vis all those crises, the Church's development theology assimilated to her social engagement. At first glance, the observation made on this subject is that, until the moment when this research is conducted, no book specific to the theology of the Protestant Church in Congo has been found, however, some scholars criticizing the Church's relationship with the State abound (Munayi 2009). The information reported on this concern came from the minutes of the National Synods consulted during our fieldwork specifically, that of Kinshasa



held from 1970 to 2017, Bukavu held in 1980 and Lubumbashi held in 1985. In the context of the Protestant Church of the DR-Congo, the section first highlights the essence and role of theology, secondly it discusses the negative effects and various abuses to which the Church ought to raise her voice; then what her response was and finally what her theology should be. Lastly, a partial conclusion summarizing the content is presented. The section aim is to encourage ecclesiastical leaders to take into account the social responsibility of the Church in spite of the political mismanagement of the country. While keeping with its objective, the section addresses the first point.

#### **4.4.1 Current nature and role of theology**

Indeed, in a multi-spectrum democracy like that of the DR-Congo, there is an obligation on the side of the Church to take care of the people of God. Walzer (2007:147-168) pointed out the perspectives by which this intervention may be realized in highlighting the relationship between Church and State. In his view, critical solidarity would be one of the possible contributions of the Church through its theological discourse or the action of its social responsibility. However, what is the nature and role of theology in these very days? Some scholars focused on the essence of the word theology and its role for our time. The study has circumscribed the sense of the word by contextualizing the nature of theology selected for the sake of this work (Phiri and al. 2016; Diane 2015; Gustafson 2007; Ford and Muers 2005).

Thus, referring to the *New International Dictionary of New Testament Theology*, for the Christian and monotheistic religions, Theology is seen as a study of religious questions based on sacred texts, dogmas and tradition. Whereas by its Greek origin, theology is identified as the rational discourse on the divinity or the divine. Nowadays, listed among the human sciences, theology is taken as a set of disciplinary fields centered on the idea and knowledge of God and whose meaning can vary greatly according to a given tradition. This rational discourse accords with God's vision of all humanity and enables the Church to play her prophetic role (Collin et al. 2010).

Gustafson (2007:86-87) argues that to say something theological is to say something religious. Theology has its deepest significance within the context of piety, and in the context of a historic religious tradition. This tradition based in theological ethics includes moral discernment in the Christian life and the one of the Church. However, moving from this narrow notion of a theology centered on the ecclesial tradition, the Church Theology, Buttelli (2014:152)

addressed the necessity for the churches to expand their action towards the public space for the sake of people sufferings. Le Bruyns (2018:462) goes further by defining theology in relation to its role in the public sphere, without reducing the notion of public good:

When I reflect on public theology, it is a way of drawing attention to the inherent public nature of Christian faith, the concern of the public dimension of Christian theology, the potential relevancy of theology beyond the ecclesial domain, and the intentionally public role of churches-indeed all notable role components of our multifaceted perspectives and practices of public theology. In my understanding, the public theology discourse engages with the question of public responsibility amidst a history of overwhelming contradictions, ambiguities and complexities.

Thus, in that same way, Hösle (2004 and 2009) linked the essence and the role of theology to the very existence of the Church and in conformity with contemporary requirements. Inserting theology exclusively in the life of the Church, he sees the role of the Church in relation to the new needs of theology related to the different crises of our time. He believes that the churches have a responsibility for contemporary issues which the churches have been slow to deal with and for which there is a need for training of theologians. Theology will therefore be this rational discourse of the Church's response to her social responsibility.

Larrere (2003:9-26) and Halperme (2010) define social responsibility in relation with the expectations of civil society rather than from institutional power according to Hans Jonas' imperative responsibility. In their view, responsibility is a social virtue seen as a voluntarily accepted injunction, sometimes translated into an imperative model known as a "principle of responsibility" that is considered important for sustainable development. Social responsibility in this case can be taken as the implementation of initiatives aimed at preventing or correcting dysfunctions and measuring their action, particularly in the field of durable development, ethics, social, environmental, cultural and economic aspects.

In their view, the concern of social responsibility for the Church is reflected in its awareness of the consequences of some leaders' actions for the future (temporal dimension) or for the whole territory (spatial dimension) valuing an economic, legal and political system, able to link government decisions to the effects that follow. Finally, the social responsibility of the Church will be evaluated according to the impact of her action or inaction within a society facing crises. However, how should a Church under dependence realise her social responsibility? The following sub-section answer this question.

#### **4.4.2 Poverty effects and crises requiring Protestant Church social responsibility**

The social analysis mostly addressed the material concern and crises that Villana (2012:24) pointed out broadly. In summary, the country experienced a peace crisis during the first Republic between 1960 and 1965 caused by the new independent country leadership. The second Republic knew multidimensional crises leading to the very collapse of the economy and social conditions. As stated above by De Saint Moulin (2011), Cross (2006), and Braeckman (2005), this dictatorial regime from 1965 to 1996 plunged the country into an unprecedented pauperization accompanied by several abuses. Referring to Braeckman (2005: 54), the power annihilated the religious freedom and imposed the cult of the President. From 1997 to 2001, the third Republic confiscated all political rights and freedoms. Finally from 2001 to 2018, the fourth military regime that managed the country had no account to render to the people, even violating the Constitution on which the leaders took oath (Boisselet 2016).

Alongside the current implications of the country's mismanagement and generations' conflict, poverty in Kongo Central province has inherited colonial historical effects. As Cornevin (1980:128) pointed out for colonial policy: "The prosperity of which one has never ceased to praise the merit, was fragile as long as it was not assumed by the Congolese who were denied the right to initiative", and Stenström (2006:92) on the side of the Church, spoke of the lack of integration of the indigenous people in the management of public colony affairs and Church affairs was a great handicap for the future of the country and that of the churches.

The Protestant Church is now experiencing the consequences of the mismanagement of the country which led to poverty. Unemployment and a galloping inflation in the country for instance, did not secure the Church. The strong migration of the young population makes the Church lose its population and brains who should think favorably for the life and future of the Church. Because of a less reassuring future, the elders who run the Church did not easily let the young people promote themselves in this ecclesial management. They indulge and think that they are the only ones doing the best. This conflict of generation in a situation of unemployment remains another case to be debated; while poverty, this giant enemy ought to be fought at the unification to defeat it. All these abuses required the voice of the Protestant Church.

Faced with all these crises, the population relies on the intervention and the social responsibility of the Church especially in the public sphere. A Church theology centered on peace, justice, equality and development was necessary (Massamba-ma-Mpolo 1995:12-17).

Referring to Kenge (2015:51), as the church mission originate from the God of Peace, the Protestant Church ought to forge on peace building within a Theology of Peace described as a rational discourse related upon God s' relationship and the transformation of violence and the Church participation in God s' transforming nonviolence. This Church theology seeks to pinpoint God s' way out of violence and enter into struggle. As the country is constantly in a state of rebellion, violence and wars, civil wars and land conflicts base of populations' incessant displacements as underlined by De Witte (2000:253), the Church has for role to provide a dynamic process leading to the establishment of peace.

Further, Turner (2013:90) and Mulunda (2015:37) highlighted that people still suffer from injustice and social inequalities centered on some social groups enjoying all the freedoms, rights and privileges while others are repressed. The need for a Theology of Justice and Equality would help leaders listen to the Church's discourse in this concern. Great abuses are committed against children (the World Vision 2009), women (Kenge 2015), journalists and workers (Ida Sawyer 2016) who need the voice of the Protestant Church for the abused. Regarding children abuses, Capa (2014:1-7) and Bunge (2006) suggested that the Church must aim at developing robust theological and religious understandings of children and childhood for their protection and safety of the future. While Phiri and Nadar (2006:114) as well as Bam (2005:12-13) reminded the Church social responsibility in women care: "If they have to remove women from the churches in Southern Africa, many churches will collapse because women are the backbone of the South African churches. This group wield considerable financial and spiritual muscle". In his side, Duffy (2008:252, 247) advocaced for justice and equity in favour of all workers.

Finally, regarding the need of Development Theology for the Protestant Church of the DR-Congo, Kuvuna (2015:108) argued that the basic conditions of life continue to be a formidable challenge within the country, including infrastructure, education and healt. While in his comparative study between Rwanda and DRC economics for these five last years, Mulunda (2015:36) concluded that the DR-Congo is going worse and poverty is more perceived and annually increasing than his neighbor. De Villiers (2010:270) recognized that African countries are economically worse off today than a few decades ago. Accordingly, the Protestant Church of DRC has to be aware of the sufferings of people as a result of poverty, pressure, oppression, economic exploitation, violation of human dignity. The Church ought to realize it, fulfill its responsibility of taking care of God s' people and act according to that. Facing with this

persistent poverty, De Gruchy (2009) suggested a Vital Theology which by its reflections and methodology should bring new potentialities and energies to the people hope and life.

Moreover, scrutinizing the authoritative voice of the Protestant Church against these abuses, many scholars noted the silence of the Protestant Church to which criticism was directed<sup>19</sup>. According to Chaput (2014:17-19) that silence regarding such an institution, cannot be tolerated. For Feta (2006:53), the Church has the obligation to pursue lawsuits and intensify campaigns against anti-values; neutrality favors the oppressor, never the victim; silence encourages the persecutor, never the persecuted". Indeed, until 2017, no public theology, no development theology and no act of resistance was initiated for the sake of public good by the Protestant Church; while numerous books showed that on the Catholic side, speech, protest and marches were noticed (Nicolon 2018; Tai Oladasou 2016:120-121; CENCO 2013:137; Kambayi 2007:148).

However, Nyiawung (2010) repeating King's words, sustains that we must resist evil and no moral human being can patiently abide by injustice. This means that no serious religious organization can patiently conform to anti-values, or any acts degrading human being dignity. The Protestant Church must be involved by taking its social responsibility. In a Democracy of conflicts in most Southern countries, Buttelli (2014:151-153) invites churches to be present in the public space, which is a space of struggle. This presence according to Dirkie Smit (2007: 18) may be manifest in more than one form to assume public accountability officially undertaken by authorities voice or its components. In addition, Habermas (1989:6, 27, 52) suggested that the Church has to leave its private sphere to make its voice heard in this public debate where her Theological discourse should convince as a true Mandate of God.

According to Phiri and Nadar (2006:14), the Church has to advocacy within the discourses of liberation theologies which have to focus on people conscientization in communities about their fate seeking Theology to overcome such oppression altogether. McLennan (2008:63) points out the features of a resisting religion, a resisting theology, a resisting Church spreading love, peace and fire, because Jesus did not come with peace only but also with sword. Thus, let's see in the next sub-section the way in which the Protestant Church engages in this public sphere.

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<sup>19</sup>Such as: Kabongo Mbaya (1992) and (1994) *Mobutu, the Political Messiah of the Zaire*. Nsumbu Pezo (1995), Nkwim (2002), Dianzeyi (2013), Mansita (2014), Kenge (2015), Kuvuna (2015) and Lubunga (2016) of which the publications are listed in the bibliography.

#### **4.4.3 The Protestant Church theological issues**

Indeed, the abovementioned historical analyses have shown that the DR-Congo has suffered from lack of peace and social security, leadership weakness and multiple abuses.

During the first Republic interwoven by rebellions and internal displacements as pointed out by DeWitte (2000:253-258), the Church theology was centred on love, with as a paradigm the Good Samaritan. The National Synod held in Lubumbashi in 1968 focused on this theme. N'kwim (2002:18) sustained that everywhere, the Church's discourse directed the people of God to go to the victims of wars; and that material goods were collected and sent to these displaced. Christian solidarity was realized in all the provinces not touched by rebellions, to respond this preoccupation. However, no process was planned to approach political leaders, who of course were not atheistic, each belonging to a particular denomination. Formerly it was thought that the Church should not be concerned with politics; while nowadays, a dialogue is required between churches and politics (Lubunga 2016:534; Hoffmeyer 2013:169-170).

According to Anand et al. (2013:7), the advent of the second Republic in 1965 brought political, economic, cultural and religious upheaval. Mansita (2014: 160) argued that as a positivity, this dictatorial regime was based on a strong and imposing unitary nationalism. Also, the "Let's roll up sleeves" became an important political slogan pushing people to toil, however, pressure dominated free will. The Church added to its theology of love, unity based on the priestly prayer of Jesus in John 17, theme developed in 1970 in the National Synod held in Kinshasa at Nganda Center (N'kwim 2002).

Thus, in 1970 all the denominations founded by Protestant missionaries managed to unite; they received the official status recognizing them the only Protestant church in DRC called the Church of Christ in Congo. The following years, the church re-adapted her theology with love, unity and work based on Paul's Epistle to the Ephesians: "That the one who does not work also does not eat" (2 Thess 3: 10). But over time, it was "Unity" that ended up imposing itself as the main theological discourse of the church until this very day (CEN 2014: 5; ECC 2014: 9). The fight for the safeguarding of unity was the second point discussed in the 44<sup>th</sup> CEN's session held in 2014 from March 17<sup>th</sup> to 21<sup>st</sup>; like the one of the 45<sup>th</sup> National Synod in 2014 from July 27<sup>th</sup> to August 3<sup>rd</sup> in Kinshasa at Dr Shaumba Conference Center. From this unity theological discourse, were based the Church design, logos and symbol (ECC 2016; Vouga 2005).

Apart from this internal theological orientation, the Church's discourse on power also was born. In 1973, the Church published its vision in *The Church and Zairean Authenticity*<sup>20</sup>. It consisted of strong respect for authority because all power comes from God. Even in the face of various abuses, the Church could present no resistance; which led some researchers to believe that there was political manipulation. Accordingly, the Church was convinced that Mobutu was a gift from God, Bokoleale's statement, the Church Archbishop in his speech at WCC Geneva in 1975 (Lubunga 2016:533; Kuvuna 2015:91-100; Garrard 2013:152; N'kwim 2002:353). Under the influence of the National Synod, the supreme authority of the Church, Protestant denominations were subject to the power of the state. Thus, it required the entire obedience and submission to the leader; and as all power comes from God, no critical voice was allowed. According to Garrard (2013:152), it was manipulative role within the politics of the State in the same way the Protestant Church in Germany served the purpose of Hitler's regime. All these details highlight the features of the Protestant Church Political Theology focused on a strong obedience to the hierarchy. In such a case asserts Le Bruyns (2018: 461), the Church has been copied by the State Theology from Apostle Paul's Epistle to Romans 13:1-7, giving an absolute and divine authority to the State.

Paeth (2005:215), interpreting Moltmann's public and political theology, pointed out the character of determination, resistance and hope that this theology entails; this theology wants to be essentially addressed in public sphere. According to Hoffmeyer (2013:169-170), the Political Theology may be used in many ways and various senses and in quite different questionings according to the contingents of times. However, in general, Political theology is at the meeting point between political philosophy and Christian theology. In particular, it looks at how theological concepts and modes of thinking can involve, justify or inform political, social, economic analyses or commitments. In addition, they can be underlying them.

Finally, tired and dissatisfied with all these kinds of abuses, changes were born from the ground of the Protestant Church in the provincial level. Indeed, referring to Turner (2013:90), it was after the first big sensitization meeting of UDPS, Political Party of the Opposition in Kasai, that the Provincial Leader of the Protestant Church in Congo (ECC) raised his voice to break

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<sup>20</sup> In French, *L'Église et l'authenticité zaïroise* published in Kinshasa: CEDI. *Zairean Authenticity*: Policy based on the return to traditional African values by pushing back foreign cultures. Zairianization will be the culmination of the economic measures of confiscation and nationalization of enterprises and the private property of foreigners. Further, more than six speeches by the Protestant Church may be read online for more details; Kuvuna (2015:91 - 100); Garrard (2013: 152); Bibi Bikan (2002: 284, 353); Kabongo Mbaya (1994: 85-87) justifying the Protestant Church silence about all abuses.

the silence of the Church. Convinced by the liberating role of the Church as the Mandator of the Invisible God, the Regional Executive Committee of ECC/Mbuji-Mayi wrote, on February 25, 1990, a Memorandum to WCC and ECC/National Synod to signify the historical role of the Church and solicited moral support and need for prayers for this delicate moment of decision.

According to Kuvuna (2015:91), it was from this initiative that the Synod National changed its position vis-à-vis the crisis situation of the country and advised the President to follow the voice of the people who were his 'children', while he was the Father of the Nation. Thus, referring to Ezekiel 3: 17-20, the Church recognized its prophetic role and was associated with the change in the political climate from Dictatorship to Multiparty. Two months since the reaction of Kasai Provincial Church, Mobutu held his first speech in Kinshasa at Nsele suburb on April 24, 1990 launching Democracy within the country.

Thus, with Munayi (2009:71-72), González (2005) and Linthicum (2003), we maintain that the Church has power and influence on state management; she has to use its power for the sake of the people of GOD. Six years later, the Mobutu's reign came to an end. However, between 1996 and 2017, the Protestant Church still slipped into her usually silence. It was only in 2014 on the proposal of the Catholic Church that the ECC agreed to hold a workshop from 08 to 12 December 2014 in the facilities of Dr Shaumba Reception Center about the accompaniment of the electoral process. This workshop brought together the delegates of the churches for three days (ECC 2014:9). As a result, the Protestant Church walked on the side of power; the President of the ECC, was copied as a Senator, and many Protestant pastors have been used by the power.

Promptly, the changes realized in the head of the Church on August 22, 2017 have brought hope and expectations in the Church Social Theology. Also, they have reoriented the Theological discourse of the Protestant Church in favor of the poor masses that she really wants to accompany. Also, with these changes, the Protestant Christians are convinced that the Church has gained a burst of dynamism. The sermon of Rev. Dr. Ekofo on January 17, 2018 was an unprecedented testimony since the country independence (Ekofo 2018). Thus, through the restructuring of this ministry, the Protestant Church wants to participate in God's mission and praxis, to regain her place of honor and play her social role in the world. The next section examines the Church development praxis facing with all those deficiencies.



#### **4.5 Poverty effects in the development praxis of the Church**

As elucidated above, the consequences of poverty are felt in the form of shortcomings in the church, namely: the difficulty for the local Church to complete development projects on time, weak engagement in major development projects, presence of more needy in the Church, weak support for the needs of the Church, absence of more qualified cadres in the church, the “eternal father's role”, crises of peace and unity, psychological complex to the new leaders, ECC's unitary challenges of the beginning, lack of structure and development plan, lack of model and motivation, wars and massacres, depravity of morals, and mismanagement and generations' conflict. These are the main cases on which the Church may focus in promoting development actions, or making practical their dream in poverty alleviation. Information reported here are mostly from primary data and Church documents consulted during the fieldwork. Thus, from the Minutes of the National Synod (ECC 2014) consulted during the fieldwork, the Protestant Church avows the evidence of poverty and resolutions had already been taken. A part from the poverty evidence, the church is aware of the political mismanagement of the country and its implications. In the 1972 speech, Bishop Thsimungu, the Moderator of the National Synod supported this assertion:

Thanks to the LORD for giving to our country (Zaire) a man with GOD knowledge, the President Mobutu Sese Seko Kuku Ngbendo Wazabanga the Founder of the Popular Movement of the Revolution, to whom I pay great homage. Since his reign, we perform peace and safety. Further, thanks a lots to the leaders of the Protestant Church who continue to support our political authorities unconditionally even if they do not involve us directly in the public affairs management (Kuvuna 2015:94).

In the light of these details, the study under review addressed the effects of those defecienices in the Church development praxis within the following sub-sections.

##### **4.5.1 Local challenge in completing development projects**

The purpose of this sub-section is to show the realities on which poverty becomes more sensitive in the area of Church development. Indeed, at the risk of exposing all the weaknesses of denominations, we will dwell on a few examples to prove the evidence of the facts reported. Referring to Mahema (2014:19-20), difficulty in completion or even non-completion of projects initiated at the scheduled time were noticed at the first stage. In the real estate infrastructure, for example: local school building projects, temples of parish houses are experiencing difficulties in completing projects not because of lack of enthusiasm, but rather

the low income of its members: case of completion of a primary school in Lukala; a temple in Kimpese whose walls have even collapsed because of the long duration of exposure to rains and other bad weather; the roof in Kimpese/IPE which has remained uncovered for more than five years.

But the second case that requires even more studies is the annual contributions of the Communities member to the ECC/National Synod. The annual contributions of the ECC Member Communities have never been cashed in due time. For instance, the CEN (2014: 25) reported that the meetings of the National Elective Synod scheduled for April 2006 could not take place because of the late contributions of the denominations members. Yet at the 43rd session of the ECC National Executive Committee held in 2013, recommendations had been made. In 2014, in resolution RES. n° / 25 / CEN / 44/2014, reminder of arrears of contributions had been made again (CEN 2014: 25). In April 2014, the National Synod evaluated the annual contribution to hold its elective session but by its resolution RES. n° 08/16 / SN / 2014 found a defect and reprogrammed its bases in April 2016 (ECC 2014:67-68).

In 2015, the arrears contributions were again the subject of a new resolution RES.n° 39/46 / CEN / 2015 to hold the elective assembly of the National Synod in April 2016 (CEN 2015: 42). CEN, sitting in April 2016 for the preparation and convening of the Elective National Synod (SNE), found that only 10% of its members had paid their dues in accordance with its resolution RES n° 2 / CENR / 2016. The Elective Assembly was still postponed until August 2016, while the denominations were put in order (CEN 2016:14-16). The critical analysis to be made here is whether only poverty delays this completion or other causes can be found; and still see how independent Churches respond in such issues.

#### **4.5.2 Weak commitment in major development projects**

This subsection points out a certain fear that is noticed in the management of the Church major projects; it concerns the communities' leaders' fear and entire engagement in completing ECC projects, considered in our opinion as poverty effect of lack of confidence of themselves. After reading several initiatives reported by the National Executive Committee minutes (CEN 2013), three projects were selected for a critical analysis of the way in which members of a central body took responsibility and commitment: Project for the creation of the Protestant Academy of Modern Pedagogy (APPM), Use of New Information and Communication Technologies project, Christian Tourism and Ecological Project.

Indeed, the Project of the Protestant Academy of Modern Pedagogy (APPM) was conceived and presented to the National Synod members for its consideration and adoption. The following reasons have been at the basis of its elaboration: the decline of the Education level in subsidized Protestant schools (ECP), especially because one cannot have the best schools without well-trained teachers; the problems of professional training of teachers in the country, the lack of teacher retraining centers at the Ministry of Secondary and Professional Education (EPSP), the positive impact of Active and Participatory Pedagogy and other new pedagogical approaches in improving the level of students.

The Synod appointed a commission assembled in the workshop for the feasibility of this project. As a result, the commission of APPM defined all the contours and the contents of this APPM: its mission, the duration of the training, program, organization of the teachers, resources for its functioning, profile of the administrative staff, profile of the teacher and that of the student to be trained. The project was accepted after voting and deliberation as being a project of the whole Church.

Given the need, CEN made some recommendations to know: the creation of the APPM in Kinshasa, and pending the construction of its own buildings, the APPM could operate in the facilities of Mgr. Shaumba Welcome Center; the total involvement of all ECC member communities in the APPM vision through their contributions and the support of the students recommended by each community; Request to the ECC National Presidency to be in touch with internal and external partners (Ministry of EPSP, Social Fund of the DRC, Companies, Protestant and other businessmen, World Vision, USAID, World Bank, African Development Bank (AfDB), DEFAP, ACS) to solicit financial support making the APPM work (CEN 2013: 24-25; RES N°14/CEN/43/2013).

The project concerning the Use of New Information and Communication Technologies was initiated by the DG of MAF for the benefit of Protestant young people first and then by any individual eager to learn. After debate and deliberation, the project was adopted. The following recommendation was made: That MAF seek grants from its project to national and international organizations (CEN 2013:27-29) and RES.N°17 / CEN / 43/2013.

The last project, Christian Tourism and Ecological Project encouraged the Church to take into account the development of several unexploited tourist sites in order to make them profitable. As a recommendation: that the ECC National Presidency studies the strategies and means for starting this initiative, which should start as soon as possible. CEN requests that the National Presidency and Community representatives identify the partners of this project worldwide (CEN 2013: 30-31) and RES N°19 / CEN / 43/2013.

#### **4.5.3 Growth of the needy within the Church**

According to the results of surveys on the demography of the African Church, Ndlovu (2016: 57) confirms that the Christian population is composed mainly of poor and needy; thus the presence of more needy within African churches. The ECC/Kongo Central is no exception. CRAFOD (2000: 13-17) asserted that there is more needy in the Kongo Central Protestant Church. On a population estimated at 5,000,000 inhabitants, the Church counted in 2015, 2,318,567 faithfuls. According to the most recent indicators (UNDP 2016) 70% are poor, that is to say 1,622,796 Protestants live with a salary below the standard threshold of \$ 1 per day. The rate of the needy is therefore higher compared to the rest of the social category of the Church. The Church's rate of development contribution is thus reduced to about 30% without taking into account other difficulties. CRAFOD was already complaining that the ECC communities most often presented themselves with states of need to which CRAFOD had to satisfy in their favor. However, CRAFOD did not have any funds for the immediate needs of these communities.

In 2014, the National Synod lamented the extreme poverty of its members and took two resolutions: recognition of the poverty situation experiencing by the country in general and the Protestant Church in particular. Resolution RES.n°19 / 16 / SN / 2014 set out how to combat this poverty, while resolution RES.n°16 / 16 / SN / 2014 recognizing the lack of employment of its faithful advocated ways and means to reduce unemployment. In terms of precautionary measures, resolution RES.n°10/16 / SN / 2014 already foresaw for the future the mobilization of resources to remedy all these critical situations that the ECC crosses from the base meaning the parishes (ECC 2014: 69,77-78). However, there is also the problem of social concern that hinders the Church.

#### **4.5.4 Low social responsibility of the Church**

CEN (2015:34) pointed out the fear of Christians in working within the Church structures because of the weak support for social needs of the Church. Indeed, the greatest fear is the lack of consideration of some aspects of the workers social life. Wages often do not respond to the Education level of the employee, late payments, service exits without final payments, low incentives fleeing the good will of its members. Most often, priority is given to the maintenance of vehicles, infrastructures, real estate and other projects. The main justification is that the Church is poor because she is a non-profit corporation and therefore does not realize any benefit. ECC refers to several cases in which the Church is brought to courts by her own faithful

for non-payment of wages for several months. Addressing the Gospel and Development issues, Gmünder (2002) emphasized the salary matter, this kind of conflict in the Church:

The second impasse to overcome, she is more down to earth! It is that of the conflicts on the ground between the employees, the "development specialists", and the pastors. "In fact, such a conflict was at the origin of the establishment of the first seminar that I was asked to animate on the theme" Gospel and development "in the Democratic Republic of Congo (2002: 51-52).

Resolutions RES 08 // 46 / CEN / 2015, RES 27 / CEN / 2015, RES 35/46 / CEN / 2015 of August 2015 to name just a few, addressed this problem by making some recommendations: given the number growing of the servants of God claiming their arrears of salary and dragging the Church before courts and tribunals, the CEN asks the Church of God to take her responsibilities by taking care of her servants during the exercise of their function before they do not arrive at the end of their employment contract. The lack of internal justice in the Church and the inability to self-manage such conflicts forced the ECC to create an internal structure monitoring similar cases (CEN 2015: 34). How will the Church engage in the cause of the poor if it fails to privilege the human dignity? The Protestant Church, recognizing poverty situation within the country, should take care of social life of her working staff, which she makes vulnerable. For poverty has reached the material and spiritual level.

#### **4.5.5 Numerical deficiency of the elite class**

The most important training project on which the Church focuses is based on pastoral formation. Yet the Protestant Church suffers from the lack of specialists in several fields. Indeed, the change in a given society can only reach people with great influence due to their wealth, intelligence, character or physical strength, brief their social power. Managers or elites may be taken here as a group of influential people because of their level of Education, their mastery in a specific field or long experience in a given domain (CRAFOD 2014).

The lack of elites in society leads to hesitation, loss of time and feeling. And at the level of social evolution, this deficiency puts a brake on the integral development of the community. Pareto (2014:109) first takes the ordinary meaning of the term "elite" and extends it to eminent individuals from all branches of human activity; however, a distinction between the "ruling elite" and the "non-ruling elite" is needed, and limits its analysis to the role of the ruling elite, the one that exercises power in society". For Coenen-Huther, "The object that presents itself to sociological analysis under the heading" elite (s) "is an object that lies at a distance from the egalitarian sensibility" (Coenen 2004: 31). Rouzie considers elite as a small battalion of great

souls devoted to a noble cause, defending it energetically according to the rules of a wise organization, and seeking to drag the crowd into the path of good (Rouzie 2011:4).

However, regarding the DR-Congo history, when the country began to embark on the path of political freedom, it had no political class in which leaders could be recruited. According to Van Bilsen, Cornevin and Stenström earlier cited, the responsibility or the fault was mainly with the Belgian colonial power in Belgium and the Congo people; Catholic Church and Protestant missions are not crippled since they were responsible for Teaching in the colony from the 1880s.

There was also no school of Development Studies either on the side of the colonial administration or on the side of the churches. After acknowledging this shortcoming, the Protestant missionaries built the Community Development Center at Kimpese (CEDECO) in 1966. It was initially an artisanal technical school and then it had orientation courses within agriculture and livestock. Its relevance has been detailed in Chapter six. The Church of the DR-Congo inherited consequences of the colonial policy. As with politics, the great problem of the Congolese during the march towards independence was the lack of preparation and the absence of Congolese having university training in politics. So also for the local Church, unprepared Congolese wrested the management of the CPC in February 1960. Gösta (2009:292) reported the following:

In the CPC's next meeting in February 1960 in Kumbya in Rwanda, the Congolese delegates claimed immediate independence for the churches. The Congolese wanted to take over the responsibility of the CPC. The CPC under Western management suddenly found itself at the end of the road.

After eighty-two years of missionary work, it was decided fast on handing over the power to Congolese congregations. Thus, in Stenström's book *Church and mission in Congo*, the questions: "Who? Why? How?" were asked over and over again. Why did it take so long for the Congolese congregations to be considered sufficiently mature for self-governance? Who was responsible for: the leadership from metropolis or the missionaries in the Congo? The colonial power, high finance and the churches, the Roman Catholic Church, and the Protestant Church lived up to January 4<sup>th</sup> 1959 in a state of naïveté which may seem very strange, seen from today's perspective. "Lovanium", the first university in the country was built later in 1953 by the Roman Catholic Church, few years before the independence. The state lacked experts in several scientific disciplines. In the Protestant side, Stenström (2006: 86-87) claimed that the churches did not have them either because of the famous role of paternity between Europeans and Africans.

#### **4.5.6 Missionary paternalism**

However, there was a willingness to transfer the responsibility to the Congolese congregations from the beginning, but the missionaries just like all the others working in the colonies, were influenced by the evolutionary theories of their time. Concerning those colonial theories, Stenström (2006:87) highlighted:

When the two civilizations met, the weaker of them had to give way to the strong one. It was on the basis of such assumptions that colonial powers deprived the native population from their right to land ownership, which was actually their main source of material development. It is not certain that the missionaries were conscious of the fact that they shred the opinions of social Darwinism. On the contrary they were against the idea of leaving the Congolese more or less without legal protection. Here the missionary perceived a divine responsibility to take care of his brother. Within the missions the idea of the “father role” came to be developed and applied in congregational work. Also, within the Christian missions, there were those who took for granted a systematic development which did not permit improvised leaps in the history chain of events.

The Congolese congregations had to pass through the phases of Childhood and youth before arriving, later on, at the maturity of adulthood. The role of the missionary was that of father, teacher and mentor; the role of the Congolese was that of the child, the disciple and the apprentice. It was therefore necessary to accept a missionary regime for a long period of time, for the process of spiritual maturity was slow. Neither from the Congolese point of view nor that of the missionary, the “father's role” had nothing humiliating.

This paternity which has not been ended up despite the departure of the majority of missionaries was blamed for a certain relationship of dependence that makes one forget how humiliating she is perceived today. The lack of stability and peace in the country to which the next section has focused seems to be a justification for this situation of external dependence.

#### **4.5.7 Peace, unity and fellowship crisis**

Throughout its history, the DR-Congo experienced dramatic periods of civil unrest, rebellions and internal divisions affecting the entire nation. Since their setup in Kongo earth, the missions had never experienced such disasters. It was therefore for the first time between 1960 and 1965 that the Church and the new institutions of the new independent country faced with unity and fellowship, peace and political controversies. Indeed, unity and peace remain a need for the institutions and especially for all individuals and the whole community, as Bansikisa (2004:1-2) emphasized:

The need for unity and peace reveals to human beings that they do not live in an irrational or meaningless world. On the contrary, there is a moral logic that is built in human life this should enhance unity and peace among individuals and communities.

Consolidating unity and peace in the context of the DR-Congo at that time, was therefore one of the most important conditions for the Church to rethink its new development policy in the independence context. In the face of this disaster, the Kongo society desperately needed only to extend its weapons to the outside public. It was noted that charities have contributed to its rescue (Mpwate 2003:2, 8).

#### **4.5.8 Leadership constraints**

In addition, the Church faced with the vacuum created by the departure to their metropolis, the majority of missionaries better experienced in their ecclesial tasks. This brutal change in leadership brought complex and psychological constraints that later would break the pace of the Church's development. In reality, in front of these new uninitiated cadres, the Church was directed from the Western metropolis. Kabarhuza (2002:154) argued that this kind of leaders lacked qualities and capacities of participative leadership, organizers of groups because of the wait-and-see attitude. Secondly, the period that followed did not spare the Church the new dictatorial policy devaluing many religious practices in favor of the Recourse to the Authenticity politics. Mansita (2014:160) asserted that the politic leaders had no restraint in the face of the sacred concern. Thus, during Mobutu reign 1965-1997, the Church development knew several constraints. The creation of the MPR was followed by the suppression of the socio-Christian movements (Scoutt, YMCA), the course of Religion in the educational system, Christian names and surnames; and appropriation of Church properties by force, introduction of obligatory political animation in all structures of the country, and integration of ecclesial structures in the MPR (Lubunga 2016:533).

The biggest constraint was that of the recovery of the CPC in a structure of the MPR created by a Presidential decree aiming at unifying the Protestants. However, Mobutu decree was just a part of his plan to gain total control over the country by subordinating all protestant denominations to ECC. Mobutu's policy wanted to have contact with one protestant organization only. To accentuate this change, it was decided that local churches would have to lose their legal status and be recognized as "denominations", "communities" or ECC members (Gösta 2009: 288-289).



#### **4.5.9 Leaders' engagement in social transformation**

The leader as a commander of troops, plays an important role in social transformation initiatives. Innate dispositions and interest can arouse the leader in fighting for autonomy. Stenström (2006:107) commented this concern regarding the development of the parishes:

For the Council, it is a great joy to find in the reports and in the financial reports concerning the mission in Congo that the native collaborators are being cared for more and more by the native Christians themselves. The collections made during the past year have been bigger than ever before. We hope that in the not too distant future, we will reach a stage where all native evangelists, instructors and all village schools will be fully supported financially by the Christians themselves, without help from the SMF. And the following year, the annual report again contained an article in the same spirit: a big step forward was made by the small parish of Nganda in its decision to try to support itself the native instructors working in this station.

The idea of self-reliance in the local parish was mostly supported by missionary Emil Ekstrom. He also succeeded in encouraging Nganda Parish to the point where it promised to support, if not all, as the annual report, but at least most of the monitors and evangelists. When after a few years, Ekstrom left Nganda, and another missionary, less enthusiastic than him took the respite, everything returned to the old situation, it is to say that the SMF mission was responsible for the salaries of the employees (2006: 107-108).

However, addressing leadership issues in Post-colonial Africa, Ndlovu (2016:55) highlighted the inability of the majority of African leaders to meet these criteria for the well-being of their communities. In a structure that aspires to its autonomy, the chief must be an active leader of the masses. His initiatives should allow this ecclesial structure to concretize its vision of development.

#### **4.5.10 ECC's challenge for unity**

Regarding this institutional unity, the ECC had faced with a profound crisis based in the management of ecclesiastical authority, in the beginning. The divergence of viewpoints in the Protestantism main concepts, interminable discussions between the liberals and the fundamentalists also echoed. In 1972, ECC was aware of a situation reflecting a certain weakness of the institutional dynamics. Chiribagula (2000:5) elucidated: "The institutional reality of Protestantism in the DR-Congo since its inception was fundamentally marked by denominational logic which explained the particularism of organizations and the individualism of groups". Indeed, the division of the country into mission fields had no incident at the beginning. Gösta (2009: 56) wrote:

By 1881, three missions had started working in Congo - BMS from Great Britain, SMF from Sweden and ABFMS from the United States. In 1885, the Christian and Missionary Alliance (CMA), which came from the United States, began its missionary work in the Mayombe, north of Boma. From the beginning, there was an agreement between the missions to share the country. The BMS went upstream of Congo, farther and farther into the country. The ABFMS remained in Palabala and from there, built mission stations along the old caravan route that led to Kinshasa. Later, she turned to the Kwilu River to the east. The SMF leaving Mukimbungu, on the southern bank of the Congo, went to the province of Manianga, north of the river, towards the French Congo border. In 1909 the SMF crossed this border and began its missionary work in Madzia, French Congo Brazzaville (Gösta 2009: 56, 57, 69).

However, with the worsening of poverty, conflicts, divisions and palaver between communities are intensifying. For more than two decades, the birth of several denominations has been seen today as the effects of poverty (Amanze 2016:776; Nsumbu 2002: 7).

#### **4.5.11 Lack of structure and development plan**

Referring to CRAFOD (2000), until 2000, the lack of a developmental structure within the ECC gave rise to a certain awakening of the Protestant elite to think "Development" during its first symposia. In 1986, Mushila raised the first reflection on the Church's social action in his article "The mission of the Church today". *The Zaire Church's Commitment to Development*, Rutayisire's article in 1988, published in *Pro Mundi Vita*, revealed itself as an inquiry to the leaders to provide concrete actions for social transformation. It was therefore necessary to think of the future of the Church facing development demands and the current challenges of the contemporary society. This theme gave rise to the magazine: "The Future of the ECC" while Mushila published in the same magazine "In Search of Autonomy under the shadow of the Gospel" (Makitu 2003:104). In 1992, self-determination and self-management became a leitmotif for the Protestant elite, her leaders, and the entire Church, including women's and juvenile organizations. This was a reaction against the Church dependence from the Western organizations. Other publications followed on the development of the Church. Brief, ECC could guide a general plan as a reference for all her members according to poverty context in the DR-Congo.

#### **4.5.12 Lack of model and motivation**

Indeed, the DR-Congo policy and the behavior of many leaders of the country does not stimulate imitation. No motivation has prompted the Church to engage in the process of social development; in short, no case of training has attracted the denominations. Unfortunately, at one point, the Church's action was thwarted by the country's politics. Parishes are forced to pay community development fees to the state structures, while other church structures are often illegally liable to ransom and tax penalties.

In terms of the nation's economics, studies on economy and social welfare, revealed that the quality of life the country offers to its population present the existence of a dramatic social crisis. While around 1955, Congo had more than one million employed in a population of about 13 million people. (Nzongola 2007:61-63). Today, these statistics have dropped; the situation is increasingly declining. There has been no consistent improvement in the quality of population life, while the same population that makes up the Church. The state of a permanent poverty; unemployment and insecurity has resulted in immigration of young people, a loss of an active generation of the province (Mbatshi 2008).

#### **4.5.13 Wars and massacres**

Because of several massacres perpetrated in the province, a general psychosis dramatizes the population; the leaders of the country and those of the province maintain a dictatorship that does not provide social protection. Whereas the leaders of different governments were incited to take ambitious decisions to reduce poverty, insecurity, inequality to protect people and our planet (MDG 2015:1-4).

#### **4.5.14 Depravity of morals**

Corruption in the country became a way of life affecting the Church as well, which harnesses its energies in what must have been a bitter struggle. Ranked 6th in the world on corruption, the lives and activities of these poor Christians call an endless battle of good conscience to defeat anti-values tolerated as morals. The Zairianization that introduced mismanagement and the cupid also encouraged easy money. For the Church, belly politics had been a common reality amongst the leaders (Bayard 2006).

In short, being an institution working within society, every social fact has ecclesiological implications (Le Bruyns 2004). The Kongo Central Church suffers the same consequences of

political, social and economic life as its own members. These implications hinder it from moving forward in the process of social transformation.

#### **4.6 Summary of the chapter**

This section provides a summary of the chapter, some considerations and the key research findings. Firstly, the chapter focused on the origin and effects of poverty in the Kongo Central population and its consequences in the life of the Church. It detailed how the Church responds to these implications with respect to her development strategy. From the chapter, it has been noticed the evidence of poverty in Kongo Central province despite the MDGs' efforts. It was presented with the indicators of studies conducted by local and international organizations.

The chapter also has revealed the multifaced dimension of poverty. Indeed, when poverty is rooted, it produces incidences; poverty being a social fact covers all the aspects of life. Thus, its ramifications at the national level have produced impacts in the provinces; about the Kongo Central Protestant Church, it has been well understood the weakening of the Church in the face of all these social impacts, and that it is a Church that is still seeking her development theology and policy. 'ECC' and the denominations are more engaged in private sphere, and still have the empty hand stretched outward.

Further, in any development program, the profile and involvement of the leader should not be excluded; because autonomy strategies also depend on the leader's charisma in any society; it requires a charismatic and visionary leader (Stenström 2006:107-108).

We also learned that development is a practical process. Theories must absolutely lead to the contemplated praxis. Several resolutions and decisions' application are often verbal. The development strategies that the Church submits to CRAFOD remain mostly bureaucratic and verbal rather than practical.

In terms of key research findings, three results have been drawn:

- The multifaceted origin of poverty and its implications;
- Charisma of the leader in development issues;
- Church involvement in poverty incidences.

In accordance with this critical reflection on poverty, the next chapter deals with missionary Christianity.

## **CHAPTER FIVE**

### **ANALYSIS OF MISSIONARIES' DEVELOPMENT ACTIVITIES IN KONGO CENTRAL PROVINCE**

#### **5.1 Introduction**

Chapter four addressed the origin and effects of poverty which began at the national level, the deterioration of the social life at the provincial side, impact of this situation in the life of the Protestant Church by emphasizing its consequences in the theological discourse and development praxis. The chapter also deplored the hesitant vision of the Protestant Church in response to multiple crises experienced within the country, and the lack of a social theology in front of this growing misery.

In relation to these deficiencies and based on the theological response, chapter five aims at presenting development as a mission of the Church and the way in which missionaries simultaneously succeeded in evangelism and development. The chapter also offers a model of development strategy used by missionaries. By answering the research question of how should the Church move forward her Social action and challenges concerning poverty alleviation for the purpose of being more visible at the public sphere than before, the chapter explores the way Protestant missionaries succeeded in introducing social transformation into a Kongo society still traditional. The chapter critically made an analysis of Protestant Church development activities from the missionaries' strategy and the impact of the Protestant mission societies unity in Kongo Central development; the purpose of this sketch is so that the current provincial church adapts, takes advantages and forwards her social action, her challenge aiming at making her fight against poverty more visible in the public space.

The chapter speaks of developmental activities rather than deaconal activities, since in this specific context, the deaconate is a concern of ecclesial organisations meaning limited to the Church, and to the members to whom these activities could benefit (care of the faithful, education, farming, livestock, and small businesses at the parish). Development activities cover a wide area, including deaconal activities. This means that mission societies worked beyond the ecclesial sphere. The relevance of the chapter is justified by the fact that the missionary development approach has been referred as a model of the hypothesis of this research. In keeping with the second objectif of the study, the chapter engages nine sections: introduction, political and religious main controversy, Christianization of Kongo Central province,

development areas operated by the missionaries, strategy of a Christianisation of development, emergence of development unity praxis, impact of missionary work for Kongo Central development, postcolonial Christianity, the strength of the missionary society's unity and the conclusion. The premise supported here is that with motivation, good will, determination and in unity, poverty can be really fought and make transformations within the community and the Church.

## **5.2 Political and religious main controversy**

History of Christianity through this chapter proves how from scratch, the missionaries, in a frank solidarity, provided the best of themselves to initiate social transformations. The study did not take up the historical data of the first Christianity in the ancient Kongo kingdom with all its consequences, nor the previous work done about. The essential element the chapter brings up is the effort of mission societies in introducing the development innovations in Kongo land; it seeks how the current deaconate structure should adapt the approach of unity used by missionary societies.

Indeed, development, as previously defined, is in general a process of evolving by creating something new for the welfare of the community (Kabatu 2000:70). However, in the context of the mission, development implies all social transformations acquired by means of the Christianisation of those people closed to themselves. Also, Christianity already acculturated under diverse aspects in Western traditions, did not lack Western residues and informants. Furthermore, since the sixteenth century, the Christian mission history was not thought of in the context of world Christianity without connecting it to Western imperialism through the global design of the non-western world colonization. Kang (2010:104) contended:

Civilizing the non-western world under the modern European model is a formal rationale for the European colonization of the non-western world, and the Christian mission project coincided with this western colonialism. The Church herself identified her life with that European civilization and its culture.

The first Christianity essentially Catholic was completed in 1835 by the expulsion of the last Capuchin missionary. It also had its main characteristics (Lubunga 2016:529-530). The second Christianity knew the participation of Protestantism first followed then by the second Catholic Christianity. But at a certain time, Catholics and Protestants evangelised during the same period. Indeed, in the sixteenth century, Protestantism rapidly spread to Anglo-Saxon Europe and the Scandinavian countries. The new ideas of the Reformation influenced the technical

development of Protestant countries and later, they also reached African people (Kabwita 2004; Otiteke 2002). Moreover, from the historical viewpoint, if the fifteenth century was the century of the discovery of the African coast, the nineteenth century was that of the discovery and development of the interior of the African continent. In Central Africa, there were some great explorers: Pogge, Livingstone, Cameron, Stanley, and DeBrazza, influencing or leading Christian missions (Falk 2001). Finally, during this Christianity, the colonial hand over the Congo River basin grew much more and under Leopold II, Belgian sovereign from 1885 to 1908. He wanted to make Belgium "bigger, more prosperous, and more beautiful" by the expansion of overseas. To this end, the Belgian missionaries called to work in Congo basin with his collaboration were seen at times to be manipulated as docile instruments in the hands of the colonising State (Hochschild 2007). In this regard, Gösta (2009:57-87) stated:

Among the most humiliating "small laws" was the use of the chicotte, the punishment by the whip for various offenses. This whip was used mainly in the Congolese army, but also as a punishment in the civil legislation. A woven whip made of buffalo leather and as a chicotte was used, and the punishment took place when the Belgian flag was hoisted in the morning, so that the flag became the symbol of Belgian colonial oppression. Thus, the Leopoldian system survives the King. A system characterized by cultural oppression, exploitation and political repression (2009:86-87). At the second missionary conference, held at Stanley Pool in Congo in 1904, the missionaries once again directly asked King Leopold II to take action against the abuses of his government in the country, but the King did not even respond to their request. At the third conference, the call was made to all humanity (2009:72). In 1929, the Catholic priest Dieudonné Rinchon estimated that 13,250,000 Congolese had been transported from the coastal cities of Congo and Angola, which means that 65 million human beings were sold as slaves, only from Central Africa. That explains the heading of the chapter: Five centuries of oppression (2009:57-60).

While the religious and political interests went hand in hand, there was collaboration, but each pursued his own designs. The partners were therefore condemned to agree. However, this collaboration did not fail to generate many conflicts. It was in this state of mind that the mission societies evolved in the Kongo field. This state of mind influenced the evolution of activities, actions and development projects, and the quality of the evangelical message to reach.

This preamble reveals the struggle carried out by these missionary societies to achieve their objectif. Their relationship with Belgium, Catholics, and the colonial government should be taken into account to appreciate the contribution of Protestant missionaries to the provincial development.

### **5.3 Christianization of Kongo Central province 1878-1978**

This section, centered on the flourishing of Protestantism, aims at presenting the Protestant identity by emphasizing the courage to say no when the will of God is baffled and to always value the Protestant ethic using the collaboration and unity of the former reformers as one of the Protestant paradigm of working together.

Indeed, while Catholics organised themselves in the early sixteenth century to establish Christianity in the Kongo kingdom with the advent of Ndofunso at the royal throne, Europe was already experiencing the new ideas that disrupted the whole world, namely the Reformation of Luther, Calvin, Zwingli and John Lock (Lubunga 2016:529-530; Kabwita 2004; Gounelle 2004).

After the Reformation which he initiated in 1517 and 1521, Luther published his three great writings against the abuses of the Catholic Church. From the diet held at Spire in 1529, his ideas had a favorable echo in all Germanic countries first, then in the Anglo-Saxon area, and finally in the Scandinavian countries. According to Gounelle (2004), Protestantism was thus born, a powerful protest movement at its beginnings, led in Germany by Christians refusing the Catholic Church decisions to banish the Reformation, a movement supported by the six electoral princes and fourteen free cities. The term Protestant applied to those princes who had sat the protest addressed to the Catholic Emperor Charles Quint and all their supporters. This powerful religious movement crossed the Germanic countries and created other churches of the Reformation elsewhere.

At its origins, 'protest' from the Latin "protest", meant to testify in favor of; meaning to testify in favor of truth. Protestants were characterised by their courage to say "NO" when it was necessary and to testify for the truth (Ruff 2005). The movement gave birth to the Reformed, Lutheran Churches and all the dissenting Churches accepting two great principles, first from the formal point of view; the sovereign authority of Sacred Scripture in matters of faith, and then, from the material point of view, Justification by grace and by means of faith alone. Gounelle (2014:2-3) emphasized: "It is the scriptural reference which at least outside characterised Protestantism in each of the branches of the immense and diverse family that it constitutes". All sensitivities combined, Protestants share these fundamental points: the first two protestant principles are related to salvation:

Sola Gracia: "by grace alone". Here, the initiative comes from God. He puts his love, grace and salvation at the disposal of the human being. Human cannot deserve salvation from God, but



God offers it freely for love, which makes human able to love God too. Thus, the value of a person depends only on the love of God, and not on his qualities, his merit, or his social status.

Sola Fide: "Only faith counts". This gift is made on the occasion of a personal encounter with God, through Jesus Christ (solo Christo, by Christ alone). This is faith, not a doctrine or a human work. From one person to another, it can arise or be the result of a journey. Everyone sees it in a particular way, as its response to God's declaration of love (Gounelle 2014).

The following principles are related to the universal priesthood and the indispensable illumination of the Holy Spirit:

Sola Scriptura: "by Scripture alone". Considered a bearer of the word of God, the Bible is both the only theological authority and guide, ultimately, for faith and life. It is enlightened, among other things, by the preaching of ministers called by the Church and trained by it with essentially the work of the Holy Spirit. Through the human testimonies that it transmits, it draws principles of life from which the personal responsibility of each person is exercised.

Solus Christus: "Jesus Christ alone". Jesus Christ is the only intermediary between God and humanity (2014).

Soli Deo Gloria: "to God alone, glory". There is only God who is sacred, divine or absolute. Thus, no human enterprise can claim to have an absolute, intangible or universal character, including theology. Moreover, on the principle that God gave human being freedom, Protestants are generally in favor of a social system that respects plurality and freedom.

Ecclesia Semper Reformanda: means the Church should reform itself constantly. In Luther's view, Ecclesiastical institutions are human realities which can be wrong. Thus, churches must continually look critically at their own functioning and their own doctrine, from reading the Bible to reading enlightened by the Spirit. Catholic Christians, on the other hand, think that the individual should be guided by the Church in a clear way. Certainty can in some cases go as far as dogma (truth which cannot be denied), pronounced by a council, or by the Pope by virtue of "Papal infallibility"(Gounelle 2014:18).

Universal Priesthood: Principle of the Protestant Reformation, which Luther considered central, according to which each baptized is "prophet, priest and king" under the lordship of Christ alone. This concept destroys the principles of hierarchy within the Church. Each baptized has a place of equal value, including ministers (of which pastors are a part). Coming from theological studies and recognised by the Church, they are at the service of the community

for the proclamation of the Word of God (preaching and sacraments) and the particular missions that result from. Women have access to the ministries of some Protestant churches; it evolved according to the countries and times.

In front of all these novelties, Europe experienced a moment of revival during the following centuries and was divided in two: the Latin "Catholic" countries and the Germanic countries attached themselves to Protestantism with its basic principles: "Sola Scriptura, Sola Gratia, and Sola Fide" (Gounelle 2014:3-6).

In 1878, the mission societies were to attempt a first experience in Central Africa. In the nineteenth century, Livingstone exploring the Congo basin crossed a field practically abandoned. No missionary company was interested in this since the expulsion of the last Italian Capuchin priest in 1835 (Paas 2006:120). It was known to European and American Protestant Christians, the needs of the populations of African territories explored. That encouraged the missionary works in this new continent. Many Protestants were affected by Livingstone's report and decided to announce the Good News of God to them (Gösta 2009:9).

On February 28, 1878, the first Mission Society, the Livingstone Inland Mission (L.I.M), began an evangelical work in Kongo earth from Mpalabala and was joined by several other mission societies. In 1888, the Catholics returned for the second time, ten years after the Protestant society's mission arrival. Henceforth, beside the new Protestantism, the old Catholicism continued to work for more or less a century (Falk 2001).

#### **5.4 The Protestant Christianization work**

As reported by Paas (2006:120), the Protestants evangelised once; this implied the Protestant Christianity of the nineteenth century from 1878, a little older to the second Catholic Christianity. Indeed, in the eighteenth century, Leopold II wanted at all costs to persuade the associations that supported the explorers in Central Africa to support his project of "hegemony" in Africa. English Protestants found that there were more beautiful opportunities, and supported the King with hope that the latter would grant them a great field of action, such as that granted to the Catholics. Therefore, his Protestants' position did not contradict his project: Protestant non-Belgian missionaries, English and Swedish were granted this favour.

According to Stenström (2006:29), several Protestant missions that embarked in Congo basin were: the Livingston Inland Mission (LIM) of which the first arrived at Matadi in February 1878; the Baptist Missionary Society (BMS) arrived in July 1878; the American Baptist

Foreign Mission Society (ABFMS), an autonomous entity of the BMS, resumed in 1884 the activities of LIM because of the financial difficulties; the Christian and Missionary Alliance (CMA) arrived in 1884; the Svenska Mission Föbundet (SMF), and Swedish Mission Company arrived in 1885.

Gösta (2009:92) asserted that some missions reached Congo basin a little late and that there were no less than 113 Protestant Churches, missions and church organisations working in Congo Free State, in Belgium Congo, in DRC, and in Ruanda-Urundi for longer or shorter periods of time. Some of them came from Great Britain, the United States and Scandinavia. Most of them worked locally, while more or less than eight settled permanently between 1908 and 1920: four coming from the United States, three from Great Britain and one from Norway.

Furthermore, taking advantage of the influences of occupation between the three Catholic countries: Belgium, France and Portugal, Leopold II, though of Protestant family influence, would rely on the Belgian Catholic missionaries who often were subjected to him in the name of his country, and in addition to the English and Swedish Protestant missionaries who were more favorable to him at the beginning. All at the beginning had freedom of action over the Congo basin, according to the agreements of the Berlin Conference held in 1885 (Lubunga 2016; Léonard 2014).

To advance the evangelising work, these mission societies spread the province geographically to avoid competition and conflict between them. Thus, "LIM" for six years worked in Cataracts district and certain territories of the Kongo Central by creating some posts: Mpalabala in 1878, Mbanza-Manteke and Boma in 1880, Lukunga in 1882, Mukimbungu in 1884. However, given certain financial difficulties, "LIM" stopped its mission and transferred some posts and stations to other mission companies. The "ABFMS" created Nsona-Mbata in 1890 and Kimpese in 1908 with the concerted support of "BMS" and other posts. "BMS" created Ngombe-Lutete in 1884 and other stations in the North of the country. "SMF" created Kibunzi in 1885 and inherited from "ABFMS" Mukimbungu in 1886; Kinkenge was created in 1887, and Kingoyi in 1900. "CMA" settled in the Lower River, created its stations and different posts including Boma in 1879 and inherited from "LIM" Kinkonzi, Maduda, Kinsiengwa, and Yema (Stenström 2006).

All these missionary societies carried out an intense activity which embraced all the interior of the province. Protestant churches despite the controversy of Leopold's politics, beat admirable Christianity work. Thus, like the Catholics, the Protestant missionaries carried out a similar action, and worked to ensure the education and evangelisation of people, the apprenticeship of

the trades beside the creation of posts and stations. In addition, it was noticed amongst the Protestants the linguistic effort of the Bible translation and the printing of several documents in “Kikongo” (Gösta 2009).

Apart from this powerful work carried out, it can be mentioned that the Christian movement of the Salvation Army born in London in 1815 and which in 1934 invaded the province, located itself as soon as possible in the Madimba countryside. But, although it relied on the authority of Scripture, this movement differed from local Christianity by baptism under the flag and by the army of fire which it constituted. It also opened some posts in the province (Paas 2006:120).

However, from 1950, many movements of liberation and political demand characterised many African countries without excluding Belgian Congo. The province also experienced this movement led by political associations such as the Bakongo Alliance (ABAKO) and the Congolese Nationalist Movement (MNC). This had effects on the work and life of the missionaries. Indeed, being at the head of a society agitated by a revolutionary nationalism, put the missionaries in an ambiguous position. This resulted in the decision to grant autonomy to their respective missions despite the lack of necessary frameworks for the survey. Therefore, it was necessary to study the modalities of this autonomy (Stenström 2006:181).

Finally, after independence, many churches born of the mission precipitately were granted this autonomy. Yet Gösta (2009: 96) stated:

The local population was not allowed to become leaders, and the parishes were not trained to take charge. Allen asked the rhetorical question: In what phase of Church building does the missionary become superfluous?

Thus, the indigenous people without adequate preparation took up the task under the watchful eye of missionaries. When the whole Protestant Church celebrated her centenary in 1978, it was these sons of the country themselves who drew up the balance sheet of Mission societies. The adaptation of their denominations and their structures to local norms was one of the forms which seemed to make them somewhat different from their original mission. But internally, they preserved the bond that united them with their missionary societies, which became their “Churches-Mothers” (Overseas churches) and their main partners in the field of socio-economic development: case of the Swedish International Development Assistance Agency (SIDA) supporting the communities founded by the Swedish churches (Nsumbu 1995:143, Mahaniah 1988:51-58). The other Communities mostly collaborate with the countries of their

“Mother-Churches”, their founders and other international organisations according to specific deeds (Falk 2001; ECC 2014).

### **5.5 Mission societies areas of development**

First and foremost, it can be noticed that Ndlovu (2016: 55) examined the engagement of African churches in current development issues. Some ministries may be identified at the local level: mentality (moral ethics, preaching, schooling, adult education, youth education, coaching women, conference, seminars); the restoration of human dignity (reinsurance of human rights and duties, citizenship, chaplaincy, spiritual healing, psychotherapy, restoration of the hope of life, release of the bewitched); participation in economic life (construction of infrastructure, job creation, agriculture, etc.). In addition, different new ministries are dealing with immigrants and the issues of interculturalization to prove the Church commitment to the global Christianity mission. In short, these are ministries and pathways showing the involvement of many churches to social transformation efforts.

In the DR-Congo context, this section focused on the areas in which mission societies worked to serve as a paradigm for the sake of young denominations. Indeed, the missionaries, leaving their native land, certainly knew the way of the life of people they were about to evangelise. They had to set a goal for Christianity and for development. After reaching the Kongo land, their action took one process with two fundamental aspects: to root the biblical message and bring Western culture. Makombo (2007:56) pinpointed that the change in mentality and introduction of modern techniques were more prominent to initiate rapid socio-economic development.

It took practical notions for the missionaries to attain their objective in the immediate future. Short-term artisan training, initiation to western agricultural techniques of gardening and livestock production are two eloquent examples expressing the desire for immediate results to meet the needs of a newly initiated work (Gmünder 2002: 67, 101). Thus, to meet the demands of a nascent Church, it was necessary to bet on the local assets. The exploitation of the local potential was indispensable but their ideological spring was stifled by the colonial pressure. The subsequent part highlights some areas that were a concern of these mission societies and of joint work. As stated earlier, the Kongo Central province, like the other geographical regions of the DR-Congo, contains enormous wealth which was not yet totally exploited. This richness attracted several multinationals since the colonial era (Humphreys 2005:37).

The mission societies also devoted themselves to the exploitation of the land to provide for the needs of the Church, the evangelised population and their missionary societies. The coffee and palm oil crops that surrounded certain posts were used for export. However, they had less impact on the development of the province because they were not mechanised or industrialised. The new crops introduced by “Europeans” were also used for local consumption: bananas, groundnuts, etc; the unknown gardening of the indigenous peoples was included such as the corn that eventually developed. The raising of poultry and small livestock, vegetation and climatic factors brought more facility in the enrichment of meat supply. The big cattle presenting more requirements entered belatedly in the field exploited by Protestant missionaries (Stenström 2006:104). The minerals in the basement of the province were not abandoned; their exploitation more than handwork at the time was the preserve of the colonial government (Ndaywel 2008).

Enormous efforts were made in health, education, road infrastructure, communication, literature, architecture, and crafts. The remarkable contribution in the field of changing mentality in its evolution and modernization contributed greatly to moral and ethical development. The publication of the research undertaken by missionaries and other Christians in linguistics, sociology, history and philosophy, and Kongo ethnology opened the province to other people. Thanks to this Christianisation, the province acquired new knowledge in development (Nsumbu 2003). Finally was born the initiative of unity and collaboration among Protestant missionaries. Gösta (2009:71-72) commented on this new team spirit:

In the Congo of King Leopold II, and in the Belgian colony, a team spirit developed among the missionaries, unique - I believe - in the missionary world. Work, sickness and death brought them together. This team spirit was severely tested during the 1890s and early 1900s, when it became necessary to respond collectively against the abuses, oppression and misery that prevailed in the private colony of the King of the Belgians. It is also this team spirit that will bring down King Leopold in the early 1900s. The tradition of collaborating to facilitate the common task of evangelization in the Congo had begun among the missions of the different churches as soon as they entered the country.

The approach of unity adopted in 1907 greatly contributed to the spread of missionary work. The Kongo Evangelical Training Institute (KETI), founded in 1908, became a model of the time. The hospital of the Evangelical Medical Institute (IME) created in 1952 by seven mission societies and its dependents also became a reference hospital for the whole province. The Community Development Center (CEDECO now CRAFTOD) opened later in 1958 on the initiative of four mission societies served as a model for the province's development

instruments in the fields of agriculture, livestock, crafts and training (CRAFOD 2000). However, in spite of all these efforts, many fields were not exploited by the missionaries. This is what the present Church should put to her profit, in accordance with the interpellation made by Gmûnder (2002:101):

Concretely, the pastoral care of development passes first by the work of certain mental prerequisites like a positive attitude towards the change, by the deepening of the sense of the responsibilities, the coherence speech-thought-action ... All these prerequisites aim at elaborating "New mentalities, capable of undertaking profound social change.

## **5.6 Missionaries' strategy in Christianization and social transformation**

The missionary effort in the expansion of Christianity and modernism for social transformation had a favorable echo in the province. Mahaniah (1988:36-39) used the term "Christianization of Development" meaning the approach initiated by missionaries coupled with evangelism and social innovations brought in the Kongo society. Indeed, in their evangelising work, the missionaries stumbled on serious sociological structure issues, different from those of the West. First, the people to be evangelised were illiterate, with more or less "archaic" technology, a different thought pattern from Christian doctrine and Western culture (Nkay 2004:342).

Besides, the ancestral moral and ethnic values valid for the Kongo people were not sometimes for the new religion. Finally, the advance of the West on technology gave a way of conceiving life to the West, hardly adaptable to African culture at that time. Since the history of the world is only a vicious circle, the same constraints of the first Catholic Christianity accompanied the new missionaries in the nineteenth century. Despite this, the missionaries devoted themselves to a work that was once diaconal and evangelising aimed at reconciling the two cultures. Christianity therefore went with the development of people that is the social preoccupation. For Gmûnder (2002:67), "the acceptance of Christ entailed the acceptance of all the novelties".

Thus, from the point of view of pastoral care, the Gospel should not reach the illiterates unless they are trained in Bible reading in their own language. The first school in Mpalabala opened in 1879, with the effort of Henry Graven, "LIM" missionary. Unfortunately, the school was not really accepted at the beginning by the natives who thought they were being initiated into a "new witchcraft of the White people"; hence, the parents refused to send their children there. However, Graven forced himself to recover the orphaned children and send them abroad for their training (Stenström 2006:40).

It was only with the return of the first students that some parents opened themselves to the schooling of their children. The catechesis itself was done orally in a "temple". It was based on a code of principles which were to be obeyed by all adherents: respect of the ten commandments of God, the Christian moral doctrine stipulated by the New Testament and the rules forbidding Kongo customs, practices and beliefs that were contrary to the principles of Western decency (Ndaywel 2008).

Alongside biblical principles, a regulation of internal order was developed in 1890 regulating adepts' Christian life: tolerance was preached; violence used to resolve conflicts was fought; traditional medical practices were discouraged in favour of western medicine; abolition of slavery was necessary for Christians, who no longer had the right to sell or to buy another human being; consequence: ransoming of all the slaves; encouragement of Christians to eat at the table and dress as missionaries; prohibition of the worship of ancestors and ablutions in the cemetery; strict prohibition of the consumption of alcoholic beverages and tobacco, hemp and drugs; divorce was defended for a motive other than the adulterous one (Stenström 2006:49).

Each post or station had at least one temple, a school, a dispensary, a garden and a craft workshop. The internalisation of all these principles by the new converts and by society changed the vision of the world. According to Nkay (2004:342), Kongo society acquired new attitudes and even a new morality. Many practices, attitudes and behaviors fought by missionaries were eliminated from Kongo customs; some were made peripheral or marginal.

New notions of schooling and Christianity were taught to young people to successfully evangelise; the future of the Church was already thought of. Thus, the missionaries set up a system of Education which involved both religious and general instruction. Three visions characterised this teaching: to teach the converts to read and write so that they could read the religious texts themselves; to train auxiliary cadres to support the missionaries in their work; and to train good Christians who could participate in the Social and economic development (Tshimanga 2001).

Until 1937, most schools provided lessons for the training of indigenous middle-level cadres. There were: -Schools of the village: first level; -Regional and central schools: second degree; -EAP: Pedagogical learning schools introduced around 1950; -Artisanal schools; -Kindergarten schools; -Schools of nurses; -Schools for instructors; - Secondary schools; -and Schools of theology. Unprotected by the Colonial State until 1948, Protestant education was subject to



various difficulties. However, Mopondi (2010:14) and DeClerck (2006:187) asserted that these schools gave birth to the Congolese “elite” put at the disposal of the country after independence.

In the technical field, the construction of posts and stations required tradesmen. To achieve this, professional training was initiated for the converts who had the ability to do so. Beside the effort of learning literacy, the missionaries also taught various crafts: masonry, carpentry, sawing of planks, mechanics, agriculture, breeding, sewing, brick factory, electricity, printing, etc. From workshops of posts and stations, one passed to the professional schools of carpentry and drawings, then to the training of the office workers. Medium-sized commercial schools were opened with secretarial courses and some commercial courses. Finally, vocational schools with teaching of mechanics and electricity were built. In the field of agriculture, missionaries insisted that men should also be involved. They attacked the tradition that only women cultivate the land to ensure the sufficiency of food products (Nkay 2004).

New plants were introduced and the opening of agricultural schools for the training of agronomists. For the interests of the colony, the agricultural sector had many demands on the population. In the field of health, before, the indigenous people experienced several epidemics they did not know how to fight; thus, on the arrival of the missionaries, great effort were made: environmental sanitation was an obligation; some traditional hygienic practices were discouraged and replaced by western hygienic practices. Tattooing, teething or extracting them as a sign of beauty, wearing jewelry as necklaces and bracelets in the nose and ears, were no longer accepted by Christians. The wearing of long hair covered with palm oil during the period of mourning was also discouraged (Nkay 2013:107-132).

Regulating clothing, the men's thong, and the two small pieces of fabric for the women were replaced by clothes covering the whole body. Dressing like missionaries became a sign of distinction between converts and the unconverted. At school, bodily hygiene was a requirement for all students. As each station had a clinic, many traditional indigenous and medical practices were discouraged and replaced by western medicine. The practice of eating on land was also reprimanded.

This means that the missionaries preached the Good News of God, published books, and took care of the sick. There was, in every station, a dispensary and an infirmary, a small pharmacy with a visiting room. Over the years, some of these dispensaries became hospitals necessary for the treatment of patients and for the preparation of Congolese medical auxiliaries (Mopondi 2010). Schools of nurses and midwives were built and maternities were also set up. Through these medical structures, the missionaries participated in the eradication of epidemic diseases

that had once ravaged entire populations, including sleeping sickness, leprosy, yaws and smallpox. Many missionaries and natives worked in this field.

In the field of literature, communication and publishing, the contribution and philological effort of the missionaries should be commented. To teach how to read to those natives without tradition and book culture, the missionaries produced books for them, including their translation in Kikongo” and their printing: for instance, the Bible itself, Kikongo-French dictionaries, calendars, newspapers, and messages in the local language. In the field of music, religious songs were the object of a common impression such as "Nkunga mia Kintuadi" (Set of Common Songs) uniting the whole Protestant hymnology of the time (Stenström 2006:35).

Furthermore, each mission was seeking to get a printing press with machines more in keeping with the needs of the time. The oldest was the one of the “SMF”, which was installed in Matadi from 1893. The most important were transferred to Kinshasa in 1935 at the Evangelical Library of Congo (LECO) now Evangelical Center for Publishing and Dissemination (CEDI). It was in Matadi that the first "Journal" known in DRC "Minsamu Mia Yenge"(News or Messages of Peace) was printed by the SMF. There were also many transformations in the socio-economic field. At first contact with Western people, there was curiosity and admiration for the benefits of European technology (Nsumbu 2002).

Moreover, despite its well-defined social ethics, Kongo society experienced a great upheaval with the introduction of Christianity. There was a break in sociological structures: the emergence of a Christian society on horseback with Western and Kongo culture on the one hand, and on the other, the maintenance of a hesitant traditional society with the weakening of family and clan relationship (Ndaywel 2008). However, since evangelism coincided with colonization, some missionaries acted not on behalf of Christianity but on patriotic grounds. In addition, since the colonial staff was exclusively Belgian, for Christianisation, efforts were made to better support "national missions" in relation to "foreign missions", regardless of whether they were Catholic or Protestant. In an excerpt from the text: "What are we doing in Congo?" The Minister of Colony, Louis Frank wrote: "Magistrates and missionaries give precious help to colonization" (Ndaywel 2008:367, 395).

The civilizing mission concerned the colonial personnel and the missionaries. From the social point of view, the Belgian colonisation never felt that in any part of the country there was a civilization worthy of the name, coherent, coordinated and characterised. A clean slate under these conditions was imposed. In the beginning, a clean slate was concerned with all the

structures encountered, and later the colony felt the need of penetrating the indigenous institutions and local behavior to better know the natives and to better control them. The colony took advantage of this to extend its dominance and its exploitation, including Social action, Health and Education (Stengers 2005).

The goal pursued by the colony had nevertheless become "inseparable" from that of the Christian missions such as spreading civilization, developing the markets and the economic action of Belgium (Lubunga 2016). Thus, in spite of some reactions of foreign missionaries, Christianity got a colonial connotation; the Church was also serving the colonial administration from time to time. The colonisation that went along with Christianisation was also characterised by periods of great commercial influences which also marked the colony: from 1895 to 1908 after the Berlin conference there was exclusive picking; from 1908 to 1920, effects of the war: commercial freedom in the Congo-Independent State basin; from 1920 to 1940, the inter-war period: period of prosperity; and from 1946 to 1956 the post-war period: socio-political diversification in the colony (Ndaywel 2008).

For the colony, there was an exceptional economic development throughout African people approaching the Second World War. This economic growth was as a result of an extremely strict control of the daily life of the natives (Leonard 2014). The United States of America and England became direct trading partners with the Congo. This resulted in the prosperity of the colony with commercial acceleration, rapid urbanisation without comparison with the rest of Africa colonies except South Africa. But referring to Cornevin, Lihun (2013:16) asserted that, "The prosperity of which we have never stopped praising the merits was fragile as long as it was not assumed by the Congolese who were not entitled to the initiative".

Similarly, the golden age of colonisation was also characterised by a reign of harassment. Indeed, the two world wars brought about a multitude of economic problems. The effects of this crisis influenced colonization in the choice of its policy of managing the colony: introduction of compulsory agricultural crops, administrative works, tax collection and capitation tours; those who excelled in laziness saw themselves cutting off their hands. Wiltz (2014) translated these atrocities into a grave metaphor in his book: *It's raining hands over the Congo, I is elsewhere*. It was noticed a poor management of human resources, particularly in the process of recruiting any adult who was valid for the workforce.

The presence of Europeans continued to appear like a risk, a source of numerous suffering. Due to hard work, coercion and exactions, the colony was felt to be an abject reality. By imitation of this colonial policy, at the level of the Church, chores were instituted at the catechumens to be baptized. Also, in the village, several internal strategies were developed by the new Christian community (Hochschild 2007). As a result, colonization changed its colonial project and ambition: to bring the country to the forefront, to modernize its local institutions, to bring civilization to these people who lacked it. The local culture was manipulated to better serve colonization (Ndaywel 2008:395). Despite these efforts, however, the Congolese made an exceptional contribution to the construction of their country during the colonial period by the forced works they carried out (Stengers 2005).

The introduction of imported goods and access to goods of external origin and unknown before the arrival of missionaries was a major social contribution, characterized, among other things, by the distribution of rations, which certainly constituted one of the jewels of the Belgian colonization. It was the famous paternalism; whose unfortunate effect was to atrophy the local creativity in contact with external facilities (Stenström 2006:87). Moreover, this paternalistic generosity pursued a precise objective: to ensure the stability of their workforce and, if necessary, to attract it. Some funds known to crown this paternalism are the following: the Indigenous Wellbeing Fund (F.B.I); the Medical Training of the University of Louvain in Congo (FOMULAC); the Queen Elisabeth Foundation for Medical Assistance to the Indigenes of Congo (FOREAMI); and the Scientific and Medical Centre of the Free University of Brussels in Congo (CEMUBAC) (De Clerck 2006:187).

The annexation of mission to the process of colonization justified the subsidies granted by the colonial State. However, if the consciousness of a collective work had already taken shape quickly at the beginning of the mission, meaning if they were able to unite and work together, it would have allowed them to realize many big projects. They would have more contributed to the development of the province.

### **5.7 Emergence of development unity praxis**

Apart from a few accomplishments quite specific to each mission, there was a need for unity among the missionaries to achieve a more radiant development. This need was felt in all the areas. Thus, “Evangelization by collaboration” was launched as a praxis of development (Mahaniah1988:36-39).

Indeed, to succeed in their evangelising work, the missionaries needed material goods, personnel, and especially collaboration between missionaries of the same missionary society and those of other mission societies. The Protestant missionaries found no modern developmental structure in place, and had to start from their own initiatives. The Protestant Churches born in the sixteenth century could not therefore be better pledged than the old Catholic Church. The young Protestant Church of Congo, or rather the nascent mission societies, had therefore to be supported and well organized to achieve feats. However, financially supported by private individuals, some organizations faced with many operational difficulties (Stenström 2006:29).

“LIM”, which was on the protestant side, the first mission society to evacuate the province, could only hold out for six years. For lack of resources, it closed its doors. "BMS" itself was supported by Arthington alone. Thus, faced with these difficulties and working dispersed at the beginning, the missionaries finally understood that they had to work in unison to achieve the objectives assigned. Thus, the missionary pioneers of various missionary societies sometimes organized joint expeditions of exploration; so, the first missionary post served both as deposits and stadium gites for every missionary (Stenström 2006:29). Further, to keep their contacts regularly, the organization of a general conference of missionary works in Congo was decided to defend their cause and to better organize them on ground. And in 1902, the idea passed to its realization. The first meeting of seven missionary societies was held in Leopoldville; thirty-four missionaries representing these societies took part. These were precursory signs of a genuine desire for unity. However, it was in the field of training that this project came to fruition, before being applied in the technical fields (Gösta 2009:37).

The Protestant missionaries was competed by these Belgian Catholic missionaries, who had got the full support of the Belgian regime. So, in 1888 these Belgian Catholic missionaries resumed the evangelization and also embarked on Education to encourage the formation of indigenes on the spot, a school was opened by Abbot Van Impe in 1888. In the center, a predominantly professional formation was given to dispose of the auxiliaries of trade which he needed: mason, carpenter, blacksmith, locksmith, shoemaker, gardener, etc. Mopondi (2010: 2, 14) asserted that already at that time, he advocated the education of those who had no connection with society, young slaves, orphans and others, to make them "children of the State" which he could dispose of as he wished the various tasks required by the colonial installation.

According to Iwaku (2010), in 1894, school colonies were opened, first with a religious formation, followed by military and professional training in collaboration with the Catholic missionaries. And a little more, the growing need for war compelled the formation of clerks for State administration. In 1906, the schools of typist candidates and professional schools were opened in Boma, Leopoldville and Stanleyville. Lubunga (2016:531-532) attested that the Belgian missionaries in the service of colonization had several advantages. Thus, they were granted subsidies and many other supports of all kinds whereas the Protestants until then were marginalized by the colonial government. According to Ndaywel (2008:356), until the First World War the schools were not the result of the concern for civilization but rather the result of a certain quest for efficiency in the effort of domination and of Christianization.

On the Protestant side, it was in 1878 that the first school opened, others afterwards. These, however, took another turn: being in the necessity of having a representative united before the colonial government, the praxis of unity passed to the executive phase with the aim of: unifying the work of Protestant missions; developing the Protestant evangelizing work, and establishing an effective relationship between Protestant missionary societies, government authorities and religious, and humanitarian organizations abroad (Stenström 2006). Thus, in 1907, without subsidy or other advantage, the Protestant Churches had to face with a serious matter. While each mission had some schools for the formation of its faithful, future catechists, Karl E. Laman initiated the idea of a common school or united schools. The initiative aimed at collaborating and unifying their actions. The birth of the "United Schools" was to be the object of several mission societies. Stenström (2006:40) argued that they had a structure of post-primaries schools providing a somewhat higher level of Education to their collaborators with a great capacity to train a large number of students with reduced expenses.

The means for their functioning were provided by the participating associations and the "Mother-Churches". The purpose of the United School would be to serve all Protestant mission societies operating in the Congo Basin, where four participating societies were working: "ABFMS", "BMS", "CMA" and "SMF". Thus, the missionaries of these societies, in particular their representatives, accepted the project and discussed in Matadi the creation modalities of a possible future post-primary school. The project passed in its final phase in 1908 and the Kongo Evangelical Training Institute (KETI) opened its doors in Kimpese in the same year with a two-year theology course, post-primary education for teachers, a primary school of application, a menagerie school, a craft school, a pedagogical school "EAP", a school of monitors, a secondary school, a school of theology, an average school "ENM", an agricultural school and

a reception center (Kawawa 2010). According to Stenström (2006: 40), the Institute experienced a brilliant period and during its most blistering period, it marked the formation of the auxiliary Protestant framework of all Congo-Belgian, and Rwanda-Urundi. It was the first united school of the time, which experienced a great evolution.

From KETI, the Institute moved to the School of Pastors and Teachers of Kimpese, "EPI / Kimpese", then it was transformed in the Evangelical Pedagogical Institute of Kimpese "IPE / Kimpese" and the station of Kimpese became and remained to this very day the Evangelical Center of Cooperation 'CECO' (Mahema 2014:19). It knew the transfer of his course of Theology to Kinshasa to form in 1968 the School of Evangelical Theology of Kinshasa (ETEK), which would later become the Higher School of Evangelical Theology of Kinshasa (ISTK), then the Christian University of Kinshasa (UCKIN) which, apart from Theology, organizes other faculties: Law, Economics, and Human Medicine. By an Official decree, the transfer of his Middle Normal School (ENM) to Mbanza-Ngungu merged with that of Boma gave birth in November 1971 to the Pedagogical High School of Mbanza-Ngungu with several Departments of Applied Pedagogy with a cycle of License (Honors). Those various transfers were hard blows for 'CECO', they almost destroyed it (ECC 2014:19-20).

Currently, it houses a primary school, a Biblical school, a secondary school, Nzolo College with three sections: Scientific, Pedagogical and Agricultural, and a Guest Center. But since 1994, a Protestant University was created as the Protestant University of Kimpese (UPK), in memory of the history and the revalorization of this station. This praxis of missionary unity for development gave very encouraging results which eventually attracted other mission societies to unite (Mahema 2014:19).

Besides, other united schools were born: in Kasai province, "American Presbyterian Congo Mission Society" (APCM) and Methodist Mission in Central Congo (MMCC) which later became the United School of Mutoto in 1952. This school experienced a great growth and gave birth to the Pedagogical High School of Kananga after a happy journey; in Ecuador province, four mission societies united in Bolenge: Congo Balolo Mission (CBM); Swedish Baptist Mission (MBS); Evangelical Mission of Ubangi (MEU); and the Disciples of Christ Congo Mission (DCCM) and founded in 1927 the Christian Congolese Institute of Bolenge, transformed in a United School in 1952 and had a great impact in Ecuador, in Lake Tumba region and Bandundu (Mopondi 2010:14). This praxis should also apply in other fields.

In 1920, mission societies were to meet for the project of a reception center. All agreed on his opportunity, they founded the Hospitality Missionary Union and moved to its construction in Leopoldville, now Kinshasa. In the same year, it was completed and became an important and very profitable Reception Center, which is the pride of the Protestants. The Union Mission House "UMH", translated by the Missionary Hospitality Union, plays an important role until now as the Protestant Reception Center "CAP" the only one of its kind (Nsumbu 2003:18; CEN 2013:44).

Several works were realized in the unity praxis: the revision of the Bible in Kikongo under Laman direction in 1926 with "SMF", "CMA", "ABFMS" and "BMS", adapted and used in their respective mission fields (Stenström 2006:40). These same societies together make up the collection of hymns with more than 947 songs that are still in use. This collection popularly called "Nkunga mia Kintuadi" (Songs for Together or Common Songs) is, for this purpose, printed several times for the need of the whole Protestant Church (Nsumbu 1995:101).

In 1950, an association of six mission societies, "ABFMS", "CMA", "DCCM", "MEU", "BMS" and "SMF", carried out in Kimpese a work that was previously a dream: the Medical Evangelical Institute (IME/Kimpese). Initiated in 1949, this institute progressively regrouped the following medical and social works until the 1990s: Protestant Inter-Community Parish; a Reference Hospital; Refugee Services; the Public Health Service; Air Transportation "MAF" Mission Aviation Fellowship; the Leprosaria; Technical Medical Institute with nursing option; and the High School of Medical Techniques "ISTM" (ECC 2014:12).

This hospital, had a capacity of more than 400 beds. The Evangelical Medical Institute had set itself the goal of Christianizing the surrounding community, training competent medical and paramedical personnel capable of meeting the needs of the population, and finally dealing with the health of the actual members of the mission societies' founders and their authorities. The Evangelical Medical Institute remained an inherent heritage and an undeniable masterpiece bequeathed by these mission societies thanks to this praxis of collaboration (CRAFOD 2014).

Many joint projects were realized by mission societies, as "CEDECO" and others that were not named all about on this page. In short, the missionaries had in their time circumstances which influenced the adoption of this unity praxis to achieve a more radiant development of their mission fields. This ecclesial praxis had positive effects on the whole.

From the point of view of training, the "elite" trained at the EPI / Kimpese showed moral, ethical and intellectual qualities and a competence in their tasks to the point of being able to be



leaders of several sectors (CRAFOD 2000). On a technical level, the works created by these mission societies have hitherto held the value and the role assigned to them and participating in the provincial and national development.

Nowadays, the Congolese society experience crises bringing the population to despair. The whole society is looking at the Churches, the only source of hope (Moltmann 1979:24). But how should the Church ensure its responsibility and better contribute to social transformation? It is necessary for the Kongo Central Protestant Church to forge a praxis implying a collaborative deaconate; and with local initiatives, should help its faithful and the society as a whole.

### **5.8 Impact of missionary work in Kongo Central development**

From the fifteenth to the twentieth century, we cannot evaluate the sacrifices made by the first pioneers of Christianity. From the Western world modernized by technology and education, "alongside the infidels", they devoted their entire lives. According to Faba (2005), this cultural transfer could not go without inconveniences in the face of the powerful movement of colonization.

In this specific concern, Ndaywel (2007:12) asserted that at the beginning, implanted Christianity sought to derail the traditional religion and the various lifestyles linked to the tradition and at the same time implant the Christian worship and its institutions. Colonization, on the other hand, meant to civilize the populations considered "barbarous". Thus, in practice, no one was fond of herself; about mission, it was thought that it was a mere tool of colonial policy or a permanent means of coaxing the Congolese populations and thus making them more malleable and easy to govern.

This was a partial false claim, for, on leaving their homes, Catholic and Protestant missionaries had the mission of preaching the Gospel to the "Christless people" and introducing the elements of the Christian faith so that these people may obtain salvation through Jesus-Christ. Thus, whatever the received connotations, Christianity ended up being implanted willingly, albeit badly. And although westernized, it is currently perceived as an enrichment of the religious traditions of the evangelized peoples (Gösta 2009). However, from development perspectives, what impact did the mission have for the Kongo Central province?

Indeed, we cannot envisage the development of a century ago to that of today, nor examine the process of development initiated by the mission societies in connection with our current vision.

It would be dishonest to take such an approach! In our specific case, the historical, theological and sociological context of Kongo Central should be understood at the moment when the missions began this Christianity. According to Mahaniah (1988:51-57), in leaving Europe and America, no missionary had imagined at first the level of development so delayed that he would have to deal with. Under the conditions of sub-instruction and sub-equipment in which the Kongo people lived, the missionaries had to start from nothing to forge a certain type of development adapted to the spacious-temporal context and to the historical conjuncture of the West. This situation did not allow them to carry out all the projects envisaged despite their real humanitarian feelings.

From the viewpoint of people Education, they were able to lift up the population of Kongo Central from illiteracy to literacy and to raise also its level of instruction. While Education was one of the priority conditions for socio-economic development, it was essential for the progress of Christianity which would one day end in the creation of local Christian denominations. Thus, although the primary purpose of Education was not first to have high cadres, but rather to form an auxiliary cadre as soon as possible, a framework which would have to collaborate with the missionaries in all fields of evangelism, education, and instruction had best suited themselves to the requirements of that time (Kawawa 2010).

As highlighted by Ngub'Usim (2010:33), "The thesis that stems from this historical reality is that schooling is a corollary of evangelism and is the spice of it ". It has been reiterated that the teaching was for the Kongo Central, the best tool able to serve the evangelical work, and which was the vehicle on board of which the exchange of philosophical-religious and technical-scientific ideas took place. Due to the educational systems of the missionaries, Kongo Central prided in a good number of intellectual elites on which the country counts.

This desire of the missionaries to develop the populations to be evangelized has not stopped there. In the area of Health, the Catholic and Protestant missionaries did a lot within the province. The great medical formations that are now the pride of the Kongo Central province are all the works of missionaries, and of the ninety-three medical trainings in the province, the missionaries alone have forty-six formations, thirty-one for the Catholics including Kisantu, Kinkanda, Kangu, Kizu, Mangembo that are the largest; fifteen among the Protestants, including IME / Kimpese, Nsona-Mbata, Kinkonzi, Kibunzi, Kingoyi and Nsona-Mpangu. With the medical training institutions, the missionaries also contributed greatly to the protection of human resources. In fields of economic infrastructure, agriculture and the

economy, the missionaries were able to carry out what they were capable of. They demonstrated a lot of openness to initiate the Kongo people to all these different businesses so that the people of God be useful for any purpose of social advancement (Iwaku 2010).

However, at what is considered positive, the negative must be opposite. We must admit that, beside all these praises, it is necessary to "oppose" the various reversals to which the missionaries were driven by the colonial politic notably in the complex of cultural superiority called "cultural arrogance" and that Bessis (2001:18) classified in a perspective of "the history of a supremacy". This arrogance led the Europeans to make a clean sweep of what were Kongo values, and the disrepute as a human being of African people. According to Komy Nsilu (1997:85), this pathology took root in all areas and has grown trees that have yielded fruit; and their descendants became sickly consumers.

Further, the motives that brought about good relations between African and European people of the Kongo and Portuguese kingdoms were the non-respect to fundamental issues (Lubunga 2016:529; Kabwita 2004). In this choice, the history of African people translated in the slave trade and the exactions committed by the Westerns, several consequences appeared in the mentality of African people, the complex of inferiority in front of the Westerns. This mentality was also evident in the Church; "the African people can do nothing without the Europeans" was or became a great brake to development. "Africans cannot be equal to Western people" was an issue that constantly is repeated aloud. Whatever his age, an African has always been a child in the face of a Western; this complex showed the difference between its physical and psychological growth according to other western people (Gösta 2009:92).

Those are some colonial designs that have become residues of the postcolonial period and which, on both sides, still influence many people. This mental state engages the whole human. All these metaphors added to some prerequisites constitute what Zongo (2008: 50) called 'linguistic colonization'. The willing acceptance of these humiliating metaphors can affect positively by proving the opposite, or negatively. In such a case, there will be development of dependence which, moreover, is a brake on development. According to Bwemba (2008:21), this disruption of consciousness became one of the major obstacles to African renaissance.

In addition, there was another pathological complex of African people: the Indigenous Welfare Fund, the various gratuities, the contribution of several gifts, the lack of Education high-level, lack of initiative to self-centered development during the colonial era that gave birth to a deplorable social pathology: dependence, with its consequences, the search for ease, loss of

personality and self-confidence, ignorance of one's own abilities and potentialities (De Clerck 2006). All those pathologies born of the contact of Western and African people would be inherited by the rising generations and well proved by the fact that they met at the head of some leaders of local Churches and certain authorities of the Institutions State. With those pathologies, the nascent Churches could not cut themselves from the umbilical cord during these five decades of their existence (Maathai 2009).

The question would be now on how to face the Post-modernity, how to walk through the third millennium to meet the Lord of Glory? Would African and Western people be totally enfranchised by the truth? Beings truly freed by truth will therefore have no difficulty in uniting and becoming "ONE" in the work of God (Malan 2011). This is the role of the third Christianization to be directed to the Christians so that they may be cleansed from all defilement of this world, so that they may present themselves without spot to the glorious Lord of the Church, united in one body, thus testifying to the aspect of love taught by their Master:

And now I give you a new commandment: love one another. As I had loved you, so you must love one another. If you have love for one another, then everyone will know that you are my disciples" (John 13: 34, 35)

My commandment is this: love one another just as I love you (John 15:12)

## **5.9 Postcolonial Christianity**

The expected result in a missionary Christianizing work is the emergence of a local Church in which indigenous people are freed by the truth and take responsibility for the future of their Church (Ndlovu 2016). The Catholic and Protestant missionaries did not ignore this fact. Mopondi (2010:14) asserted that they were eager to form some frameworks, although there was a considerable gap between the two Churches in the numerical effort and the curriculum of programs and subjects of schooling.

However, at the time when the missionaries completed the centenary of their work, auxiliary cadres took over, and with the coloring of the "Mother-Churches", these new leaders were still trying to ensure extension of this Christianity and its complete enrichment in Kongo culture; while one question remained: were the new structures set up by missionaries capable of promoting social transformation in this context?

Indeed, for the Catholic Church, it would be necessary to know the structural steps taken during this Christianity to understand their impact on the social development of the evangelized. According to Manzanza (2003:5), any "non-evangelized" country in general, was considered

as a territory of the "infidels". Usually, the Congregation of the Propagation of Faith (Sacra Congregatio de Propaganda Fide), acting in the name of the Pope, started by delimiting this territory and making it a "Mission", entrusted to a religious Institute. The Mission became the Apostolic Prefecture as soon as it had a certain number of missionaries and missionary promoters. An Apostolic Prefect directed missionary work on the spot, but it was not clothed with apostolic dignity. At one point, the Prefecture became an Apostolic Vicariate; the Vicariate, as a Vicar, the Pope's substitute.

However, with the colonial policy of recognizing the cultures of the "Indigenes" and the independence movement, in November 1959, the ecclesial hierarchy was established. The Vicariate Apostolic became Diocese. The Apostolic Vicars became "Resident Bishops", each governing their Diocese no longer as the foundation of the Pope's power, but in his own name as the successor of the "Apostles". Finally, there was "Africanization" of the Hierarchy or "Sacred Power", meaning the result of the fact that the Bishops were all or practically all Sons of the country or of the local Church (Nzir 2012:14).

In Kongo Central, there are three Episcopate Sees, which are also Apostolic Seats that were founded either directly by an Apostle or by a Bishop. The Church expresses this by proclaiming its faith in the Catholic Church and Apostolic founded on and by the Apostles, through their successors through the centuries. The Kongo Central dioceses were therefore linked to the Apostle Peter, since they were founded by the successors of Peter, the Bishop of Rome: the Pope (2012:13).

It is in this structure that should be integrated the social preoccupations of this Church, which at the very beginning depended on its Founder: the Bishop of Rome. However, with the Papal Encyclical "De Populorum Progressio" published in 1986, the determination on the socio-economic development of the evangelized peoples took an encouraging turn. Its structures of socio-economic development would be produced according to Rome. However, since its "Africanization", the current leaders are working hard to create autonomous resources despite the economic life of the country. Moreover, local development structures must be criticized for their performance and contribution to the welfare of the faithful in that province (Manzanza 2003:5).

Among the Protestant churches, the development effort is differently structured. Mission societies organized differently their structures. Each of them had to devise a new policy to respond to the abduction of the indigenous people as required by the colonial government from

1959. However, with an accelerated preparation of auxiliary cadres, the missions could not totally let go of the nascent local churches. The National Synod meeting of all ECC community leaders at “Nganda Center” in 1970 took as one of the decisions, the total disruption of the management of the local Church by missionaries still in Congo. That meant that the autonomy was not complete, although it was pronounced after independence in all mission societies. No independent development structure of the mission was set up. So, everything was preparing from the West. The Protestant Council of Congo, which united the nascent churches, had not yet established a common basic structure for development (Munayi 2001:84).

The Protestant Council of Congo (CPC), prefiguring the Church of Christ in Congo, did not develop any basic foundation for establishing reliable structures in the 1960s and 1965s. This could be understood; perhaps because of the fact of being at that time administratively an annual meeting (Assembly) or a Council or more a Secretariat coordinating the activities of Protestants from mission societies rather than a "Church". Finally, on behalf of the Communities composing the Provincial Synod of the ECC / Kongo Central, mention should be made of the office of the Technical Group of Regional Supervision as the first organ of the Community development department of each of its members. Nowadays, the Church expects from CRAFOD all that GTER has not been able to achieve in their supervision (Masiala-ma-Solo 2000:2).

### **5.10 The strength of the missionary society's unity**

A unity is a dynamic that draws its strength from the will of its components to realize the objective they have set themselves, with respect for the discipline they have imposed. To that dynamic of wills must be added the means of these components to motivate the achievement of this objective. The appreciation of the charisma of each component and its weaknesses is realized in the spirit of complementation which must animate the group, thus, one will have to banish misunderstandings that can lead to unity in derives. The missionaries, in their time, were able to overcome all those barriers to enhance self-sustenance. Although they were all white in color, they did not have the same origins, the same traditions, the same capacities or the same culture. However, the overcoming of egoistic claims promoted unity. Thus, from Swedish to Belgian missionaries, the distance from borders did not create barriers to support. The Baptists, although nuanced by some doctrinal divergences, united to meet a number of immediate needs of the mission. Some have gone to others in the name of Christianity and in honor of Protestantism. Nonetheless, there was only one common theme that was highlighted: "to bring by the Gospel, a glimmer of development". The missionaries were able to work together and

develop unity and cooperation in some of the mission's activities (Gösta 2009). The unity thus initiated, demands a solid structural and functional organization without which anarchy would be the basis of its imbalance and its sterility. Unity must be able to achieve the objective for which it was created. The rules of the game and function, better defined, their application well controlled, become source of harmony and progress. Then the traditional administrative management, fair and transparent financial management, and the foundation of the unit's traditional base would be also incorporated (Veliko 2010:30).

By carrying out joint projects, the missionaries defined all these issues according to the standards of their time. For instance, the seven mission societies that created IME / Kimpese thought of the legal treaty and legal texts that should govern the institution, specifying the organs, their assignments, dividends, conditions and modalities Mandate to managers. Modern laws on management have come in force and are still applied despite the departure of missionaries. It is therefore one of the masterpieces which testified, and which still testifies to the unity of the Protestants as disciples of Jesus. The survival of this unit must be safeguarded so that it grows and be fulfilled in other areas of Christian life. "CECO" and "CEDECO" therefore had a great role to play at that time. The "CEC","CEAC","CBCO", "CBFC" must remember the ties that joined the "SMF","CMA","ABFMS" and "BMS" during the creation of "KETI", "IME", "CEDECO" and others, so that these mobiles reappear today and, in the future (Veliko 2010:30).

Finally, to better carry out its mission, the ECC/Kongo Central collaborates with some local and international organizations so-called Church Local Associated Bodies (Organizations): Biblical Alliance of the DR-Congo (ABRDC), Protestant Home Center (CAP), Evangelical Medical Center of Nyankunde, the Protestant Center for Publishing and Dissemination (CEDI), International Compassion (CI), Habitat for Humanity (HPH), Kimpese Evangelical Medical Institute (IME-Kimpese), the Evangelical Center of Cooperation (CECO-Kimpese), League for the Reading of the Bible (LLB), Campus for Christ International (MCCI), Mission Aviation Fellowship (MAF) the Protestant University of Kimpese (UPK), and the Protestant University in Congo (UPC) (ECC 2016).

## **5.11 Summary of the chapter**

This section provides a summary of the chapter, some considerations and essential findings. First, the chapter addressed some various aspects of the subject under study: the circumstances of the Christianization 1878-1978, Protestant Christianization work, the development areas

operated by mission societies, strategy of a development Christianity, emergence of development unit praxis, impact of missionary work on Kongo Central development, Postcolonial Christianity, the strength of the missionary society's unity, and some current statistics of the Church realizations.

The chapter revealed that it is composed of many obstacles, the process of development; it is not an easy way; development praxis requires vision, organization, determination and commitment. From these aspects, it has been noticed the effort made by the missionaries in introducing with great sacrifice the modern notions of the Christian religion despite political abuses and slavery in the colony (Gösta 2009:57-60, 72).

It also has been discovered the team spirit, strenght of a collaborative approach in development concern. That expresses the value of unity as approach. Unity and collaboration as a development strategy initiated from 1878 by the missionaries come from the desire to do an overall work. The unity pursued for people common interest remains evidence when the motivation is perfectly elucidated. This is what proves splendid works done in common by these missionaries in various fields. That kind of collaboration with firm commitment is not impossible for the Protestant Church sharing the same faith.

The study considers that only sustainable development is achievable. The breakdown of unity for development, initiated by mission societies may be overcome. If nowadays Christian organisations of the same area could unite, many projects would radiate their action. It is not yet late that an awareness of the entire Christian Community embraces the Kongo Central population.

Finally, about key research findings, it may be noticed that:

- The way of development achievement is not an easy way;
- The team spirit, the will of working together is a conviction;
- Sustainable development, remains a requirement of our time.

The next chapter which focused on the opportunity for the Protestant Church to update its development's strategy according to the contingencies of the time, deals with this requirement.



## **CHAPTER SIX**

### **REQUIREMENT OF UPDATING DEVELOPMENT APPROACH IN ECC KONGO CENTRAL**

#### **6.1 Introduction**

After discussing the advantages of the approach used by missionaries in chapter five, this chapter looks at the current requirements of an updated development approach that the Protestant Church may initiate. The chapter deals with the current politics of the provincial denominations in the field of development, and the necessity of a praxis adapted to contemporary contingents. In this context, the study maintains that Church as a mass organization and a community of people, has the potential of engaging new development strategies (Linthicum 2003). The chapter gives an answer to the research question of how the Kongo Central Protestant Church should engage all categories of its members in poverty alleviation. Thus, from the current configuration of the ECC, the chapter addresses the initiatives of an adaptable approach to overcome poverty by engaging all the categories of Church members. The study aims at updating the development approach in ECC Kongo Central to make its social action more radiant than before.

In keeping with the objectives of the study under consideration, the chapter exposes nine thematic points: the diakonia evolution from CPRA to GTER; the Regional Center for Support and Training for Development (CRAFOD); some sectors of the Kongo Central Protestant Church actions; CRAFOD's action for the Kongo Central Church, from the Local Council of Pastors (COPAL) to the Council of Pastors for Development (COPALD), UPK and UKV; two application essays of deaconate unity praxis, becoming a Church entirely benefiting from the wealth of the province; the diaconal task, and finally the conclusion.

Indeed, since the missionaries evangelised the Kongo Central province, there has been a development policy that the Church adopted in her environment at every stage of its historical strides. This policy was often more adapted to the needs of the Church. Badika (2000) stated that these Churches have always succeeded in establishing a spirit of enthusiasm and frenzy for organized activities in favor of the growth of the Church structure. It was not sufficiently engaged in the mobilization of a process of development management by the population itself, the spiritual being more emphasized.<sup>21</sup> Further, in Kongo Central, the Church of Christ is

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<sup>21</sup>Naturally, the Church aims first and foremost at meeting its immediate needs from which the population may also benefit.

organised through a Provincial Synod which groups two dozen Protestant denominations born from Western mission societies. This grouping is focused on the theological Trinitarian foundation and on other aspects of the life of the Church except diakonia. These denominations have never deviated from the ECC's development policy. However, until the 1980s, the years of the Protestant Centenary, the achievement of some development projects was the prerogative of missionaries alone (Stenström 2006:104). CPRA was the only service dealing with diakonia and the so-called development. The following section explains how this service has grown over time.

## **6.2 From the Congo Protestant Relief Agency (CPRA) to the Regional Technical Support Group (GTER)**

This section expounds the first development structure of the Protestant Church from the Congo Protestant Relief Agency (CPRA) to the Regional Technical Support Group (GTER). Indeed, the participation of the Protestant Church in the provincial development is evident. Nsumbu (2003) traced the effort of this Church to the development of the country since the missionaries' era. It was carried out in each Community in an isolated way. The regrouping of Protestant Communities in the realisation of joint diaconal projects has not yet been widely considered as a subject of serious study, yet diaconal action was always presented next to evangelism. However, the following lines highlight how the 'ECC' organised her diakonia since the 1960s.

Indeed, in the 1960s, the country was under threat of mutiny and rebellion; many displaced lost their assets. The country was put under United Nations program to ensure security and its development. With its clear commitment in the development of the so-called Third World countries, DRC benefited from the supervision of the United Nations agencies to help the victims of rebellions and political instability. Ngimbi (2009) addressed this issue in his book *Congo-Zaire, the tragic destiny of a nation*.

It was evident that the Church adapted its development policy in accordance with the political context of the country. Thus, diakonia took the direction of being a Church organ in the service of the population. The Protestant Church had as one preoccupation: assistance, charities and emergency relief for the regions ravaged by civil war and for refugees. The Congo Protestant Relief Agency (CPRA), created by the missionaries in 1962 (Gösta 2009) immediately helped the victims of the civil war. Afterwards, this diaconal service became the "Inter-Ecclesial

Diaconal Department", a nationally managed structure (ECC 2016). Although in 1965, the political change in the country influenced the whole national life (Ndaywel 2008), the CPC re-oriented the Protestant Church development politics.

In 1966, four Protestant missions grouped together and created the Community Development Centre (CEDECO) with the following mission: young people training, rural animation and agricultural extension, seed multiplication, production and dissemination of small-scale agricultural materials (CRAFOD 2000: 2). In 1967, major decisions were taken in favor of a new political orientation for the development and self-financing of ecclesial activities. These decisions issued by the 46th General Assembly of the Protestant Council in Congo gathered in Kinshasa from 28.02 to 06.03.1967, advocated new strategies and serious reflections on the practical issues of its full development with a view of generating self-financing: possession by the Church of some ecclesial properties; reminding the Church members that they are responsible for the development and support of the Church; the primacy of technical and financial aid in the face of mission offers; frequent contact between leaders and members of the Church; and instructions from deacons, women, laity, and young people on their financial duties (ECC 2013:30-31).

The Church encouraged Christians to work hard and rely on their own strength because aid from the overseas Churches should not be perpetuated for eternity. In 1968, the Protestant Church at the National level created a National Committee to inventory and to classify development projects according to their priority and effectiveness (CRAFOD 2000). In the 1970s, the Protestant Church underwent a new turning point: the change of the name of the country (Yawidi 2008) - Republic of Zaire, Province of Bas-Zaïre – in the light of the new political landscape also entailed the whole life of the Church. CPC and CPRA respectively became CPZ and ZPRA. The new policy of the country took as a slogan “let's roll up the sleeves” meaning: “everyone is at work”. The CPZ constituted in ECZ at Nganda Center on March 08, 1970, engaged in human promotion to serve the neighbor and to rescue the masses strangled by the social distress, according to Coulange (2010: 190) though: "Through work, each individual engages in the path of growth, but also traces for others a way projecting a light".

In the same year, the Church organized a National Synod with the theme: "If somebody does not want to work, he should not eat either" (ECC 1980:44)<sup>22</sup>. In terms of development, reflections on the establishment of a Central Technical Group on (GTC) was carried out with a view to coordinating ecclesial development activities. This reflection initiated since 1971 was concretized in 1973. But in 1976 a National Development Committee (CONADE) with a regional structure (COREDE) became a key organ responsible for overseeing development projects and a policy and strategic guidance body with the specific mission of: determining the objectives of the program of National partnership of the Church in the development of the country; formulating strategies to achieve these objectives; defining the mechanisms of Community functioning of the Church (CRAFOD 2000: 13-14). In 1979, the National Synod, sitting in Kinshasa at its fifth Ordinary Session from 29.07 to 04.08.1979, theologically oriented the action of the Church: "The duty of the Church is service", and this according to Roger Bernard (2012:157) input:

Incarnated in the social realities, the Church aims through its mission at answering according to the context, to the questions peculiar to the corresponding period. Its social commitment is born from the meeting of the evangelical message and its demands summarized in the supreme command of the love of neighbor and in social justice with the problems emanating from the life of our society.

Thus, Protestant communities took the lead in the areas of charity, formal education and health. The Church undertook activities in the sense of assisting the most destitute persons to take charge while the declared objective being the promotion of human dignity in all its spiritual and physical dimensions: it was necessary to intensify action at the grass-roots level reducing the effects of poverty (Nsumbu 2003:9). In 1980, the project for the creation of the Regional Technical Management Group was established; its decentralization at the provincial level was effective: the Regional Technical Assistance Group (GTER) however started operation in 1981, ensuring the participation of the Church in the development of the province. Strong administrative and bureaucratic structures led to the creation of the Bureau of Community Development (BDC) and the Parish Development Committees (CRAFOD 2000: 13). The village became the center of rural development in this new structure. "GTER" was the first regional development agency coordinating the development activities of Protestant Denominations and had an important mental impact in the collaboration of its Communities. Further, GTER was created to make the participation of the Church in the provinces'

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<sup>22</sup> See ECZ/ National Synod minutes, Assemblies of Kinshasa and Bukavu of 1980.

development practical. At the beginning, it carried out activities of sensitization, animation and support to the village communities gathered from the parishes.

In 1985, the relay structures were set up: the Community Development Office in each denomination with the continuation of the grassroots actions. At the parish level, the Parochial Committee was established in liaison with the village associations. 'GTER' reoriented its mission: coordinating regional development activities, coordinating all development activities of Protestant Communities through support to grassroots groups and initiating a campaign to raise awareness of development. The overall objective envisaged was to stimulate awareness among members of the Provincial Synod and the population itself of their capacities and their resources in the field of development with a view of improving the socio-economic situation of the province. However, what was even more interesting in these specific objectives, the fact that they have aimed, among other things, at coordinating development activities and promoting collaboration between Communities; at stimulating the creation of development structures in each Community (CRAFOD 2000).

Moreover, some missions were affected by the new political orientation of the country. The 1960s, characterized by the clear commitment of the United Nations in the development of the so-called Third World countries, the DR-Congo kept the same economic level initiated by the colonial development. Unluckily, the succeeding decades did not see the continuity of this prosperity but rather a beginning of the decline until the 1980s. In these years, the consequences of a "Zairianisation" preceded by those of a policy of "Recourse to Authenticity" misunderstood and misapplied, were witnessed (Mansita 2014:160). The acquirers in Kinshasa influenced the other new economic operators of the provinces. The Protestant Church of Kongo Central did not escape this generalized social situation. The rising of bad traits by leaders such as prestige, constructions of castles and monuments, misuse of power, and mismanagement of public resources were observed (Mansita 2014:215). But, even worse, the "Objective 80"<sup>23</sup> which was previously too much touted, only led to a failure. The country lost the credibility of its authority vis-à-vis the outside world. The decline in socio-economic development and the economic fabric that began in the 1970s continued gradually. There was no emergence of a class of local economic operators, declining purchasing power of the population and quality of life, population explosion, deterioration of the environment, and neglect of popular participation in the development process (Nest et al. 2006:18).

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(<sup>23</sup>) "Objectif 80" was a 10-year development plan advocated by President Mobutu to list the Republic of Zaire among the top 2 most developed countries in Africa. (Target 1980). Cf. *Le Manifeste de la N'sele*.

Development strategies of the country were mechanisms elaborated by each capitalist and socialist ideological bloc to demonstrate their hegemony, ideology and triumph of their respective political-economic system (Mpwate 2003:8; Olombi 2015). The adoption of authoritarianism as a political system and the dirigisme as an economic system strengthened social frustration, capital and technology transfer, and the reinforcement of an exogenous and extrovert economy formulated in the context of the Cold War (Nest et al. 2006:17).

The policy of the Church's participation in development was influenced by this socio-political life. The indigenous people headed by the Communities lost their decision-making power over development issues. According to Kilembika and Mayambula (1992:22), the Church communities' leaders were more than labels, the key to development being carried away by the missionaries to the metropolis. The financial autonomy granted was therefore verbal and concealed. The new leaders unprepared for this task, had to wait for everything from the outside, unable to advocate local initiatives because of inexperience. Neither the Church nor the State were able to form or contribute to the emergence of specialists in rural development (Strenström 2006:87).

"GTER" encountered difficulties of all kinds and was constrained by several challenges: specific conception of Church development, Church development structures, external financing problem of Development projects, poverty in the population, cultural and ideological alienation supported by predication, and the new political landscape of the country (CRAFOD 2000:14-15).

Faced with these aforementioned socio-political problems, the Church had to take a stand. "The mission of the Church today" was a preoccupation of Protestant thinkers. Seminars and conferences were organized and held from 1986 onwards. A major symposium was held in Boma from August 01 to 04, 1990. The Provincial Synod, in collaboration with the "GTER" focused on the theme: "The future of ECZ facing with the demands of development and the challenges of our society" with as a specificity of questioning the present strategies and methods of participation of Protestant Communities in the development and to lay the new foundations by the future commitment of all the ecclesial forces in the development process (Nsumbu 2003).

In 1990, several reflections were made: "The Church of Christ in Congo's Future in the Face of the Development Needs and Current Challenges of Our Time", "The search for autonomy under the shadow of the Gospel", "Church self-governing, self supporting, and self expansion:

Profile of the Church in the third Republic”. This showed the real desire of the Church's cadres of forging a development approach adapted to local circumstances and oriented towards autonomy, one of the challenges of the century to the churches (Wenger 2015: 207).

Despite this position of the Church, the first looting in September 1991 broke this elan (Reybrouck 2012). The discouragement increased in January 1992 when the second looting did not even spare the infrastructures of the Kongo Central Church (then Bas-Zaïre) with consequent reduction of the operational capacity of "CEDECO". This tool of reflection, accompanying the local Communities and the production of the Church was completely destroyed (Kapinga 2015).

From February to April 1994 the self-evaluation of the "GTER" program took place. There was the necessity of merging the three development organs with a view of making the "CEDECO" infrastructures the place where the regional development support program would take place. In July 1994, on the official decision of the Provincial Executive Committee, "GTER", "CEDECO" and the Regional Directorate for Women and Families "DFFR" were merged in the Regional Center for Support and Training for Development, the current "CRAFOD". Thus, the provincial Church got its own development structure (Masiala 2000:1-2).

Therefore, from ZPRA to the end of GTER, the Church did not succeed in forging itself a structure responding to the expectations of the people of God. In spite of its will and good positions in development, several factors often hampered its development efforts. The establishment of an autonomous strategy did not yet reach its culmination. It required the project of society to be defined, the conception of time and history to be elucidated, the pastoral development oriented towards autonomy to be initiated, a functional diaconal unity to be encouraged. Faced with all these demands, the Church understood that it must re-orient its development policy. The Provincial Synod adopted "CRAFOD" as the only framework of the Church where all its development projects would be coordinated and achieved.

### **6.3 The Regional Center for Support and Training for Development: ‘CRAFOD’**

The relevance of this section for the subject under examination is that, CRAFOD has remained to this veryday the only center of reference in terms of development. Indeed, after feeling the need for a specific development organ for the Church, local leaders proposed to their mother churches the establishment of a training center within the province. CRAFOD was born out of a local initiative to merge some of the provincial Church structures. In the forewording of

the first publication of the centre, Masiala (2000:2) stated that, "given its impact on development, CRAFOD is the sun that enlightens all the Kongo people".

Established as a non-governmental organization for the development of Protestant denominations, "CRAFOD" is presented as a developmental structure of the ECC / Kongo Central to coordinate development projects throughout the province. It was set up to contribute to the mission of the Church that would deal with the material side of human being, that is, his best being (Masiala 2000:1-2). Its conception in July 1994 was the subject of an official decision of the Provincial Executive Committee by the merger of three organs of the Church: the Technical Group of Regional Management 'GTER' (Matadi), the Community Development Center 'CEDECO' (Kimpese) and the Regional Department for Women and Family 'DFFR' (Matadi).

CRAFOD mission was to promote the integrated development of the poor and marginalized populations throughout the Kongo Central province; to listen to and serve the poor with a view to self-determination; to contribute to the resumption of the future of grassroots community and to be fully accountable and coordinate the Network of Protestant Development Support Agencies "REOPAD" (CRAFOD 2000:2).

CRAFOD operates on an annual or a five-year program. Some of its programs came from its external partners established in Kongo Central. Other programs are subject of a long process before to be designed and published. Those programs took on the needs of the population seeking financial support. The firsthand information was gathered at the grassroots by an Animator of Axes (AA) at the level of the villages. The axis is a well-defined rural counterpart with its villages. The leader of the axes transmits the information to the upper hierarchy. Evaluation, exchange and follow-up meetings are organized to set the program (CRAFOD 2000: 12). Three global interventions worth noting are: at the grassroots level: village associations with a facilitator of axes; at the Community level: the Community Development Office and the Department of Women and the Family; at the Coordination level: there is an office with a team of twelve people of the Center (2000:12).

These global strategies intervene either from the bottom-up or from the top-down depending on the nature of programs and fields of action. CRAFOD's main areas of work are community training and facilitation, local development and employment promotion through rural credit and the informal sector, and the advancement of women and family (CRAFOD 2014). The



most favorable factor in the realization and functioning of programs is the fact that CRAFOD structures reach the grassroots level, giving accurate information about the strategic interests of the citizenry. These needs, translated in projects requiring their realization, claim financial support to find solutions (CRAFOD 2000:2).

Further, project funding requires input from all Protestant Communities, institutions and organizations working in the province, businessperson, men and women of goodwill, and non-governmental development partners in Congo "CNONGD". Unfortunately, its very modest contribution is not able to solve the functioning problem of the CRAFOD offices. Beside its local partners, it has to resort to external partners. This strong dependence of CRAFOD on external financing reduces its effectiveness. In its operation, CRAFOD is aware of opportunities and of weaknesses and threats. There are weaknesses in general related to the Communities, the grassroots groups and the Center itself.

At the level of the Community Development Office (BDC) and the Women and Family Unit (FFF), the following challenges are manifested: insufficient motivation; inadequate operating costs for BDCs / DFFCs; inadequate BDC / FFF initiatives; unavailability of BDCs / FDFs to accompany their base; BDC / AA sub-equipment; inadequate collaboration between BDC/AA. At Community level the following is demonstrated: low level of involvement of Community leaders; lack of interest on the side of the Community leaders; destination of fruit dividends in the parish approach raises problems; absence of development funds within the ECC / Kongo Central Community members; lack of ownership of BDC / DFFC by their respective Communities. Finally, at the grassroots level, there are: lack of specialization of grassroots groups; lack of clear objectives of grassroots groups; weak structuring of grassroots groups; and lack of exchanges of experience between grassroots groups (CRAFOD 2000: 13). However, there are also problems of the Center, including: weaknesses related to organization, planning, training, support; weaknesses related to financial resources: lack of financial autonomy, external dependence, self-financing activities; payment of taxes and unexpected tax penalties (CRAFOD 2000:14).

Alongside these weaknesses, mention should be made of the great dangers and threats that lie ahead for CRAFOD and which can lead to its "disappearance": everywhere external aid and financing are expected, and the state of mind which invades the member Communities: the tendency of privileging its own Community. Further, the Community members of the Provincial Synod face with many challenges in contributing to the actual operating budget of

CRAFOD and to different development support programs. Besides, they must show their responsibility by strengthening their credibility. To the difficulty in recovering credits may be added strong solicitation of the State in taxes, and CRAFOD's heavy reliance on external financing (CRAFOD 2000:14-17).

In spite of its various opportunities, CRAFOD knows many constraints in its functioning and its action, it must seek to maintain its credibility vis-a-vis its local and foreign partners so that it fully fulfills its mission, that of being the sun which awakens the Kongo people which it has decided to accompany in its march towards endogenous development; a center of radiance that gives energy through its programs; an organizing system of interventions and a system of formation and support to achieve in a context and in a period of tormented time politically unfavorable to actions of global and sustainable development (Masiala 2000:1). CRAFOD whereof needs all the hands of daughters and sons, Christians and the whole Church to achieve its goals.

#### **6.4 ECC Kongo Central diaconal action**

The action of the Provincial Church can be identified through various services rendered to the population. Under the term "Diakonia", we designate the Christian service practiced within the society. It is also this Christian service that resolutely tackles the root causes of injustice, ignorance, suffering and poverty (WCC 2010:15). But the identification of the diaconal actions needs two basic references: the action of each Community in isolation and the CRAFOD achievements for the Church, a global view.

Indeed, UNDP, the Ministries of Planning and of Agriculture tried to give some statistics on the economic aspects of this province, as an effort of presenting the Kongo Central economic growth. The current Governor did so in his 2013 inaugural speech (Mbadu 2013). Despite the discrimination faced by the Belgian colonial government with regard to Catholics (Mopondi 2010: 14), the Protestants trained cadres in numerous domains. Some efforts continued to be singly made by some ECC member communities (Iwaku 2010). On the account of each missionary Church, it has been necessary to list the isolated actions notably in these following fields: firstly, in Health concern: there are about fourteen medical centers comprised of the General Hospitals of Reference "HGR", the Hospitals, and medical training institutions: IME, Kibunzi, Kizu, Nsona-Mbata, Kingoyi, Nsona-Mpangu.

The medical action of the Church is seen through administration of health care, training of cadres and health workers, education of the population in nutrition, personal hygiene, environment, desirable birth program and education to life without distinction of age and sex. Some domains previously considered taboo are today assimilated to modernism such as sex education (Lubunga 2016:534). The fight against epidemics, contagious diseases and sexually transmitted diseases, including AIDS, are not excluded. However, the health sector meets several problems, especially in rural areas such as curing indigenous people, frames and modern materials, insufficient infrastructure, drugs and specialties, insufficient population income. Many expect free medical care given the limits of their means (Mopondi 2010).

In addition, enormous efforts should be made by the new Community Presidents to add to the missionaries' heritage other medical formations of which financing would be entirely local. The same efforts should also be made in the maintenance of the infrastructure and working materials. Finally, the management and staff costs are serious handicaps for senior managers and doctors to work in Protestant medical formations. Only the sons and daughters of the Church in most sacrifice themselves to undergo a treatment (salary) not equivalent to their rank. The campaign lifestyle to which they are conditioned does not allow them to flourish completely: difficulty in communication, recycling (CEN 2015:18).

Secondly, apart from the medical sector, Education has remained the sector in which the Protestant Church invests without much recourse to external financing, and this, at the level of primary and secondary Education. Indeed, the current provincial demography requires that the education in several fields be monitored very closely. The rising generation must be seriously prepared for any sustainable development agenda for the future of the church in particular, that of the province and the country in general (Manceau 2005).

The Protestant Church also contributed in the growth of the communication sector. Indeed, the phony, implanted in almost every mission, solves communication problems in this rural world that she connects with low prices to cities and towns; the secondary role of the phony is that of being a channel of remittances. However, in spite of its high cost and multiple demands, cellular telephony, which has grown considerably in the province, seems to reduce the action of religious denominations in certain corners such as: Kwilu-Ngongo, Lukala, Boma, and Muanda. This requires the Church to modernize the telephony.

The Radio broadcasting in the province, by the Catholic and Kimbanguist Churches from Mbanza-Ngungu, Matadi, Kinzau-Mwete, Boma and Muanda, has encouraged other religious denominations to think about as well. Protestant radio and television remains a challenge for the entire Protestant Church (Mbadu 2013).

The Cooperatives of Savings and Credits have been considered as development agencies of the Church. But, the disruption of the monetary circuit made them less efficient. Several of them have even closed (Mulunda 2015).

The Protestant printing industry developing at the level of Protestant communities in the province helps the intellectual world write and publish at less cost. Besides the service rendered to the Church in evangelization and Christian Education, it also serves the population in publishing Kikongo language fascicles in the field of religion, health and agriculture. These five versions can be listed in Boma, Matadi, Kimpese, Mbanza-Ngungu and Luozi. In this way, printing remained the sole instrument for maintaining the Kongo culture at the linguistic level. The publications of the Agricultural Extension Center of the Free University of Luozi in Luozi city, may be mentioned as a Laic body morally supported by the Evangelical Community of Congo "CEC" and several other fascicles published in Boma by the Evangelical Alliance Community at Congo "CEAC" (Gösta 2009). Many of the fields exploited by the present Church can be seen as a continuation of the work initiated by missionaries. Very little work may be inscribed in the assets of the present Church, notably the field of mechanized agriculture and intensive livestock farming. In addition, some denominations join in the action of the NGOs either of the initiatives of their faithful or foreign partners for instance the case of the "PROROUTE" and the Oxfam partners in the construction of roads and schools (Nsumbu 2003). This demonstrates the spirit and the will of the Church of participating in development. However, without unity, these actions remain less visible in the effort of the Protestant Church to the development of the province.

Apart from the few social works that it carries out, other actions should be reinforced or undertaken by the Protestant Church (Iwaku 2010). Thirdly, it must seek to establish the policy of unity to make exploitable various natural resources still intact, so that diakonia remains a service of aid and a source of production and employment, income and savings, and credits supporting various projects of the Church and local populations.

## **6.5 CRAFOD's action for the Kongo Central Church**

CRAFOD's intervention takes the form of programs at three levels: the programs from its partners; the Church projects, and the expectations of the grassroots. In accordance with its mission of coordinating development projects throughout the province, CRAFOD was set up to perfect other Church missions, meaning the material side of human welfare, his best being. However, in terms of partnership opportunities, projects sometimes do not coincide with the expectations of the Church and grassroots communities. Their realization is done by specific categories of a target population. Further, the Church and grassroots do not have the same needs. This makes CRAFOD's intervention more difficult in the field. The lack of its own funds, forces it to wait for offers from its partners (Badika 2000). Indeed, CRAFOD (2014) schedules its achievements in accordance with its specific areas of action beyond which no program should be realized. About the Church, CRAFOD has already organized, in the field of formation, colloquies and seminars on development, the pedagogy of self-promotion and community animation, sustainable agriculture and its components, organization, structuring and management of basic groups.

In the field of agricultural production, the agricultural fair in Kimpese, agricultural extension, support and follow-up to the improvement of varieties of crops, improved seed and other agricultural inputs, and installation of model farmers should be highlighted; in the field of environment: support for environment protection, cognition of environmental education programs with 18 schools of the Protestant network; in the area of women's and family promotion, many achievements include the popularization of the “gender” approach in the Protestant milieu, supporting the self-promotion activities of women, the recovery of girls and boys in polyvalent training centers, training of women in food technology and income-generating activities, nutritional rehabilitation of children aged 0 to 5, and adapted pedagogy; in the field of infrastructure, construction of schools. In the implementation of the programs, 32 parish development committees and 16 pilot schools are used in this approach (CRAFOD 2014).

Since the objective of CRAFOD is to better reach the grassroots groups, there is a set of global intervention strategies at the Community level: a Development Office and Women and Family Unit, with the role of indirect Basic groups according to the program's components through animation, accompaniment, support channeling, key and follow-up tours, facilitating exchanges and contacts. This level also ensures the link between program coordination and

local development initiatives; CRAFOD animates and coordinates the Network of Protestant Development Support Organizations 'REOPAD' (CRAFOD 2000:3).

This last intervention of CRAFOD for the Church seems to be seen as a priority by the Communities. Indeed, the expectation of the Communities would result here in terms of financial support, the only contribution CRAFOD may bring to them (Church's understanding). This situation is expressed by CRAFOD in the form of threats: increased expectation of Communities, strong demand to intervene in all areas despite the presence of other departments within the Provincial structure (CRAFOD 2000:6-10, 17).

### **6.6 From the Local Council of Pastors (COPAL) to the Local Council of Pastors for Development (COPALD)**

Since 1980, the Church of Christ in Congo has been able to set up a local organ of unity in the field of evangelization: the Council of Pastors at local level (COPAL). In spite of all the doctrinal differences, the 'ECC' succeeded in joining together the pastors in every place where the Protestant Church is implanted, as many pastors as there were Communities and Parishes (DIP: 1980:19-20)<sup>24</sup>.

One of the important tasks of this Council is to fulfill inter Community relations: to evangelize with the same objective everywhere to combat heterodoxy, to know and recognize each other as pastors of one and the same Church; to solve local problems related to pastoral care; to solve certain problems common to parishes and local Communities; to draw the pastors' attention to the expansion of Islam and other non-Christian religions; to deepen the sect phenomenology, and to strengthen unity and collaboration between local Communities (ECC 2016). This good initiative could be extended in other areas such as development.

The Council of Pastors was welcomed positively by the whole Protestant Church. It produced encouraging results in the clergybody and in the minds of the faithful. This acceptance of others, this spontaneous tolerance in spite of diversities and doctrinal nuances cultivated trust in the other considered as created in the image of God and member of the Community of sanctified. Mistrust had no longer any reason to be in this body of servants of God. This aspect of collaboration, this elan of unity, led all the Communities to take into account and to better manage everything that hinders unity. However, since the objective had covered a spiritual

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<sup>24</sup>For further information see: Documentation and Information of the Protestant Church (DIP). n.18.1978; n.18-19.1979.

connotation, the Council had no ambition to extend its mission in development field. Today, one cannot suspect the input of "COPAL" in Evangelization and Christian Education. The Council thus succeeded without enough constraints in realizing the unity of the clergy, bringing also the unity of the faithful (ECC 2016).

Indeed, the involvement of such a council in the field of development cannot be excluded. The first initiatives of CRAFOD are for rent. Taking advantage of COPAKI, the Concil of Pastors of Kimpese, CRAFOD was able to organize a seminar on pastoral development for the Council of Kimpese Pastors (COPAKI). The Pastors, accustomed to talking about "sin and hell", were also led to think of real problems of the local population; development problems were prioritized. Indeed, the first missionaries succeeded at least in working together in several areas of Christianity and of development. They did not go there alone, their collaborators reflected on the methodology of reconciling evangelical work with the civilizing issues. Nowadays, the Protestant Church should lay its first steps. CRAFOD gave the baton. In the field of development, the enrichment of "COPAL" by the presence of the Animators of Parish Committees for the Development (CPD) for instance, could better serve in the local initiatives of development (Makitu 2003:118).

The creation of "COPAL" with the preponderance of development specialists who are members of the "CPD" or "BDC", shall give rise to a Council of Pastors for Local Development, (COPALD) or a Local Development Council where the presence of COPAL members should be only representative. All the Denominations located in this city should be participants and members. At the provincial level, it will be necessary to create a synod for development focused on the programming of joint projects responding to the local demands -the most important, the least demanding but the most profitable- presented by "COPALD" or "COLALD". If not, revitalize at the local level the union and unity of the Ministry of Protestant Laity "MILAPRO", so that it should be structured in the form of a local Committee where each Community should have its representation. Once structured, the 'MILAPRO' local committee should work without external constraint; it should privilege the common interest of the grassroots (ECC 2016).

However, the most important question would be: "how can Communities jointly achieve a common project with a greater impact?" Indeed, starting from a deficiency or a difficulty felt by the population or the local Church, the COPALD can carry out a study together to eliminate this deficiency together in terms of project. Should arise the need for financial support, the studies to be carried out must also highlight its profitability and for the local population and

for the Church itself. The case of the Protestant University of Kimpese (UPK) is the best example of will and collective commitment. Further, in Boma, it was Catholics, Protestants and “Kimbanguists” (Lubunga 2016:532)<sup>25</sup> who came together to form President Joseph Kasavubu University (UJKV), in memory of the First President of the Republic from Kongo Central province. Those are two initiatives of this unity approach in search. However, in such an undertaking, it will be necessary to lie down beforehand that the doctrinal diversity must not be forged as a barrier. It is rather the charisma of the people called to animate and manage such projects which matters: the Council itself and the Project Co-ordination; honest Christians specializing in rural development, free from certain cupidity, powerlessness, experienced in human resources management and with high quality as a convener; each Community's contribution to financial support becomes a demanding challenge (Chiribagula 2000:6).

Finally, a feasibility study would satisfy all expectations: an attempt should be made to find a model of an organ of unity. This approach emphasizes the role of the local Church as a logical center and springboard for effective deaconate, and advocates to ensure the effectiveness of diaconal service, the commitment of the entire Body of Christ, the Church at all levels: local, territorial, regional. This unity approach makes ONE different Communities and various religious denominations, to come together to work together (WCC 2011:22).

### **6.7 Boende, UPK and UJKV: three application essays of deaconate unity praxis**

In the history of ‘ECC’, attempts to cooperate with other Churches in the field of development are not frequent. Only one opportunity to remember is that Kambale (1993:219) mentioned about Boende. It consisted of a cooperation between the Christian Churches and the Islamic Community of Congo. Indeed, according to Kapinga (2015), Braeckman (2005) and Mumengi et al. (2000), Boende remains a historical site of the country by the fact that it served as a large central rubber production throughout the colonial era. Its role was enhanced by the creation of food factories and the manufacture of tires. Until 1990, it was the chief-town of territory, then the district, so in 2015 finally became the chief-town of Tshuapa province. Being also a commercial and administrative center, it serves as a corridor between the countries located in North-East Africa and the DR-Congo.

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<sup>25</sup>“Kimbanguist” means adept of the Church of Jesus Christ on Earth by his Prophet Simon Kimbangu from the DRC. The Church was founded in 1921. For further information read P. Falk 1985&2001.*The growth of the Church in Africa*; and S. Paas 2006.



In 1994, its demography was estimated at 199,569 people but ten years after it has passed to 187,321, population reduced by rebellions and civil wars. Three religious confessions expressed the wish to jointly realize some projects in the field of development, projects of national interest. In this context, we remember the project realized between Muslim, Protestant and Catholic in that province. It was the restoration of the hospital of Boende city destroyed by war in 1990, dilapidated and abandoned by civil authorities, but rehabilitated by the Churches of Boende in Ecumenical collaboration.

The relevance of an ecumenical cooperation between the provincial churches at that time in the field of development was a common wish and concern to help the population (Mahema 2013). In such a project, a positive fact to point out is the unanimous agreement and the true freedom for each religious denomination to keep its identity by working together (Chiribagula 2000: 6). Fighting corruption, tribalism and egocentrism, and to cultivate a broad spirit of understanding, mutual understanding and tolerance appear to be imperative. The unity is born either of a crisis, of an imminent socio-psychological need, or of a certain aversion to which one may be the victim, the basis of this awareness. The union is unattainable as long as in each ecclesial entity, leaders are not won over to this cause. The University President Kasa-Vubu also answered all these issues.

The latter is a large-scale joint effort, created in Boma on March 127, 1999 by the act of the founders, including the notables of Kinshasa, Matadi, Boma and the Low-River; the Kimbanguist, Catholic and Protestant churches of Boma.

Referring to Langellier (2017), Braeckman (2005) and Mumengi et al. (2000), Boma is seen as a city and port of the DR-Congo in Kongo Central province, located on the right bank of the Congo River connecting the country within the Atlantic Ocean. After Vivi, the city was the second capital of the Independent State of Congo, then the Belgian Congo from May 1<sup>st</sup>, 1886 to October 31<sup>st</sup>, 1929 and Leopoldville (Kinshasa) succeeded him. Boma is among the nine socio-economic cities of the DR-Congo. Its location: 117 km from the ocean (Moanda), 140 km from Tshela, 125 km from Matadi and 470 km from Kinshasa, allowed it to be more open to Angola and Congo-Brazzaville. This city also has the first military camps of the state that operated from 1886 to 1956, other new camps were added over time. Boma is from 1899 the starting station of the Mayombe railway line. She has an airport and an autonomous port in deep waters. According to Huart and Tombu (2014), in 2012 her population was estimated at 727,725 people. Despite the Education initiated since the colonial period (Colony of Boma),

the city lacked a higher school. Thus, will be born the University Joseph Kasa Vubu in 1999 (BCA 2000). This is a place of freedom to assert his responsibility for a community and development university. This community character is justified by the fact that the institutional bodies and structures are run by local daughters and sons of different religious denominations, laity and clergy (BCA 2000:7). The college of the Organizing Power bringing together the initiators of the work is the supreme organ of design and decision of the university under the responsibility of a President, a Vice-President and a Secretary: President of the college and Chancellor of the University: Bishop Cyprien Mbuka Nkuanga: Auxiliary Bishop of the Catholic diocese of Boma; Vice-President: Rev. Pastor Natalis Nsongo Vangu: former Provincial President of the ECC / Kongo Central; Secretary: Miss Philomene Tseve Khonde, a Kimbanguist faithful.

The Board of Directors including Mr Justin Makaya Nzuzi, Economic Operator and Mr André Masiala ma Solo, Professor, respectively President and Vice-President of that body, and the Administrative body responsible for the whole functioning of the organs. The initiators of this work are the Catholic and Protestant Christian Churches of Boma: the Diocese of Boma and the Evangelical Community of the Alliance in Congo "CEAC". Animators of other bodies, in particular the Management Committee, belong to different denominations: Rector of the UJKV, Dr. Natalis Bele Binda, Professor; Mr. Naphtal Mbumba Ndombe, Professor Secretary General Academic, and Mr Felix Mabilia Makubola, Professor, Administrative General Secretary. In the organic statutes, the College of Organizational Power defined the rules of functioning of the university, the rights and obligations of members. Each member took responsibility for the institution survival. This is what makes the university agrees, collaborates and functions (BCA 2000:7-14).

Furthermore, the Protestant University of Kimpese (UPK) also joins in collective creation work that proves that a common commitment to Christians cannot be impossible. Located on the National road 1 and the railway line Matadi-Kinshasa, Kimpese is a city of more than 153, 660 inhabitants which existed before the arrival of missionaries (Huart and Tombu 2014; Stenström 2006). They settled there in 1908 and focused in building. Given its geolocation: 11 km from Lukala, 55 km from Mbanza-Ngungu, head quartier town of the District, 122 km from Matadi the provincial town city and 220 km from Kinshasa the capital, and 60 km from the Congo River (Luozi-Manianga), Kimpese is a crossroads draining the populations of Kinshasa-Matadi-Kinshasa, Luozi and Songololo territories, as well as Lufu and Mbanza-Kongo from

Angola. It is both an administrative, commercial and missionary centre, which plays an important role in the life of the country. The city holds more than 10,182 foreign people (Kiatoko 2007). The missionaries initiated a hospital, schools, the first United School of the DR-Congo which had been transferred in Mbanza-Ngungu as the first provincial university, the Evangelical Medical Institute (IME), the Evangelical Centre of Cooperation (CECO), Community Development Centre (CEDECO) the actual Provincial Centre of Support and Training for Development (CRAFOD) and various activities (Stenström 2006).

The UNDP / MDGs (2016: 15) most recent report published in 2015 addressed a number of that IME-Hospital features. Indeed, Kimpese Hospital has 400 beds and serves 150,000 people locally and 600,000 in the district. Kimpese also has a UNHCR refugee camp, which helps nearly 60,000 Angolan refugees in the province. The Higher Institute of Medical Techniques (ISTM) and its Medical School (IEM) are based in IME-Kimpese. Kimpese is also developing through the construction and implementation of several hotel establishments. Furthermore, Kimpese hold two cement factories, a unique Higher Alimentary School of Food Processing in the country. Protestants, Catholics, Kimbanguists and many other Independent religious confessions exert a great influence. However, the town has a Protestant majority (Huart and Tombu 2014; Mumengi et al.2000). Despite her historical role in the life of the Protestant Church, Kimpese felt the need of a university of the Church.

Initiated in 1994 by a son of the Kongo Central Protestant Church, in this case Professeur Jean Massamba ma Mpolo (Pastor), the project found the unanimity of Communities members of the ECC/Kongo Central in 1996. The Denominations absent at the preparatory meetings subsequently joined. Thus, today a dozen Communities united to realize this work indispensable to the province and the nation.

These Communities are: the Evangelical Community of Alliance in Congo (CEAC), the Evangelical Community of Congo (CEC), the Baptist Community Congo West (CBCO), the Baptist Community of the Congo River (CBFC), the Community of Assemblies of God in Congo (CADC), the Reformed Community in Congo (CREFORMEE), the Community of the Holy Spirit in Africa (CSEA), the Presbyterian Community in Congo (CPC), the Presbyterian Community of Kinshasa (CPK), the Methodist Community (C. Methodist), Community of Pentecostal Churches in Central Africa (CEPAC), and the Universal Church of Twelve Apostles (EUDA) the current Good New Message Church (KCC), recognized as statutory founders of the university, never lose their efforts to ensure the proper functioning of the

structures set up to achieve the objective they have set for themselves. Since the resources are too limited, the institution tasked all the founding Communities and Church to provide financial support annually according to the value set by the Board of Directors (UPK 2002).

However, for both universities, as for any other institution, the problems of viable infrastructure, cumulative functioning and finances arise naturally. Indeed, in most cases, the full-time management of the staff is a serious difficulty because imbalances on the ground compared to the forecasts are felt in the annual enrollments of the students. Widespread promotion and sensitization to religious denominations was therefore essential to encourage these achievements. In spite of permanent conditions of currency instability and social insecurity, these courageous natives of the province expressed their willingness to work together to eliminate the difficulty experienced by the provincial youth to always reach Kinshasa before engaging in a serious academic background (UPK 2002).

Moreover, Education is not the only area where this praxis of unity should be experienced. The Church is therefore called upon to fulfill its mission in all fields.

#### **6.8 Becoming a Church entirely benefiting from the wealth of the province: one of the ways to realize the deaconal unity**

Since the creation, God provided the earth with much fertility, many mineral, raw materials that would make the joy of human being. His recommendation to cultivate the garden in Genesis 2:15, is thus one of the ways to take advantage of all that God put at the disposal of human being but kept in the ground. The soil and the subsoil remain one of the greatest reserves which can bring happiness and satisfaction to the vital needs of human being if he devoted himself seriously to work (Spencer et al. 2009). Further, "by the sweat of your forehead you will gain your life" (Genesis 3:19) "becomes one of the excitants at work, a physical exercise, a game where one draws a vital interest. It is only by applying to this divine recommendation, that man and woman will transform nature and become beneficiary of the riches of the soil and the subsoil. In this sense, work has a great dimension: work-production, the only way to give human the quality of life he wants to experience (Sallie 2000).

Indeed, modern economic principles favoring the emergence of a modern development require that work then become a source of new jobs and services. On this point, the work will have to be a concern of all, government, associations, NGOs, and every individual. The Church, in this case, must be more productive than consumer. It must preach and take action. It is only in such

a laborious ambition that it may take advantage of the resources available to the soil and the subsoil and become usufructuary (Makitu 2003:126-128).

The soil and subsoil of the Kongo Central province contains enormous mineral reserves. Its fauna and flora also offer great economic advantages. This diversified wealth attracts the world. Indeed, to start any kind of exploitation is to initiate productive work. However, a large-scale operation has to be studied in the form of a project with all its modern demands; labor requirements appear to be a source of employment; it will thus drive away idleness. The profitability of the project would also help in the opening of services and saving. An exploitation project designed according to the people needs is an acquired of socio-economic development (Mulunda 2015).

During the colonial era, the wealth of the Kongo Central province contributed to the actions of foreign donors and gave rise to new commercial and agricultural societies which improved the Western living conditions. Gösta (2009:68) reported the words of foreign societies and Western churches about their own development and profit:

When this great region, called the Congo Basin, because it roughly includes the Congo and its tributaries, was accessible to the European exploitation in 1877, the simple name Congo became for the Protestant churches of Western Europe and the United States as a magnet for iron filings. Everyone wanted to go to Congo to evangelize "the deep heart of Africa". Small companies started; these companies produced multinationals whose biggest beneficiaries were the West. In this connection, Jacques Depelchin's writings become more exciting: "We note that the more modest societies were transformed in financial companies in a few years.

As far as the capitalists are concerned, it was probably the same thing: "Some came 'without anything' and came out beneath the burden of wealth, whereas the fate of the countryman is translated into two appropriate metaphors: "entering with a hoe, he came out with the same hoe. Some had even lost the hoe that they had," encountered Depelchin (1992:124). It is important to show that the prosperity of these stock exchanges did not bring the prosperity of the colonized. As for many other societies, independence was used to increase, diversify and nationalize the profit (Olombi 2015).

From a single company, several other new agricultural, industrial, commercial, mining, real estate, port, transport, and banking companies were born. Today, the province experiences the same constraints; the peasants' members of the Protestant Church live in conditions that do not correspond to the enormity of the riches that contain their soil and subsoil. The Church is satisfied with a few social actions without going beyond what diakonia could venture to realize

like the exploitation and enhancement of the available potentialities making the Church entirely beneficiary of the wealth of the province; this would generate savings necessary for the revitalization of other services and jobs. Vieira (2007) wrote window without curtain on the work to say that there is no limit in terms of exploitation and profit from the work. We must always go beyond the opportunities that arise.

Without the work, one cannot be master of what the earth offers; without the work as well, the deaconal unity cannot be realized. Idleness, if not dependence, cannot encourage human being to unite to work together. It is in work that one discovers the greatness and limits of oneself; and this engenders the desire to cooperate with others, "unity is strength" shall not remain a vain motto but rather a real desire to collaborate to bring more durable solutions. Religious denominations must learn to work with others where they are limited, where their capital cannot bear the burden of a great project of common interest to the whole population. In this way, the advantages of this province can be put to good use (Borras 2007:17).

## **6.9 The challenge against poverty: a deaconal task**

Since Nairobi 1989, there has been an evolution of world thinking on deaconate. Many WCC symposia succeeded analyzing the action of the Churches in the world. The 1989 Nairobi symposium focused more attention on the fact that Africa was at the center of this conference. Indeed, deaconate until then was considered a service of the Christians to the world (Gmünder 2002:143). This Christian service was seen primarily as an emergency social assistance. In addition to this "service" aspect, justice concern and struggle were added: the struggle for justice, the struggle for human dignity in the context of the service and witness of the churches, with great attention to the need to transform the conditions which create injustice, the problems connected with the use and distribution of power, and the questions of unity. The deaconate also expressed the solidarity of the churches (Chiribagula 2000:5).

Contemporary conceptions of diakonia sum up the nature of Christian diakonia by the proof of love and charity that the Church must bear witness to humanity. WCC (2011:37) underlined that "As Christ gave himself for us, proving the love of God, so the Church must follow her Lord and serve humanity". The local Church remains the driving force because she is directly involved in human distress and suffering.

With WCC, two new models of diakonia were developed: a service responding to immediate needs and an action tackling the root causes of the problems. From this symposium on diakonia held in Nairobi in April 1989, negative factors were retained for Africa, among others: the

quality and the standard of living remained low and in many cases were still decreasing; conditions of extreme despair and distress were manifested in almost all areas: political, moral, economic, demographic, ecological, health, food and nutrition; food self-sufficiency was increasingly compromised; the local churches tended to be mainly concerned with their survival and the maintenance of their structures (WCC 2011:37-38).

In Africa, diakonia is devoted to several constraints and does not play the same role as the Churches in Europe. These negative factors which are real parameters of poverty and therefore of underdevelopment, must be a preoccupation of the Church (Akinola 2007). The struggle against poverty encourages solidarity. Churches should take joint actions to ensure that they succeed in their liberating mission. For poverty, whose characteristics are largely common to several countries, does not seem to be nearly resumed: the fall of the National Gross Power and the standard of living, inflationary pressures, financial hemorrhages linked to the burden of public and external debt, a massive and growing unemployment, in addition to an acute political crisis, embracing hitherto spared countries. These systems lead to a general loss of confidence in the ability of governments to redress a profoundly negative record. Reflecting on the Congo about rulers and about the churches, Frey (2014), Director of Mission Aviation Fellowship 'MAF' highlighted the constraints of this great country by stating:

The child does not trust his parents and reciprocally; the woman does not trust her husband and vice versa at it; and people no longer trust their leaders; this lack of trust is a big obstacle to the future of this beautiful and rich country (2014:22-23).

It is at this precise moment that a leading socio-theological thought should develop and intervene the humanitarian action of diakonia to restore hope to the poor. This intervention should be more visible if it is done in solidarity; made isolation, it will have less impact (Manceau 2005).

Poverty is a situation, a state of material or moral insufficiency. For Kabatu (2000:70), it is a set of deficiencies, a set of shortcomings of primordial elements of life. It goes as far as the moral and ethical deficiency. When poverty reaches its paroxysm, it also attacks the psyche. This lack of the most elementary or rudimentary, vital assets weaken the whole human, a whole population. A society that believes herself poor and arguing that her fate is a fatality will be incapable of initiating her own development. The crisis will become even more severe, although human being has enormous potentialities, he does not have the power to grab hold of this opportunity. A people in disarray, remains inactive. The great fear is that when poverty

becomes existential, it may not be resorted. In term of a nation, it will be spoken of underdevelopment characterized by a set of lack expressed in terms of crises.

The extremely wealthy Kongo Central province has a poorly populated population living on a day-to-day basis and therefore incapable of saving, one of the tools for the self-development of disadvantaged people (Akitoboy and Cinyabuguma 2004). The Protestant Church, conscious of this situation, react in a dispersed manner. Some publications and conferences were initiated by faithful, some organs of development, and some sporadic actions of Communities. However, in spite of all these efforts, the whole Church should solidarize to fight together against this common enemy: the impoverishment of the faithful and of the population to be evangelized (Akinola 2007). The unity of Communities becomes more than a requirement to remove people from this debacle. To achieve this, it is desirable for the Church to associate with its aid service a mechanism for the production and recovery of available natural resources. On the other hand, the necessity of an organization requires the consolidation of operating structures (Rouet 2004).

Such a solidarity organization requires transparent management, decentralization of the decision by the real transfer of responsibility, trust, legitimacy, the assurance of necessary skills, the recognition of exceptional moral qualities and impartiality. The missionaries at least succeeded in getting the illiterate people out of their initial state by impregnating a type of development adapted to their situation. The Church today is called upon to combat poverty by including in its development programs all the requirements that this great enterprise requires, notably the provision of development specialists and funds for various development projects (Manceau 2005).

## **6.10 Summary of the chapter**

This section provides a summary of the chapter, essential findings, and some key considerations. First, the chapter dealt with the requirement of an updating development strategy in ECC Kongo Central. It developed the Church development history from CPRA to GTER; the Regional Center for Support and Training for Development "CRAFOD"; some sectors of the Kongo Central Protestant Church actions; CRAFOD's action for the Kongo Central Church; from the "COPAL" to the "COPALD"; "UPK" and "UJKV": two application essays of deaconate unity praxis; becoming a Church entirely benefiting from the wealth of the province; the challenge against poverty: a deaconal task.



From the chapter, it has been revealed the need of scientifically and academically formed cadres, meaning the lack of specialized development cadres within the denominations. This showed some weakness in the management of community development itself.

To succeed in any development praxis, the community motivation is essential; a firm self-determination is one of the first stages. It has been noticed a lack of self-determination in the Kongo Central Protestant Church. If the natives of the Church are not able to initiate their own strategy, it will not be able to count on a real autonomy of the Church. The current development structures from CPRA to CRAFOD are the result of missionary societies. CRAFOD is more useful for the administrative structure of the Provincial Synod than to the member denominations development plan.

Lastly, it has been noticed the dynamic nature of development process: the chapter considers that Development is a long process that encompasses several factors. It must adapt to temporary contingencies to make it dynamic. For this reason it could not focus on one approach. It must be evaluated and re-evaluated to situate it in the timeline even before the history (De Sardan 2005: 135). May the Church reinvent a new pastoral and development policy based on collaboration, solidarity and unity to bring great impact to her development praxis.

After reflecting on the chapter, the following key research findings have been drawn:

- Requirement of qualified cadres in development matter;
- Community self-determination in development praxis;
- Dynamic feature of development process.

In accordance with this critical analysis, the next chapter detailed and sustained the collaborative approach of diaconal unity used by Protestant missionaries to complete development projects.

## **CHAPTER SEVEN**

### **A FUNCTIONAL DEACONATE UNITY AS CHURCHES DEVELOPMENT APPROACH**

#### **7.1 Introduction**

In the light of the need for an adapted strategy expressed in chapter six, chapter seven posits the extension of the role of diakonia. The chapter is focused on the unity concept. It addresses the theological and social underpinnings of the approach sustaining this work: unitary approach seeking to free human being created in the image of God, liberating him from any situation alienating his dignity. Including the introduction and conclusion, the chapter presents nine thematics: the functional diaconal unity as the churches' approach; the ECC unity advancement; common action of Christian churches facing the country's new policy; joint ECC development action for social transformation; the Ecclesial community engagement on unity; Ecclesial community assets; and the churches diaconal unity and her liberating mission. As a premise, the chapter sustains that a solidary action has more positive impact than a solitary one; the collaborative approach of diaconal unity used by Protestant missionaries may be taken as one of the ways of completing great development projects.

#### **7.2 The functional deaconate unity as the churches' unity approach**

This section aims at presenting the functional diaconal unity as one of the appropriate approaches available to the churches to stunt dependency, alleviate poverty and combat social injustice, bad governance and any environmental abuse. The purpose of the unity is that the action to be taken together has a more visible impact than when the communities work separately. The relevance of the Church's commitment to concerted action will therefore have a greater connotation. As a Church tool, diaconal unity may be used to forward any local challenge.

Indeed, the history of Christianity contains many paradigms in which actions carried out in isolation became more successful only when they were undertaken in unity, solidarity or even supported by others. In the sixteenth century, the Reformation itself at the beginning was considered by the Vatican as a small protest movement under Luther alone. Ultimately joined by Calvin, Zwingli, John Lock, and others, a serious matter embraced the whole continent of Europe (Gounelle 2004).

The industrial revolution in the nineteenth century which gave birth to the instrumentalisation, dehumanisation of workers and Christians in those factories, received in the beginning a strong reaction from Protestants. The demands got more impact when the Catholic Church fully committed herself on the same side of the Protestants. Christian movements and associations claiming the social status and the rights of workers eventually triumphed over the bourgeois ideology because they struggled in frank solidarity for social justice (Bailey 2010).

In the twentieth century, the young Afro-American Martin Luther King, Baptist Pastor and a nonviolent civil rights activist for peace and poverty, who began his own initiatives, could not succeed if he was not immediately joined by the Quakers Group of the American Friends Services Committee (AFSC) and others: Christian and non-Christian supporters, including many American people (Luther 2017). Together, that produced a powerful Negro-American Movement which even after his assassination, continued to pursue the assigned goals (Martel 2006:95).

Further, working in unity, fighting divisions together was the dream of the Ecumenical Movement that knew that separately it could not succeed (Teresa 2002). Nowadays, in the effort of WCC for unity, it should be pointed out the progress of the Diaconal Council of Churches (DCC) focused on the development issues (Kobia 2013). The relevance of this concern drove the study to sketch out Swedish Diakonia to have a paradigm of working together in a diaconal unity and collaboration; and to make the difference between the understanding of Diaconia in the West and of the underdeveloped countries (Ndlovu 2016).

Indeed, Swedish Diakonia is a denominational organization founded in 1966 by five Swedish churches, collaborating with three hundred and fifty partners in more than twenty-five countries. In collaboration with these partner organizations, the Swedish Diakonia forms a global network that enables many people to lead dignified lives. The starting point of these efforts is the Gospel on which all diaconal policy lies, with Jesus as a model. A diaconal action means not only helping people in need, but also a manifestation calling for changes in the conditions that cause distress (The World Diakonia 2013).

The actions of Swedish Diakonia are directed in three fields: cooperation with partners on National Education, support for long-term projects and advocacy activities in Sweden and around the world; emergency humanitarian response in collaboration with partner organizations in the affected areas; and equitable and sustainable development: contribution to

a world where everyone would live in dignified conditions, in a just and sustainable world, poverty exempt. Diakonia's vision includes all persons, regardless of social identity or any other status. Swedish Diakonia's goal is to influence change in the unfair political, economic, social and cultural structures that generate poverty, oppression and violence (The World Diakonia 2013). In terms of strength, Diakonia does not manage its own projects but supports local partner organizations. As these organizations are already present and well established, this makes long-term development work more efficient. Thus, the strength of Swedish Diakonia lies in its partner organizations. They work tirelessly on the basis of their convictions and act to ensure a dignified future for vulnerable people (Dietrich and Knud 2015).

From a funding perspective, the support base in Sweden comes from Diakonia's collaboration with National Education, mobilization, advocacy, campaigns and fundraising; donations from Swedish individuals and congregations are an integral part of his work. The Swedish International Development Cooperation Agency (SIDA) provides additional funds to each Swedish krona. Diakonia also receives funding for specific projects from the European Union, embassies and other international organizations (Dietrich and Knud 2015).

However, with regard to the deaconal development of the Church, Amanze (2016:778) asserted that it has been noticed in Africa, the failure of unity in certain domains; egocentrism and denominationalism, the tendency to privilege and protect their own identity and ensure their survival, seems to be the main reason. For Bayard (2006), disputes over the sharing of profitability and the financial management of projects to be carried out together are also one of the causes for this slowdown. While one of the issues that has bedevilled the people of Africa is poverty; which should be defeated in a unity approach, the majority of African people living in absolute poverty. The Diakonia Council of Churches (DCC) of South Africa located in Durban Diakoni Center (DDC), can serve as a sample for the sake of development in this study.

Indeed, established in 1976, DCC is a council of development diakonia identified as a Durban-based ecumenical agency, an inter-church organization working with fifteen member churches and church organisations to promote justice, development and peace. Through these member churches and organisations, DCC strives to motivate communities, in and around Durban to be active in transforming society from various programmes: AIDS programme; Democracy in Action programme; Economic Empowerment programme; Economic Justice programme; Social Justice Programme, Community Resource Centres programme; and Survivor's Support programme (DCC 2018).

Further, the organization's activities extend far beyond human rights issues, however, some of their programmes have a human right focus. Democracy in Action Programme is aimed at deepening the understanding and the practice of democracy, especially at local government scale, through training and lobbying. The Community Resource Centres Programme also primarily offers training as a way of responding to the extreme stress and trauma caused by human rights violations, violence, poverty, family conflicts, HIV/AIDS and a rapidly changing society. Moreover, human rights are one of the crosscutting issues that permeate almost all the work of the Diakonia Council of Churches. About its partners, the organisation produces annual reports, periodic newsletters and other publications (DCC 2018).

Through these two abovementioned models, the study wants to provide the various ways and possibilities of organizing a unitary diaconal structure in the context of the Protestant Church in Congo. Although diakonia may be organized differently, the relevance of the objective pursued in this work lies on the initiatives of the local church aiming at autonomy; because the Church holds a power which it can put to people advantage (Linthicum 2003).

In the DR-Congo context, some illustrations of the missionary work done in this ecumenical spirit, were previously painted. They began in a separate fashion, but eventually carried on in cohesion. This gave rise to more radiant achievements than before (Gösta 2009). However, in its deaconal mission, the current Protestant Church ignores some areas of secular life like Policy, Economics, and Development. Therefore, the Church should take advantage of its potential. All members who work in public institutions for instance, belong to a respective Church. This Church possesses a power over those members. Their morals and ethics need to be oriented. Having said this, Kotter (2010:38) argued that the churches in a perfect unitary organisation have a role to play in the case of the guidance to be given in the management of public affairs. They cannot ignore the drift of the leaders and political rulers if the churches were well organised locally. The functional deaconal unity, as a permanent local structure shall therefore play an important role for the solidarity of local denominations in various actions.

Indeed, health and nutrition security, high unemployment, political and economic stability, good environmental management, high incidents of crime, equitable distribution of national income, impartial enforcement of justice, poor educational resources, recognition of the rights of children and gender issues, the emergence of freedom and human rights are among the various challenges that make many communities vulnerable. There is a need for greater human solidarity that helps different communities meet and interact. Thus, Hewitt (2010:79) posits

that the formation of the WCC placed the agenda of the churches' unity as a priority that also remained its permanent vow since 1948. In a world where imperialism and new liberalism nourish the capitalist issues (Rees 2006), the Church from time to time should increasingly adapt its prophetic mission to better play its social role (De Charentenay 2008). It can succeed only when it is really in communion with others. Addressing the unity of Churches in *The challenge of Ecumenism in African Christianity today*, Dandala (2015) argued that this task is not yet complete:

Churches have not achieved the unity it sought in establishing All African Conference of Churches. That therefore calls Christians to consolidate the Voice of the Churches in oneness and authenticity, and to take prophetic action on behalf of those who are suffering. Only then will the Churches fulfill the mission of Christ extending love, hope and reconciliation (2015: 101).

The Church is so challenged to constantly reinvent a new discourse adapted to the dramatic situations experienced by the African Christians in a continent exploited, plundered, marginalised, and where the modes of governance in most countries carry suffering to Social groups (Kanyandago 2002). In an attempt to reflect on religion and rationality in a purely African context, De Gruchy was already thinking of a socially oriented theology; a theology which is not exclusively of development but rather one with a correlation of all the elements of society. It encompasses theology of liberation, contextual theology and public theology. The Social Theology is to be oriented in a meaningful way so that it should engender Christian engagement in social issues. It is therefore inevitable to work at the interface between faith, social analysis and theological reflections with the correlation of all social elements (De Gruchy 2006). Diaconia as a structure of the Church is called to a constant social analysis to guide its holistic action that totally and wholly liberates the human being (Kä Mana 2005).

Haddad (2015:125) sustained that social analysis should be considered as an effort to obtain a more complete picture of social situation, a given society specific life, or a social aspect being researched by exploring its historical and structural relationships; and as a tool enabling a researcher to grasp the reality which he is dealing with after going through a 'pastoral cycle'. The outcome of engaging in social analysis is a theological reflection and an action which is what this research is concerned with. Theological reflection is that effort to understand more broadly and deeply analyse the experience in the light of living faith, scripture, Church social teaching and the resources of tradition. Finally, it is in this social concern, "Ecumenical engagement for transformation of the world" that Edinburg (2010) reaffirmed the Church's new

commitment to the unitary process during the new century. “The contemporary phase of the Council for World Mission (CWM)’s journey, said Hewitt (2010:89-90), affirmed a commitment to wider ecumenical engagement. Whilst maintaining a posture that critiques ecumenical instruments that veer away from serving the evangelical mandate of the Church’s calling. CWM advocates that Church exists not for herself but for the transformation of the world”. In the same way, Hewitt (2010:89-90) underlined people expectations:

For this is a world in which people struggle with poverty, homelessness, sickness, violence, racism, and domestic abuse, lack of education, health care and sanitation, exclusion from decision making, pollution, deforestation, ugliness, powerlessness, gender injustices, hopelessness and self denigration.

Thus, the consciousness of an ecumenical process cannot be excluded from the planning of the Church's praxis for social transformation. The following section discussed how the 'ECC' has ensured this ecumenical commitment within the DR-Congo.

### **7.3 Towards the ‘ECC’unity and autonomy: from diversity to unity in diversity**

This section addresses the ECC's commitment to the unity process in spite of the political controversies of the country. Indeed, initiating unity remains a delicate undertaking since it is surrounded by several factors, often binding. Sometimes, there may be communities that have lost hope, and no longer believe in unity; thus, it demands self-sacrifice, courage, determination, persistence, faith and prayer to combat the forces of evil (Rees 2006). For the unity of ‘ECC’, this is what Bokeleale, its Archbishop, stated in spite of all misunderstandings:

We heard that it was President Mobutu who ordered all the Protestants to join ‘ECC’ because the latter believed that unity was impossible. No, my brothers, the carnal human being cannot easily grasp the miracle because he is limited [...].The miracle of the ECC’s unity could not be understood by intellectual and human reflections. The law was needed to grasp this event. I confess that during a whole week in March 1970, all the delegates, missionaries, pastors, and laity created prayer cells. They prayed so much that the Lord would show His will. They only asked for his will. They prayed that whether God wanted them to be united, His will should be made, or He wanted them to be divided, let He show them.

They remained listening to the Lord, and on March 8, 1970, at 4:00 am at ‘Nganda Center’, God answered without constraint. There were no soldiers, no gendarmes, and no civilian authorities. It was in a total freedom, in secrecy, that the vote took place. Unity was officially proclaimed after the majority had voted. All the members made a statement requesting the end of the Protestant Council of Congo and the birth of the Church of Christ in Congo. The declaration, signed by all the members

had been filed with the court to request the Presidential ordinance recognizing the Church of Christ in Congo. (ECC 1987: 93-94)<sup>26</sup>.

Concerning life of the Church in this new independent country, many factors came into play to achieve the desired unity. Furthermore, it was noticed that the natives have recently emerged from the colonial yoke and first experienced rebellion and war, political and tribal instability (Bagenda 2003). Secondly, the establishment of the dictatorship upon the same people was followed by a period of search for its own identity; the search of its authenticity mixed with a life of oppression, exploitation and forced discipline. Moreover, it was the same people who were also obliged to seek a new freedom, and a “second independence” in the face of social injustice and increasing poverty (Yawidi 2008). It was therefore necessary to carry out an analysis of political and social implications in the expression of the religious life. What then was the influence of political life on the project of the Church unity which had been under way since the colonial era? What was the social action of the local Church during this post-colonial period?

Indeed, as a community of faith, the Church always strives to put into practice the divine word it consecrates. The reading of unity recommended by Jesus has always been adapted to the social circumstances. Thus, the Congo Mission News was a symbol of the first attempt of the missionaries’ unity in 1912 (Gösta 2009:37). The Protestant Council of Congo (CPC) which was born in 1924 as an organ of consultation was the second attempt of unity; but it evolved without any natives. It was only in 1956 that the first twelve Congolese were incorporated into this structure. In 1960, with the departure of many missionaries, a new structuring in accordance with political changes was made in the Protestant Council of Congo (CPC). Rev. Pierre Shaumba became the General Secretary of the Council (2009:37-40).

In 1965, with the advent of Mobutu to power, a new political climate was created. The Popular Movement of the Revolution created in 1967 as a single party, set up a unitary nationalism in several state structures and para-statal institutions. In 1970, the development of the policy of recourse to authenticity was formalized in 1971 (Lubunga 2016:533); the Zairianisation and the Nationalisation which followed in 1974 characterised the Mobutu’s totalitarian regime which gradually led the country to a generalised pauperisation. Mansita (2014:160) asserted about:

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<sup>26</sup> Direct quote from Bokeleale made in French in the original minute of the 1987 National Synod of ECC then ECZ on the unity of the Protestant Church in Congo (Zaire). Here the quote has been translated into English. The ECC Bishop asserts that the unity was the Protestant Church own engagement, not a political order.



This policy came to "save the face" of General Mobutu's regime, which already had a catastrophic economic and social record, as there was a serious misery among the rural population. The international humanitarian organizations began to worry because of the general hecatomb caused by the Presidency. Although the various secessions had come to an end and relative peace reigned, the dead continued to accumulate and the prisons filled up.

However, at the beginning, all structures which tended to unity found a favorable ground for the achievement of such a project. The CPC, initiated since the colonial era, found its completion during this new regime. Thus, political and religious causes were taken into account in the realisation of the Protestantism unity in the DR-Congo, despite the diversity of doctrines.

In 1968, the CPC was restructured. Pastor Jean Bokeleale from the same province as Mobutu replaced Pierre Shaumba who had the same origin with Lumumba. A Protestant Council based on variety and diversity gradually transformed itself into a Council of Missions and then into the Council of Churches (Stenström 2006).

In 1970, the dream of unity started; it was sometimes confused with the grouping and the unification of the Protestants. Main arguments for this unification were: to resolve various conflicts between the member churches of the CPC, especially in respect of the limits of the mission fields, their respective radius of activities; to improve their relations with the civil authorities; to fight together for the causes of all Protestants; and engaging together in situations where it was necessary to go further (Makanzu 1972:39-41). The outcome of several important decisions was as follows: deprivation of the civil personality of each mission and missionary Church; modification of the statutes of Missions in favor of the one Church created by the mission; development of a Constitution for the concretization of the mission in the diversity of the Organic unity of the Church of Christ in Congo (Munayi 2001). From a political point of view, it was on December 31, 1971, that a law of the Zairian Government was passed on the regulation of the worship practice, while Constitutional provisions already granted every Congolese/Zairian citizen the freedom of worship and clustering in a religious association. The Article 10 of this new law of 1971 (Law 71-012) established, according to the remarks on the historical past of the country, the regularisation of the religious activities which appeared to be the basis of certain public disorders in the country, notably the fulfillment of the personal goals of some leaders of the churches or religious sects, were of commercial purpose to the detriment of the Religious Teaching (Simantoto 2012).

Thus, the public power found an opportunity to control the creation and functioning of the denominations and religious sects; a law which must subject them to preconditions was imminent. By the ECZ, it was necessary to hear all the member denominations in accordance with the ECC list (ECC 2016). Although the Constitution guaranteed religious freedom, on the Protestant side, this freedom was badly interpreted; they kept fighting one another and accusing the government. About the lack of interaction, Makanzu (1972:39-41) expressed regret:

The money wasted among the lawyers in order to settle the palaces of the Protestants came from the innocent faithful who did not understand any of these quarrels. That neither Catholics nor Kimbanguists have ever done.

However, this unity was the subject of a lot of criticism because it was realised in the same period with the birth of the Political Bureau of the 'MPR', the Central Committee and the Popularised Zairian Nationalism 'MOPAP' (Dianzeyi 2013; Munayi 2001:84). Indeed, the origins of the Protestant unity dated back to colonial times. Its crowning in the period of political nationalism was in fact a coincidence of two important socio-historical realities which may have purely secondary links as social facts (Gösta 2009). From a religious point of view, the inception of 'ECZ' was necessary to fight in unison against a certain tradition of conflict between Protestants themselves, and between Catholics and Protestants, a conflict which was introduced into the evangelised populations. In this regard, Lubunga (2016:531-532) stated that this interdenominational conflict existed since the colonial era because of many privileges enjoyed by the Catholic from the Belgian king. Kawaka (2010:11) asserted this concern:

Faced with the competition of Catholic missions, then favored by the generalized granting of subsidies in Congo Free State (1925-1926), the Protestants made every effort to meet the conditions imposed by the State in order to obtain the subsidies. Politically, it goes without saying that the colonial government of the Belgian Congo was giving favors to Catholic Education, as if to form a class of privileged, while the Congolese Protestants formed a group of those who could not participate in public life.

Thus, to deal with the Catholic influence, it was necessary to avoid all that was characterised as "Protestant disorder", namely divisions and quarrels. Regarding the policy of using authenticity, the mobutist trend of leaders at the national level created discrepancies with the faithful, the leaders of the ECC's Communities and several missionaries who saw in this dictatorial policy a racial and anti-european connotation. They finally wanted to keep politics at bay, if not to make a lot of constraints and reserve. However, the policy and management of the ECC had common traits in relation to that current policy. Reactions were evident during the National Synod sessions recognizing this fact through such ECZ (1974:18) answers:

"Give to Caesar what is to Caesar and to God what belongs to God:  
We cannot serve two masters" (Mk 12:17).

The doctrinal questions had also given enough weight to the institutional cohesion of Churches which were going to make their way together (Gösta 2009:129). Organic unity was thus threatened by sensible hesitations at the level of the missionary churches which made up the new United Church. The exhortations of Bokeleale demonstrated the evidence of the problem:

It is time for Congolese Christians - hearing the Protestants - to stop our conflicts and divisions and to listen to the Word of God that asks for conciliation and love between us (Bokeleale 1970:17).

To this exhortation the zeal and the love of brotherhood was added which animated some missionary Church leaders sustaining to truly live the prayer of Jesus-Christ, "May them be ONE". This figure (1) was even engraved on the symbolic cross of the ECC. The birth of the 'ECC' was therefore joined to Nationalist tendencies. The CPC was no longer recognized as a diversified unitary system (Nsumbu 2002:7).

The question of the limits of the old fields of mission established by the Colonial policy, which was one of the cases of conflicts between the 'ECZ's member was not resolved until 1990 by the National Synod. It involved reflecting on the necessity of maintaining or not, the limits of the old fields of mission that were the rays of activity of each Community (Mansita 2014:254). Fewer conflicts were recorded in the countryside than in urban centers. Given the content of the problem in the Province, the Community leaders had already reached a compromise between them in 1975. The regional synods already had the great task of opening the way to coordinate activities of these communities and resolved all the conflicts. Nsumbu confirms this:

Although the ECZ has not yet taken a concrete decision, several Communities have already agreed in areas outside their intended fields of action. Therefore, the CEZ acted to await the decision of the ECZ, to extend its work throughout the region of Bas-Zaïre in giving priority to the urban centers. Then a delegation was chosen to discuss the matter at the regional synod of the ECZ. The official decision of the ECZ came a few years later. This gave a new advantage to the unit in search (Nsumbu 1995:121-125).

Finally, in 1990, an official decision of the Presidency non-emanating from ECC National Synod, authorised all the communities to have parishes in the city centers of their own choice (ECC 2014). With regard to the effort to unity, a real exchange was experienced by the Communities through the visits of choirs, and the exercise of certain ministries within the same ecclesial population was noted. Common evangelistic campaigns were organised every year in several forms with common themes everywhere: "If we really love each other, we will see the

glory of God; the unity and true love of Christians". There was also the adoption of the regular exchange of pastors between the communities. This gave birth to the Local Council of Pastors (COPAL) in 1980, which had been much animated in urban areas (Nsumbu 2002:7).

Urban groups were created; at the same time, religious activities were carried out together in urban areas: Intercommunity Association of Women, Inter-communal Central Choirs, Youth for Christ (JPC), Ministry of Protestant Laity (MILAPRO), Ecumenical cults, Common collections of hymns, the Ecclesiastical calendar; from the theological point of view, the common denial of Pede-baptism, and uniformity of basic theological teaching (Adoption of the Faculty of Theology and the creation of the Protestant University in Congo as a tool of the ECC). All this served as a springboard for the unity and coordination of the ECC communities. Several other activities forced all Protestants to live together to defend their common rights and interests (Massamba-ma-Mpolo 2002).

Faced with some points of diversity: functional and organisational structures; doctrinal conceptions between Baptists, Anabaptists, Evangelicals, Liberals, Conservatives, Independents, Episcopal, Apostolic, Prophetic, Synodal, Collegial, Reformed and Pentecostal; Seventh-day Adventists, Baptism under the flag in the Salvation Army; the introduction of corpses into the temple; the ordination of women pastors; the ministry of women in the Church; traditional hymns, the exorcism, speaking in tongues, the mandate of the leaders, the calling and titles of eclectic leaders, etc. and the enculturation of Protestantism, the ECC adopted as its motto "unity in the diversity" based on love, freedom and tolerance. The unity of this unit was felt in 1987 at the celebration of the Centennial of Protestantism in Congo and the inauguration of the Centenary Cathedral in 1994 as a symbol of the unity of Protestantism (ECC 2016; Vibila 2005). Today, given that the ECC admits communities that are not based on a mission, its unity remains a real success.

#### **7.4 Common engagement of churches facing with the country's new policy**

In the history of Christianity, there have been times when disagreements arose between the State and the Christian Institutions, Politics and Religion in the former Roman Empire with Nero Claudius Caesar in the first century, and in several communist countries until the twentieth century (Riccardi 2002:23-55).

With the Recourse to Authenticity Policy, the Zairian population also experienced this tug-of-war between the State and the Christian Churches which led to arrests, assassinations and exiles (Kengor 2017). There were several decisions upsetting the life of Christian Churches. Upon

the Presidential decision taken on October 27, 1971, there was an obligation to reject foreign names throughout the country; obligation to adopt and to use African names for towns, cities and palaces, and ancestors' names for citizens (Kabuya 2012).

The change in the general nomenclature of the country caused disruptions within the Christian Church. The concern of foreign names brought and taught by missionaries and biblical names received during the Baptism gave rise to strong reactions. For some, these names were a symbol of abandonment of the old pagan life for a new life, considered as conforming to the word of God which one hoped to be more prosperous compared to the first life which was considered bad. For others, it was a sign of blessings because by these names, the Christian was connected to his saint in heaven who interceded with Jesus in his favor. However, the new policy of recourse to authenticity required the abandonment of these names and the valorisation of African names (Langellier 2017:47).

The allocation of the Christian churches through the Zairianisation of properties, and the Nationalisation of National Education, balanced the religious climate from 1974. Lubunga (2016:533) asserted that some properties belonging to the churches became state property: Buildings, Stadiums, and Institutions of Christian teaching. For instance, in Kinshasa, the Louvanium University belonging to the Catholics and the Free University of Kisangani of Protestant obedience became universities of the State. According to Tshilombo (2005), the new purchasers of these goods and buildings fell unfortunately into mismanagement, which was also imitated by some Community leaders. The courses of religion and morals were suppressed and replaced by the course of Civic and Political Education, and the prayer was replaced by the political animation in which it was necessary to sing, dance and chant slogans of the Revolution in the morning before schooling activities. Mopondi (2010) posited that there was a rapid depravity of manners; the young people did not know which ethics to devote themselves to and yet, through the schools, the Christian churches found an efficient way to lay down its own teachings.

For Kawawa (2010), the proclamation of the Good News would not have marked Kongo Central if the missionaries had not proceeded with the installation of an Educational system that provided both religious and general education. According to Kanu (2006), as the course of religion was suppressed in schools, the obligation of political animation in all institutions of the country and even in private societies with songs and dances, vulgarisation of alcoholic drink and debauchery, delinquency and depravity of morals increased.

After a few years of nationalisation of the Christian schools, the heavy responsibility of depravity of morals required Mobutu to review his decision. He handed over the management of these schools to the churches in 1975. A convention between the Churches and the State was signed recognising that the latter paid the salaries of the teaching staff, the civic aspect of these schools; and the organisation of the equipment and the moral framework to the churches' responsibility (Iwaku 2010). In addition, certain threats to religious life have discredited the value of ecclesial festivals; formerly a holiday as non-working days, Christmas, Easter and Ascension were declared working days. The day of the birth of Mobutu was given to young people as youth day and national holiday (Dianzeyi 2013).

The status of children out of wedlock and the case of married, unmarried women, and women without children or sterile, which Mobutu subjected to the examination of Zairian theologians, led to discrepancies within the 'ECZ'. While the values of African culture must be emphasised, marriage in the African tradition only makes sense when there are children (Ndaywel 2008). In Mobutu's view, in the Bantu custom, it was not a problem, with the consent of the sterile woman's family to join a sister capable of procreating; the same goes for a sterile husband where the family council maliciously allows the wife to have children with one of her brothers-in-law to cover the husband's shame; which is different from Western culture. There, the Church preaches to the spouses to be united in marriage for better or worse. The theologians therefore had to report to the hierarchy. Some Communities saw in this study an attempt to re-formalise polygamy and even incest (Nsumbu 1995:107, 111-113).

Furthermore, the Mobutu's policy introduced the consideration of "the personality of the chief" in Bantu culture, the respect due to the leader and the problem of mandate of the ruling leaders which in his opinion, never existed in African culture (Kambayi 2007). The ECC's staff found a great support. An almost systematic adaptation was even observed on the administration side. The respect due to the ecclesiastical authorities was brandished and from 1980 the abolition of the system of mandates in the image of the Bible and the African tradition was raised; 'Episcopalians' as a system to be inaugurated was also discussed (LeTelegramme 2010; ECC 2014).

"The cult of the leader" introduced by the Mobutu's regime became an opportunity for the ECC to reinforce the message and position of its leaders. Finally, after several attempts, the National Synod of 1987 voted for the abolition of the system of mandates for the servants of God. Moreover, the President of the ECC had to clarify the principle of this system that many of the

faithful indexed to the political influence of the regime in place (Dianzeyi 2013). This policy constituted on one hand, a harsh test for the Church. It did not have the easy task to fulfill its prophetic vocation. Thus, for fear of compromising the Christian youth, common strategies were taken including: the strengthening of the Study and the biblical reading, to listen carefully to what God said in that time of political and spiritual turmoil. The international movement of the League came to animate all Catholic and Protestant young people. While the movement of "Bilenge ya Muinda" (the Young of Light) was specifically Catholic. This generated a remarkable awakening for the youth and the entire ecclesiastical population (Tshimanga 2001).

Indeed, on February 16, 1992 was the culmination of the synergy of the Christian action for the establishment of the true democratic values. This march of protest, organised two years before the collapse of the dictator ended with barbaric killings and massacres of Christians and several killings in Kinshasa. In this pertaining context, many churches (Catholic Church, the Army of Victory and her associates, Bundu dia Kongo) never remained silent in the face of the injustices and violence that are evident in the country (Ngimbi 2013; Nzongola 2007). Apart from the dead days, strikes and other demands, the Christian Church, through the Catholic National Episcopate 'CENCO' held in December 2016, the Inter-Congolese Dialogue aimed at bringing the power in place to respect the Constitution, which guarantees the management of political and public power within DRC (Tai Oladasou 2017; CENCO 2016). Besides, these political crises accelerated the impoverishment and ruin of the country. Therefore, what common diaconal actions has the Protestant Church carried out in the field of social transformation?

## **7.5 Joint ECC development action for social transformation**

Faced with the deterioration of education, health, employment and living conditions, the Church cannot be content with mere silence. The ECC therefore must be socially and externally manifest in the world about human tragedy. Regarding the recommendations of the WCC to its members, González (2005:107) recalled:

The Ecumenical Movement of the Christian Churches and Confessions seek the visible unity of the Church of Christ. The internal basis of the Ecumenical Movement is found in the priestly prayer of Christ himself "...that they may be one" (John 17:21). The external basis for the communion of Christians upon earth lies in the catastrophic sufferings of the times. Only through Ecumenical communion within itself can Christianity witness the peace of God to this divided, oppressed and disturbed world.

As a member of the WCC, the ECC has to be active and engaged as long as the Christians experience a situation of drama. However, the ECC development action should be considered here in its two aspects: the administrative structure, on one hand as the General Secretariat coordinating and representing the churches originating from the Western mission; and on the other hand as the Protestant Christian Body within the DR-Congo (Munayi 2001).

As an administrative office, it needs means for its operation, the burden of its human resource, the maintenance of its infrastructures and rolling stock, and finally the regularisation of fiscal duties. These obligations are identical up to the Provincial level. As a Church, it is called to guarantee Protestant identity and ethics; to popularise the foundations of Protestantism; to organise the mission; to manage Synod Assemblies; and to provide theological training to maintain unity and uniformity. All require financial means to ensure its proper functioning and objectives.

Thus, at the national level, the ECC concentrated more on its various departments to carry out development actions. With regards to health care, the ECC, with the support of USAID, implemented the Rural Primary Health Care Project (SANRU), a project that has been in operation since 1980 under the auspices of the Wealth Department. Some projects were carried out jointly with its external partners VEM, WCC, EED in accordance with the programs in force and the needs expressed (CRAFOD 2000).

In ECC/Kongo Central, the most important project carried out in communion with the local communities is the project of the Protestant University of Kimpese initiated by Massamba Mpolo in 1994 and handed over to the Church in 1996, collegially managed. The university, with its organised facilities alleviates the schooling task to the local communities (UPK 2011). In the national level, the building of the Centennial Cathedral was the only joint project. Apart from external support, each ECC member Community provided a financial contribution for the completion of this cathedral in 1994 as a symbol of the unity of Protestantism at the national level. From 1988 to 1994, each Protestant Christian was to bring US \$ 1 a year as a local Church contribution. Apart from this infrastructure, no other development project has been carried out jointly. In its recent strategic plan for the development of the ECC 2016-2022, 'CRAFOD' (2014) intended to revitalise the development services of the ECC, but nevertheless did not mention any attempt at a joint project of local investment. Drane (2006) urged the Church leaders to think of the future of the Church in the sphere of spirituality and other spheres. He encouraged initiatives and creativity so that the Church becomes more productive than



consumer and finally provides jobs to her members. The Department of Diakonia in its Service of Development Works should raise awareness for local development initiatives among the ECC member Communities. The same initiative could also be extended to the ECC/Kongo Central (CRAFOD 2014). From the foregoing, African churches must be aware of their dignity and that of the African people. In this concern, Thiani (2016:1104) pointed out:

Africans have been always proud of their dignity, but when it comes to money, they seem to lose it. African dignity and work ethic should be instilled in all financial initiatives of the Churches. Further, promoting ways of eradicating financial dependencies and deficiencies should be a theological vision as well as on the church's sustainability agenda. Wherever possible, the African Church should strive to contextualize her methods of raising Church funds.

Today, the Churches cannot claim to be autonomous, while the funding of all their structures is provided at eighty percent by the Northern churches. It is also true for Protestant Church of Kongo Central. For Gifford (2004:243), "African Christians must definitely struggle together by all means against the forces of evil that have crippled creativity in Africa for several centuries".

In this concern, Wals and Ross (2008:1) sustain that the vocation of the Church is to be involved in the mission of God in the world. That mission is fulfilled through the incarnation ministry of Jesus. The Christological relationship reminds the Church about the historical conditions that affect humanity. With regard to the development of the community, the Church must undertake "Missio Dei" in her goal of liberating humanity and societies from physical, intellectual and spiritual bonds, reclaim humanity to the lost glory and revolutionise the individual and collective life. This theological implication should be the fundamental reason for the Church's challenge in poverty alleviation and involvement in development.

However, to fully play its role of the "Historical Agent of God", the Church has to consider her members as her children within the family or the Community of faith. It could not sit back and let them suffer. The Church should get involved in the issues of development, for Development including the human beings' welfare remains a part of the mission of the Church in the world. The missionary vocation of the Church is the relevance of the ministry and the pastoral care and method, the effectiveness in development issues of the Church achieved and seen in her independence from the state (2008:11).

In his theological mandate, Isaiah the Prophet (58:6,7) called those entrusted with prophetic ministry to lose the chains of injustice, to set the oppressed free, to break every yoke, to share

food with the hungry, to shelter the homeless and clothe the naked (González 2005). The mission of the Church should not be complete, unless the needs of the communities and sustenance of life of both humanity and creation is realised.

Furthermore, González (2005:107) testifies that God's will is that the redeemed Community of faith be good and responsible stewards of self, others and nature. Only then will the mission of God be fully accomplished by this Church, the Historical Agent of God in its role of theological mandate and in its Pastoral responsibility to achieve its ultimate objective which is the Prophetic ministry. Finally, Kā Mana (2005) reminds that the Church cannot afford to ignore the fact that she is an agent for social, economic, political and religious change for the development of communities.

Thus, in the DR-Congo context, to combat dependency, the significance of work value should be reinvented to set free the Christian superstition on aid advancement. That will be considered as the real motivation of the Ecclesial community to engage the Kongo Central Protestant Church in development matters and social transformation issues.

## **7.6 The Ecclesial community engagement on unity**

The WCC's development policy is centered on the dignity of the human being. It struggles in unity against any dramatic situation that reduces the human being into a tool. The Kongo Central Protestant Church needs a motivation; an awareness that would make it more attentive and pragmatic in the search for its autonomy. Poverty and dependence cannot be overcome unless the Church engages in a process that should set her free. This process can only be conceived with work; for only through well-organised work, the human being may flourish and be liberated (Ledain 2010). However, the role of Post-Liberal Theology would be to elucidate in a contemporary discourse (Ford and Muers 2005:229) the controversies which consider work as a punishment and a curse. Ledain (2010) highlighted some hermeneutical categories and the parameters aroused in the interpretation of the 3rd chapter of Genesis, whereas God's recommendation on labor preceded the pronounced curse on the soil productivity. Other negative interpretations around labor still influence some people to end the work: "the praise of laziness", "the right to laziness" sustaining that real life is in the leisure, the weekend and the holidays<sup>27</sup>; also the work requirements in physical efforts seen as sufferings include: the

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<sup>27</sup>«Le droit à la paresse» ("The right to laziness") by Paul Lafargue; «Pour en finir avec le travail – Une éloge de la paresse» ("To end up with the work - A praise of laziness") by Ingrid Naour; «Bonjour paresse: De l'art et la nécessité d'en faire le moins possible en entreprise» ("Hello laziness: Art and the need to do as little as possible in business") by Corinne Maier.

obligatory nature of work as a result of a curse; a burdensome because of driving by necessity; the context of providing one's daily sustenance through toil and sweat; the commodity to be sold by the worker and bought by the employer; the means procuring daily basic needs. Brief work as a burden to humanity is seen to be alienating and destructive of human freedom because it is considered as a curse (Ledain 2010).

However, Collin et al. (2010:479) asserted that labor should be redeemed by relating its value to the divine will. Since creation, God commanded to cultivate the soil to find food and to transform the garden. This physical and mental effort provided by human beings gave the first meaning to the concept of work. Work was therefore part of God's plan for humanity. He initiated manual and intellectual work (Gen 2.15, 19, 20) arts and sciences (Ex 31.1-11; 35.30-35; 36.1, 2), working days and the rest day (Ex 20.9; Lev 23.3). Human being must not consider work solely as a source of money, but also as a means of self-fulfillment for ourselves and for others. In this view, work is considered a manifestation of divine wisdom (Ps 104.19-24; Isaiah 28. 23-29).

Therefore, the non-fulfillment of this divine order becomes disobedience. Idleness, even with religious or other motives is condemned (1Thes 4.11; 2Thes 3.10). Jesus himself worked as a Carpenter (Mk 6. 3) and sanctified therefore every work (Lk 10. 7). Paul set an example by working honestly so as not to be a burden on the Church (Acts 18. 3). The preachers who had no other activity than the spread of the Good News received a remuneration (Rom 4.4; 1Cor 9.14; 1Tim 5.18). Furthermore, Paul also pleaded that the servant of God receive a just remuneration (1 Tim 5:17). Labor and wage in this context remain inseparable, they run together. The remuneration would be seen as a merit (Lk 10. 7) and wages are regarded as the payment of the services rendered (Ecc 2.10); the human's profit from his labor and blessing from GOD (Ecc 2.24, 3.12, 13; 5.17, 18). The law denounced unscrupulous employers, tempted to abuse the poverty of the people (Lev 19:13; Deut 24. 14-15) and some who used it to exploit and oppress their neighbor (Ex 1: 10-15; 1Sam 30. 11-13; Jas 5.4).

Four objectives may be highlighted concerning work as a divine mandate: to transform creation, to involve the co-creative role of human being, to improve its environment; to enjoy creation for its own pleasure, to benefit from the gift of God to survive; to avoid dependence and to come into bloom; to help the well-being of others who are incapacitated (Ledain 2010). Through its great number of faithful, the Church detains an unimaginable power, which can be considered the first indispensable tool for initiatives of social transformation. As Linthicum

(2003:151-152) pointed out, God in the work of creation did not give a program of development to the human being but enabled him of power. From this power, human being was able to develop himself according to his needs and his commitment to intellectual and then manual work. It means power precedes program. Being a mass organisation and owning its legitimacy from God, Church has power and freedom to engage in social transformation.

Thus, it is only through work that the human community assumes responsibility. Today, the impact of work in the contemporary society has gained a broad dimension that challenges Contractors and the State. With regard to its ethical dimensions, Watson (2012:14-15) considered work as a gateway to the social system, which has been at the heart of the world debate. Curative forms of fight against poverty are organised. In public opinion, we become aware of situations of distress. The emergence of the phenomenon of poverty implies the welfare state and its ability to cope with social risks and to maintain a minimum of social cohesion. Local and international organisations have been set up to ensure the proper management of this activity. Current reflections on work show very different approaches. The domination of wage labor is a strong characteristic of our societies. Royer (2002) in his article *"What about 'work value' in our contemporary society?"* commented on work's various aspects:

Human is a living being and therefore acts. Work is an activity of thought, reflection, contemplation or creation. It is also a form of relationship between humanbeing and the world up to the activity of transformation of the social or natural environment. It does not take into account the constraint found in wage activity. The share of freedom in action proves great. It is human activity to create, produce, and maintain goods and services. It is an action subject to a goal and there is expenditure of physical or mental energy. It is isolable among human activities because it is specialized as a task and decomposed over time. It is subject to a monetary evaluation; it is also an object of exchange and coordination (2002:18).

However, according to De Charentenay (2008:86-88), despite economic impacts, "The capacity to buy cannot be a criterion of dignity; human dignity is independent of social conditions, and human dignity implies respect and, consequently, solidarity".

Indeed, work plays an essential role in our societies, even in its absence. That is one of the bases of the economy. It is the main source of income that allows access to consumption and savings. The pursuit of economic wealth mobilised most of the energies, and social integration starts from professional integration. Everyone had to be connected with a productive activity

that ensures his/her social integration and personal development. Thus, Economic activity is the participation in social exchangeable production (Cox and Pawar 2006). The organisation of social groups, including the workers, became the most numerous; economic activity becomes industrial and rational. Greater economic performance generates better welfare. The consequences or the results of the economic order are corrected in their social effects. There is a divide between what is corporate on one hand: economic, production and efficiency; and what is external on the other: social, distribution, justice, and environment. Economy and social work together (Royer 2002:18-25).

Labor does not find its value in the law of the market or in the economy. It is found in the mandate that God gave to human being and in the dignity of him who accomplishes it: human being himself. Work as a mandate of God for man and woman can only be realised in a unitary perspective. Adam did not work alone in the garden, Eve was on his side. Their children Abel and Cain often worked together. The unity manifested in the divine plan of associating human beings in their work, God associated Aaron with Moses (Ex 4.14, 16), Caleb with Joshua (Num 14.6), Elisha with Elijah (2 Kings 2.6), Paul associated himself with Barnabas, Silas and Timothy and others (Acts 13. 2; 20.4-6). To achieve great works, Nehemiah needed to be joined by other people (Neh 4. 10-11). Through work, human being enters into communion with his neighbor and with nature, and the universe. This is what Ledain (2010) asserted about:

From the beginning, work has an obvious social dimension: a single person cannot subdue the earth. He must associate himself with other human beings and thereby participate in a common work. Work is a factor of socialization, a principle of community life. We understand that unemployment can be felt harshly; Calvin considered that depriving someone of work was a crime.

As WCC calls for unity or make the churches unit visible, the Kongo Central Protestant Church is also called upon to reinvent a unitary approach to join development programs. The launching of the diaconal unit would promote the resumption of the development process initiated by the missionaries, based on the initiation of major joint projects whose achievement would have more impact in the development of the Kongo population. Indeed, this diaconal unit consists of a local regrouping of Protestant Communities to realise more radiant common projects. The implication of a functional diaconal unit as one of the factors of development should appear to the Church as a structural and functional enrichment of the existing ecclesial structures of development.

However, the theological issue that the study under consideration posits here lies in an essentially Christocentric basis (Malan 2011). The "functional diaconal unity" which bears fruit, derives its source from the fourth Gospel, the model of which is that of the Father and the Son, and its maintenance is assured only by remaining both in the Father and in the Son. The purpose of such a unity said Jesus, "... Is that the world believes that, You, Father have sent me" (Jn 17.21, 22; 15. 5). There is a cycle of evolution here: faith must lead to the unity that brings other human beings to faith. Jesus specified that this unity must be manifest in the eyes of the world so that the latter are able to discover its origin.

The diaconal unity of churches, once realised, should serve as one aspect of the recommended Christian unity, a vibrant testimony whose advantages would promote the expansion of the good news of God to the well-being of the people of God and would lead to the foundation of the glorification of the Father (Malan 2011). This glorification resulting from a deep bond of love between all Christians and a sincere collaboration in the promotion of the work of God, should be the basis of the envisaged unity. The fruit of this diaconal unity would add to the Christians' spirituality, what the proclamation of the Gospel could not give well, "the material well-being", so that the word of Christ in John Gospel could be fulfilled: "I came so that my sheep may have life and have it in abundance" (Sallie 2000: 11, 144).

As the Fourth Gospel emphasises, the unity of Christians in some areas of Christianity is indispensable. It must therefore be sought where it is not yet obvious. Spiritually matured Christians should minimise the egocentric denominational interests and cultivate the foundation of a frank and functional unity, which are like those Protestant missionaries who were able to annihilate all their Western differences to realise a collaborative Diakona. Moreover, theology which pursues the conditions of human beings' salvation cannot escape social engagement. The human condition should be a major theological space to elaborate a non-alienating African theology that would guide the teaching and the ethics of the Church.

### **7.7 Ecclesial community assets**

The functional deaconate unit as a Church's strategy on poverty should proceed from the inside-out not over what the community does not have: needs, deprivations; but rather what it encompasses, what it possesses: its assets. Assets imply the human capital, what people offer as benefits to initiate the envisaged social transformation as the Ecclesial Community Assets, the potential that the Kongo Central population, and the province itself have in promoting unity and community development; strength and capabilities of Kongo people, on which the churches

can rely on their intervention in improving the conditions of poor, seen as agents of change (May et al. 2009:5, 9).

The WCC community development theory proceeding by inside-out consists of Personhood as the centre of its whole action. It takes into account positive assets such as people skills, health, social network, access to services, their financial situation and the different dimensions of their lives and the ways they come together to form coping strategies (Rhonda and Pittman 2009:5-6; Mattessich and Monsey 2004:56-58). The WCC approach enables people to unite, empowering them to act collectively, to analyse and initiate new insights into their own situations; to better understand that only they themselves have skills and assets to develop new strategies to move forward; and by the same way providing a participatory framework for analysing poverty within those given communities. Referring to McKnight and John P. Kretzmann, Haddad (2015:147) argued that the WCC approach was well conceived; the Ecclesial Community could make use of this approach by privileging the unitary aspect under some variables, forms or paradigms namely ABCD pattern. Its specificity is that ABCD maintains that the production emanating from these assets should be useful to cover the basic needs of the community; and that the interventions from exterior sources should be most effective when community's assets are leveraged at full capacity. Thus, the functional diaconal unity as the churches' development tool, takes in its benefit all those mentioned factors which should be reached by other specific financial and non-financial aids offered by the province namely in sociological and natural inputs (Borras 2007).

The Kongo Ecclesial Communities, as agents for change, possess Personhood, interrelationship, relatedness, Ubuntu values, linguistic homogeneity, one historical experience sharing common traditional ethics, and the uniqueness of the Christian faith throughout the province (Akinola 2007).

Indeed, the Kongo people maintain the sociological links based on clan nomenclature. The diverse clan names are found in all districts of the Kongo Central province. Clan members with the same name recognise each other as brothers and sisters, since they come from the same origins (Huart and Tombu 2014:18). These sociological ties extend to Kongo Central, the province of Zaire in Mbanza-Kongo (Angola) and in the Pool Department (Republic of Congo/Brazzaville) areas of Kongo people. Ndaywel (2008:360) avouched that they all speak the same language and recognise each other from the same family; therefore, they have the same ancestors; and in their historical experience, from the colonial past, the whole province

united in a single political party "Alliance of Bakongo" (ABAKO) soliciting the decolonisation and independence of the country.

Moreover, the province did not know the implantation of another religion besides Christianity. Since 1878, only the Christian faith has had authority within the province (Lubunga 2016:533). Furthermore, with the contribution of the Ecumenism since the Postcolonial era, Catholics and Protestants have never experienced conflicts within the province (Makiobo 2004). From a social point of view, the Church can also take into account the availability of social capital constituting the social resources (networks, social claims, social relations, affiliations, associations) upon which people draw when pursuing different development strategies requiring co-ordinated actions (Krantz 2001:12-13).

People gather in associations according to the objectives centered on improving life. The young people for instance, are grouped in various associations and corporations: Association of Former Students of Brothers of Christian Schools (ADAEFEC); Association of Former Students of the Fathers of Scheut (ADAPES); Alumni Association of Leuven (ADAEL) from Belgium; Youth's Association of Former Students of Swedish Missions (AJAMS); SCOLARIS, and Mutual guarantee of risks related to Education and other youth associations (CEN 2013: 31). Apart from the youth, there are other groupings: women's associations, peasant associations, cooperatives, and fishermen's corporations (Ndaywel 2008: 360). The availability of social capital for concrete actions initiated by the Church does not need to be feared. Because of the inefficiency of governmental actions, the Church became "Mater Nostra", the ground of hope of the population.

The Kongo Central province has physical capital which is constituted by infrastructures such as transportation, housing, energy, communications, and the productive assets such as tools and equipment, needed to support the means of development or livelihood. Infrastructure is only an asset to the extent that it helps the people to meet their needs (De Gruchy 2005:61). The relationships, linguistic homogeneity, historical experience, common traditional ethics, and the strength of the Christian faith are some assets offering opportunities to the achievement of functional diaconal unity within Kongo Central Protestant Church (Borras 2007).

However, apart from human capital (skills, capabilities and experience, labour supply, etc.) and social capital (groups, associations, etc.), the geophysics of the province offer important natural resources that can attract concrete achievements in the alleviation of poverty. UNDP in collaboration with the Ministry of Agriculture and Livestock, Ministry of Planning, Ministry



of National Education, Ministry of the Environment, Nature Conservation, Forestry, and Fisheries, promote the assets which may stimulate development actions (Huart and Tombu 2014:18-24; Makitu 2003:14). However, how does the functional diaconal unity proceed so that it fully plays its liberating role? The next section addresses this issue.

### **7.8 Churches deaconal unity and her liberating mission process**

When an organisation is dealing with development or poverty alleviation, it is imperative to acknowledge that social achievements or economic dimensions result from various approaches, each related to a respective community (De Sardan 2005). He also asserted (2005:137) that it is important to know the level in which it is used: local community, provincial, national, or international levels and the parameters of every level. Veerkamp and Lallau (2004: 65) posits that all these parameters are realised in a cyclic system, in a permanent dialogue, and a dialectical process schematised by contradictions, commodities and syntheses, where interactions remain a vicious circle, and reflections, actions, and praxis in an endless process.

Since, there is an indisputable continuum in the societies' history, people have to find a means to sustain their lives. This is a reminder of the vocation of the poor, where the Church is called to take responsibility, to be an actor (Akinola 2007). The point is that there is a continuation of human history seen as a reference for all generations. Veerkamp and Lallau (2004: 66-99) highlighted some factors of economic activity remaining the same in the history of human beings in which religious institutions have to reflect constantly: the satisfaction of basic needs; the emergence of new needs; the continuation of life through procreation; the cooperation in the production and the reproduction of human life with the help of productive labour; hence, the relationships of production as social relationships; the need for those who work to achieve a surplus to help various groups of people who do not work productively and must therefore be provided for communally.

However, the most important step is the agency to initiate a liberating process as Luther King had so well argued in his speech in Washington in 1968 as quoted by Nyiawung (2010): "We must resist evil and no moral human being can patiently abide by injustice". It also means that no serious religious organisation should patiently conform to anti-values, or any acts that degrade human beings or the dignity of everyone; it must be involved. Thus, each community of faith is challenged to better arm within it the structures charged with this holistic mission so that they accomplish it with agency to transfer the faith into works. Because a community of

faith without the works of development is not only dead but it deserves to die, so the faith has to reflect on agency as commonalities between theology and development (De Gruchy 2005). However, how should the Church engage in African civil society because of the lack of a coherent vision of development?

The functional diaconal unity, as structure acting in the name of the Church, should proceed methodically in the fulfilment of the poverty alleviation objective. Its commitment should be spontaneous or planned. Hence, there are three essential stages “Seen-Judge-Act”. Erin (2013:113) set forth the issues of this approach in the context of the Catholic social teaching and service learning for empowerment of poor and vulnerable workers. Further, West and the Ujamaa Centre (2014:4) presented this method as a contextual process that starts with analysis of the local context (See), and then re-reads the Bible to allow the biblical text to speak to the context (Judge), and then moves to action as we respond to what God is saying (Act). West (2016:1211-1214) sustains that Social analysis enables people to understand their reality; re-reading the Bible enables people to judge whether that reality is as God intends it to be; and their plan of action enables community to work with God to change their reality. This is an ongoing process which is repeated, as each action leads to further reflection (See), etc. This is the cycle of praxis.

However, contextualising the process can comprise some subdivisions; for instance, the implication or the involvement of the Church in that specific matter. This involvement may be possible from a report, an observation, socio-media, a reading, a discovery, or any other means. Then, the social analysis comes at the second step followed by theological analysis according to the current language and critical reflections free from preconceived concepts. The Church may act by various ways: spontaneous actions or permanent actions. The education of the Community may be considered as a permanent activity for the change of mentality (Freire 2000). From the foregoing, at each stage other different methodological tools and guidelines can be integrated. The logic and hierarchical order of these different approach elements represented here may be dismantled. Therefore, flexibility should be promoted where possible. That is because in each development approach, strengths and weaknesses are recognised, and finally, there is no definitive pattern. The goal is to succeed the praxis envisioned by the Church; diaconal unity appears here as a way of working, rather than a fixed formula (West and Ujamaa 2014).

The Church has to make its members aware of the outrageous situation in which they are forced to live. Various stages of investigation and reflection followed by identifying the main causes of the social matter, its impacts, and the eventual issues should be carried out. This social analysis should be integrated in the discourse of the Church to adopt the coherent linking of the theological language with the action to envisage. The internal awareness of the community members should be an ecclesial task centred on the deep explanation and motivation of the dramatic conditions, as stated by Freire (2000:47) so that they are able to analyse their own situation and its consequences.

Regarding the theological discourse, Fodor (2005:231) referring to Lindberck elucidated the integrations concern and the reconfiguration of language centred on assertive propositions which must be clarified and corrected. The reference to the will of God according to scrupulous data guides what reality should be. Therefore, the Church will find the foundation of its action. In the case of dependence for instance, the missionary discourse spoke of the total dependence of the Protestant Church on that of Europe, like that of a father with his son. Dependence reinforced by the political-economic instability of the country did not disappear from the mind of the Congolese Protestant Christians. It is seen as a normal partnership by the Northern and Southern churches without thinking about its negativeness. In 2002 for example, it was necessary to wait three years for funds coming from the European churches to repair a temple roof in Kimpese, whereas the Kongo Central province is full of wood. About that kind of life, Stenström (2006:87) asserted:

The role of the missionary was that of Father, teacher and mentor; the role of the Congolese was that of the child, the disciple and the apprentice. It was therefore necessary to accept a missionary regime for a long period of time, for the process of spiritual maturity was slow. Neither from the Congolese point of view nor that of the missionary, the "Father's Role" had nothing humiliating.

This on-going humiliation, whose dependence has reached at least five dimensions including financial, technological, economic, political and intellectual, thus exceeding the unexpected threshold (Vernengo 2004:9), is preserved until today, while theories against dependency had however emerged to establish real equality in inter-relationships. Krantz already mentioned two major inconveniences: "the capacity requirements and the risk of donor dominance", in this relationship of donor and recipient (Krantz 2001:30-31).

Awareness should consist of stimulating members to make a decision or an option within the Church, to encourage their active participation in that appreciation because it is everyone's

responsibility to react thoughtfully and positively to the situation. Awareness according to Freire (2000:47) aims at making the members more aware of poverty and dependence situation that they are living, so that they become actors of their own liberation. Their ability and capability should enable them to undertake voluntary actions as a sign of their free participation as Citizen Actions. This participatory movement can only be born after a deep motivation.

The Church teaching and the different theories of dependence associated with the desired action should give rise to a praxis engaging the community members. According to Werner et al. (2010:129-137), praxis is considered as a chosen way of doing that specific counter-dependence or the use of theories or convictions in a practical way. This step requires concrete actions based on the members' participation in the investment of the action leading to their own liberation and development. It therefore requires investing in oneself for the success of that praxis. Members' participation is seen as local investment; otherwise the desired goal cannot be achieved.

The continuing education of the communities' members in development becomes a great concern for the churches engaged in this unitary action (Watson 2012:14-15). The value of Education here is that it appears as an instrument of liberation. The teacher of this pedagogy is based on real examples of poverty and dependence as lived, and reached by generative themes including the program content of Education as practice of freedom. Their consequences on social life should allow the churches to awaken the consciousness of their members from time to time so that the rising generations become aware (Freire 2000).

As Freire (2000:47) had clearly pointed out, the hoped for change cannot come from outside the community. The oppressed must be the artisans of their own liberation. Conscious of all the manoeuvres made to maintain the status quo, the churches must include liberation as a mutual process in a certain level. The dominant being often smarter than the dominated, the dialogue should play a preponderant role in this process of liberation. It helps understand the level at which the humiliating situation affects both sides.

To sum up, as Jarvis and Parker (2005:14) argued that Education as a process of liberation aiming for the human being to become fully human requires agency and wisdom, because it is a system between the dominant and dominated made with contradictions, tensions, fears, doubts, hopes, pretension, hesitation, risk and deferred dreams. The process becomes even more difficult and arduous since it should break away from the yoke of dependence, and

humiliation. Thus, Scott proposed Arts of resistance to which De Sardan (2005:234) had also referred. They sustain that for all kind of dominations, people have to find skill, wisdom making self-confidence, self-organisation, self-restraint with, the dominant being more experienced in maintaining hegemony, full control and permanent power.

## **7.9 Summary of the chapter**

This concluding section gives a summary of the chapter, some considerations and the key research findings. The chapter dealt with functional diaconal unity as churches development approach. The chapter discussed the role of environmental context in development praxis. The unity of the ECC, like any other collaborative approach, cannot escape social realities in the specific context of its environment. Projects initiated from Europe's offices would have fewer negative impacts if they were developed on the ground (Haddad 2015:9; De Sardan 2005: 37). Since the management of every scientific discipline has its own requirements, from this chapter it has been found that the respect of principles and norms counts in the dynamics of community development: to take care of unity as a process, once instituted. In all matters relating to the human being's unity and management of human resources, it is a necessity to presuppose guarantee of security and promotion, the respect of principles and norms for fear of making the assigned objectives weak (Miguez et al. 2009).

It is evident that Church and Diakona have various aspects because every Church has its specific tradition and uses its Diakona to refer to the well-being and dignity of human beings. Thus, no approach adopted by the Church should be conceived apart from the role of the Church as the agency of God. The churches, in a unitary process, are called to fulfil the "Mission of God" for which they were instituted: to bring the good news to the poor; to set free the oppressed; and to bring new hope to the marginalised. This mission can only be fully realised when the churches see themselves as the social agent or the historical agent of God (González 2005).

Further, the chapter has revealed the power of the Church in a project of human dignity restoration. There is no impossibility in a project of human dignity restoration whatever its duration, whereby the process and the pathway are motivated and well examined because the Church embraces a popular mass, a secular power, and a divine authority (Linthicum 2003). Since development is being presented as part of ecclesial challenge, the Church should assume the role of self-determination to conquer its autonomy. Furthermore, the diaconal unity as an

instrument of the churches may be used for this purpose, under various aspects and approaches, making it more useful for the welfare of the people of God. In the quest for social justice, the Church is called upon to proceed methodically so as not to fail in the face of the forces of evil, which seem systematically more organised (Vouga 2005).

Finally, as a theological mandate, it was understood that the Protestant Church has to provide its own social theology of development which must be considered as the theology of revolution or theology of change because it requires elevation of the humanity standards. The Church has to take care of the poor, oppressed, exploited, so that their human rights as individuals and as a community are not abused. This responsibility should require confrontation with the systems that would be due to political, social, and economic imbalances because the concern and the involvement in development is part of the Church challenge. Therefore, the action for development and structural transformation is an integral part of the way that leads to God, to his glorification. Development as a pastoral responsibility of churches requires organisation and democracy in order to free people. Thus, the Churches' approach, well-adapted to the time and space becomes indispensable to poverty alleviation (Sen 2002). After a critical reflection on the chapter, three key research findings may be drawn:

- Value of unity and collaborative approach;
- Ways of maintaining the liberating process are also a challenge;
- Significance and requirement of a Church theology.
- The power of the Church as God's mandate and mass organization.

The next chapter focused on the general conclusion, gives the summary and perspectives of the study.

## **CHAPTER EIGHT**

### **CONCLUSION AND RECOMMENDATIONS**

#### **8.1 Introduction**

This concluding chapter provides an overview of the entire chapters into which this study was ranked from chapter one to chapter seven, interpretation of findings and recommendations for future research acknowledging the possibility and propositions on themes that arose in the course of the research. According to Babbie (2014), in doctoral research the purpose of the concluding chapter is to bring a researcher's argument to a logical close by justifying to the reader the argument set about.

First of all, the researcher proposed to initiate an updated unitary development approach through the listed research questions with a critical view of achieving the aim of the study: "Towards a functional deaconate unity: a critique of the development approach of Kongo Central Protestant Church in poverty alleviation". The diaconal unity as an overarching theme of our choice in this study is justified by the fact that the vocation of the Church as "the giver of life in all its fullness", must be manifest to the victims of the forces of evil (González 2005). The Protestant Church is more actively engaged in evangelizing and spiritual activities; and is more a spiritually functional dynamic like Mystical Body of Christ, while materially, the population of the province to which his faithful belong, is over seventy per cent poor. In addition, our justification was also motivated by the fact that diakonia is more receptive and consumer than productive, while the country has enormous potentialities and assets that can make the Church more relevant and active as "the giver of life in all its fullness" (Mollet 2003). Thus, how the Church of God should be thruly present and operative in the world if the social action is not visible?

The deaconate also was chosen as the main framework of this research in a particular context of the mission of the African Church today about which questions arise. The value of the deaconate is justified by the fact that since primitive Christianity, it has always been dynamic, like the "Ministry of Threshold", the prerogative of committed laity; and as a structure of the Church concerned with the material well-being of the human being. Olekhnovitch (2015:16-17) asserted that it existed beside the Priesthood where the clergy indulged in the preaching of the Good News of Salvation. After the Reformation, it received the Catholic and Protestant connotations, however in both cases, it remained to this very day for the sake of the service to

the needy. In addition to the Catholic Social Movement, strong associations have formed around the world to constitute the Protestant deaconate within the “Protestant Federation of Mutual Aid” (FED) framework, which brings together more than two hundred-member associations (Dietrich and Knud 2015). Thus, with reference to the vow of the WCC, we based our justification for conferring a unitary character on our research in the fight against poverty and its consequences (Klaasen 2013). The self-determination of the local Church and community commitment as expressed in this work, remains one of the aspects of our scientific and community contribution to the development issues.

Thus, in the light of poverty incidences as a challenge for the Kongo Central Protestant Church, the research main question was “How can the Protestant Church respond more appropriately in alleviating poverty?” To understand how to overcome the abovementioned struggle, the following sub-questions were considered:

1. Why is the Protestant Church living in great poverty?
2. What are the main causes of poverty and the dependence observed in the Church?
3. How does the Church move forward its Social action and challenges concerning poverty alleviation for the purpose of being more visible at the Public sphere than before?
4. How should the Church engage all categories of its members in the struggle of poverty?

In addressing poverty alleviation, the study aim was to propose an appropriate development approach to the denominations, to provide a more effective strategy in poverty alleviation within areas that the Protestant Church is present, to make the Church more autonomous than before, and to contribute to the question of poverty alleviation where the Gospel is accepted. This goal comprised specific objectives:

1. To identify the main causes of poverty in the community, considering the role of the Protestant Church.
2. To analyse the Protestant Church development policy so that the Church moves forward in its Social action and towards poverty alleviation.
3. To initiate an adaptable approach in order to overcome the Church struggle against poverty by engaging all categories of Church members.
4. To have a deeper understanding of the phenomenon under study within the above mentioned objectives and theoretical frameworks adopted.



In approaching the study, two theoretical frameworks were used and upon which the research has been constructed: the World Council of Churches Theory on Community Development centred in the Churches unity theory and the Post-Liberal Theology focused in contextual and internal theological discourse of the Church. Classified among the paradigms of qualitative research, the study took into account the interview as a primary source and the documentary data as a secondary source used according to the dialectical method, to make our contribution to the question of poverty alleviation.

According to Muluma (2003), a scientific research aims at providing a new theory, supporting an existing theory or verifying a hypothesis. Thus, the project under study is to contribute scientifically to the theories of Theology and Development as epistemological categories. The unit approached in Theology as a fundamental theory of the WCC is universally endorsed as a dynamic theory by its incessant publications, its adaptation and use in all fields of knowledge. The study therefore supports this theory by adopting knowledge whose main purpose is the material aspects of the human life in the holistic mission of the Church. The orientation of diakonia in the context of the Church of the DR-Congo as a permanent functional unit structure of the local Church wants to further strengthen this theory.

With regard to Development as a social science discipline, this paper applies to the theory of assets-based community development and aims at bringing new knowledge centered on the ethics of solidarity, social cohesion and the model of social development collaboration on pain of seeing this theory become weak over time. In short, whether it is Theology or Development as a scientific discipline, this research would like to add new knowledge to advance and value theories based on unity and collaboration to maintain their dynamism and to fulfil the void encountered.

Furthermore, all scientific work must be applied to the needs of the human community to be useful to society. As the future is something to be constructed by people engaged together in life, in history not as already determined, the scientific knowledge is indispensable to our society seen not as finished but as a process of becoming. In this concern, Freire (2001:72) emphasized:

The subjectivity with which I dialectically relate to the world, my role in the world is not restricted to a process of only observing what happens but it also involves my intervention as a subject of what happens in the world. My role in the world is not simply that of someone who registers what occurs but of someone who has an

input into what happens. I am equally subject and object in the historic process. In the context of history, culture, and politics, I register events not so as adapted myself to them but so as to change them, in the physical world itself. I am not impotent (2001:72-73).

Thus, in the light of this view, the current study presents itself as a reference drawing attention to the burning issues of our time, as an instrument of awareness and innovation for the development of our society in general and the Church in particular. Conferences and other spontaneous meetings shall be used to reach the community in popularizing this research result. Thanks to this scientific knowledge, our community can unite and fight against the preconceived ideas received, the superstitious manipulations and make progress in the improvement of the living and working conditions, finally allowing our society to get a new strategy putting people together to react together to the big issues requiring means of exit for the restoration of human dignity and environment abuses (Kaunda and Hewitt 2015).

From the foregoing, this study referred to the socio-economic-political analysis of the historical problems affecting in general the Church, "People of God" and in particular the deaconate, as a structure of the Church. To these historical issues is added the violence exerted on ordinary citizens by the presence of foreign militia groups in some areas of the Democratic Republic of Congo, making life worse than before. Yet it is this needy poor, unbalanced people, the leftovers, who mostly constitute the local Church, "Family of God", for whom diakonia has been established. The various governments, as constitutional mandates, made the state accountable for rampant poverty because of the dehumanization of Congolese since the colonial era, and wars, injustices and political upheavals that occur in today's public life. Faced with this challenge, the study adopts Moltmann's theological view, the "theology of hope" based on God's sovereignty in history, the Church's commitment, hope and militancy, and the unity of people of God, to really benefit from God's promise, that of the messianic lifestyle in the earth (Moltmann 1979:21).

Furthermore, to carry out this research, the study under consideration was divided into eight chapters as highlighted sequentially below.

## **8.2 Summary of chapters**

Chapter one addressed the introductory elements of the subject under consideration by specifying the research question, objectives and the theoretical framework on which the work was built. Like all scientific research motivation, the chapter began by presenting an observation on the Church's external dependence, the hindrance to the momentum of

development initiated by Protestant missionaries, limits of the internal literature of the Protestant Church and the worsening of poverty in the Church to the point that the faithful become unable to financially support their own Church. The chapter focused on the state of the question: how to implement the strategy of Protestant missionaries in the effort of evangelizing and development conducted simultaneously? To this concern, the chapter has also presented as a working hypothesis the contextualisation of the unitary approach carried out by Protestant missionaries in accordance with the requirements of the present time. However, some scholars widely acknowledged that the Church development efforts over the years have not yielded significant success despite various activities designed for that purpose. All the academic aspects of this chapter have led the work to the second chapter focused on the literature review.

Indeed, chapter two was devoted to the critical review of the existing literature on the subject under study by establishing the gaps observed in previous work. This revised literature was therefore used as a justification of this research. Despite the abundance of scientific work done previously on the development of the ECC, the problem of the Church developmental approach or its social theology has never been the subject of an academic examination. This void was also a motivation of this study. Further, the literature review tried to circumscribe each concept taken as a key word in the specific context it was considered in this work and interpreted with all its opposite to bring out the dialectical aspect, helping the reader understand deeply the full meaning and the value of each concept and from these readings fill in the void found. Instead of presenting an endless list of scholars, books and publications on these different themes, the step led the study to the methodology concern.

The third chapter focused on the research methodology adopted for the study, data collection method used, collation of same and presentation of findings that emerged therefrom. Further, the chapter identified the method employed to generate data, study sample and sampling method, analysis procedure and finally, presentation of participants' voice and findings. The researcher had collated the data, coded some and proceeded to tabulate data as captured in *Appendices*. The qualitative approach and other techniques and analyses served as a pathway from the data collection to the interpretation, the description of the research findings, and the thesis writing organisation in a dialectic method; each step respecting all the epistemological norms. All this was done to facilitate the presentation of findings which was carried out in the chapter.

Chapter four delved into the first and the fourth objectives of the study focused on social analysis identifying the main causes and implications of poverty and getting a deeper understanding of the phenomenon under study considering the role of the Protestant Church, by answering the research question: Why is the Protestant Church living in great poverty? The chapter aimed at providing the evidence of an existing situation of poverty in the country by highlighting its main causes and implications in Kongo Central province. It also addressed poverty incidences on the Church's theology and development praxis. Finally, the chapter pointed out the material and psychological negative effects of poverty, and summed up findings emerging from the related data.

The analysis of Protestant Church participatory development activities in the fifth chapter showed that Protestant Christianization was also slipped in the colonial attractions. However, in spite of this reversal, the Protestant Church had not stopped its saving action. This growth among the Protestants was finally manifested by the achievement of common projects, the deaconal unity making the impact of their projects more useful.

The sixth chapter presented the deaconal unity as an ecclesial approach adaptable to multiple projects of churches, considered as an historical agent of God. The theological implication and the social commitment of the Church in a unitary process expressed in the seventh chapter became imperative to combat the forces of evil. The Protestant Church needs to update its development approach to fulfill God's mission in the world.

Finally, the eighth chapter, concluding the study, gave the introduction of the chapter, the summary of chapters, an overview of all the work, the findings and some perspectives for further research.

### **8.3 Interpretation of Findings**

This section explains the results of the study under consideration and the researcher's ability to think critically about the issues that lead to innovative solutions to this research problem (Cotterall 2011; Hess 2004) or, to link the results to the research initial question, literature, objectives and theories (Paltridge and Starfield 2007; Leedy and Ormrod 2005). The section summarizes the results of the data generated by the interviewees and the body literature consulted.

### **8.3.1 The gap found before engaging on this topic**

In the first place, the researcher concluded by stating that no work had been published on the creation of a unitary structure of the diakonia in the context of the Protestant Church of the DR-Congo, as a permanent functional structure acting as a development organ of each local Church. This argument proved the originality of the study under consideration and reinforced his position to conduct research on this topic by engaging in fieldwork generating data from the primary source. Despite all the specific vicissitudes encountered in the field, the data collected were analyzed, synthesized, interpreted and presented. They formed the basis of the discussion of chapter three of this work. These primary data have been confronted with scholars and previously published Church documents to give validity and durability to this study.

In relation to this emptiness, the analyzed data pointed out two main justifications: greater involvement of the Church in evangelization, playing on the numerical growth of denominations and the reliable organization of spiritual activities; the permanent and widespread poverty of the country whose effects do not spare the Church as a social institution, a situation recognized by the National Synod (ECC 2014). This is even the reason for this study calling for awareness, self-determination and unity to get out of this dehumanizing situation.

### **8.3.2 The lack of initiation of indigenous people**

The growth of poverty is evident in the DR-Congo taking into account all UNDP / MDGs reports, other survey indicators and statistics presented throughout the study. However, to the research sub-question, why has the Protestant Church remained so poor and dependent on the outside world until now? Findings relating to this question indicated that the lack of initiation of indigenous peoples by the missionaries and the general instability of the country are considered as main results.

Indeed, in the context of Cold War, the delay in initiating natives for their self-management did not only concern the Church, but also the colonial policy that Belgian Professor Van Belsen deplored (Turner 2013:8). As for the Church, Gösta (2009:50) explained how the mission has become superfluous in this regard. He asserted that throughout the mission, it was only in February 1960 that the first Congolese took a position on the Protestant Council of Congo. The Protestant Church lacked qualified leaders not only in theology and development but also in

various fields. The leaders at the head of the parishes as the head of the whole Church have always had their eyes turned to the mission societies, even after the inception of the ECC.

Kang (2010:109) argued that this lack of consideration of the natives is part of the colonialism features and post-colonial residues seen in a context of global Christianity; he also showed how one is socio-politically marginalized and psychologically, theologically and institutionally colonized again. But how to ensure today a total decolonization while the center is so hidden, invisible and unnoticeable (2010:128)? The self-determination of peoples remains one of the sure ways of exit.

Further, the fact of always taking into account all these historic and common causes shall not favor the self-determination of the people in the process of liberation (Freire 2000). In this context, history should act as an alarm without compromising the psychology, motivation and commitment of the current generation. The adoption of new development strategies should pave the way for a new era of popular revolution involving the people (PCD 2017).

### **8.3.3 The general instability of the country**

Findings relating to the research sub-question one also revealed the generalized instability of the country; it has been noticed that the political, economic and social instability that followed the independence of the DR-Congo, reinforced poverty and its effects on the Church. The voice of the participants presented in Chapter Three the great difficulties of the Church in carrying out its development projects, while Chapter Four exposed the vicissitudes of its whole life, underlining the implications of the national crisis for its theological discourse and development praxis.

With regard to the effects of this instability on the Church, the results revealed that most participants had expressed unanimous views on how the country's situation prevented the Church from fulfilling its responsibilities, tasks and advancement. More specifically, respondents identified some factors that the researcher presented thematically as follows: inflation, difficulty in fundraising, lack of qualified BDC staff, failure to work separately and lack of donor confidence in local development managers.

Indeed, according to De Sardan (2005), since poverty is a social fact, it concerns the whole life of the community. It must be fought as soon as it appears in order not to undermine the sociological and anthropological structures of the community. With respect to the DR-Congo, the political crises, the cessations and rebellions within the first Republic, the dictatorship and

the collapse of social justice and the national economy, clashes between the State and the Church in the context of the recourse to authenticity policy under the second regime, the wars and insecurity that characterized the last two regimes, had plunged people in material and psychological poverty. For five decades, poverty effects have not been stopped or even slowed down (Mulunda 2015; Van Rensburg 2013; Lender 2012).

In addition, Ida Swaler (2016) raised the problem of the profile of the leaders of the country not responding to contemporary ethics. While Bagenda (2003) had already underlined this crisis of leaders in its publication: *The Congo sick of its own men: peaks, looting and wars*. Thus, the DR-Congo should have to find visionary leaders to reconcile foreign and domestic politics in order to start fighting poverty.

#### **8.3.4. The dialectical evolution of the world**

Findings relating to the research sub-question one indicated again the dialectical evolution of the world, through which superpower countries would like to maintain their hegemony. The literature review of this study provided more knowledge about the new global system considered as a model of life, a new world order. In this dialectic, community realities are made with progress but also contradictions, an endless struggle for the elimination of inequalities, injustice and poverty (Vincent et al. 2003).

Moreover, in the same context, Wallenstein (2005) described the modern world system, a global international agenda of great expansion of the capitalist world-economy for a neo-colonialism; these same Western countries which brought Christianity are also those who introduced systems of domination and exploitation that dehumanize. Kang (2010: 103-128) pointed out this duality, contradictions and commodities, balance and imbalance, diverse ways of expressing key theories and two different opinions for a single theory. Attali (2005) noticed the dialectic in which all these concepts lie, and Diane (2015) highlighted how complex the African theologians found these realities, and the African Church role in looking at that concern through the writings of its first theologians.

However, historical realities brought the world into an irrevocable system so far; it is through this dialectics that there are proponents of theories related to each concept in particular: colonialism and post-colonialism, post-independence, decolonization and neo-colonialism; development and underdevelopment; poor and rich; dependence and autonomy-independence-codependences, exploiters and exploited; globalization, etc., supported over a system that

became global according to pursued interests (Korten 2015; Vincent et al. 2003); a new world order with an endless struggle to which we are called upon to contribute.

### **8.3.5 The power of unity and the role of the Church in underdevelopment context**

Findings relating to unity have emerged in the analyzed data, and have generated the benefits of working together. The study revealed that the lack of collaboration between its new leaders has meant that the DR-Congo has failed its good start after independence. This led to a lack of team spirit in the conduct of public affairs until today. The necessary solutions cannot be identified by purely economic analysis and therapy. The strategy needed for the recovery of the Congo must be deployed first in unity, then in two other interdependent areas: democracy and the will to development. Thus, the Church can benefit from the results of national stability.

The study provided the Church with significances from Barth (2005) to Simantoto (2012): from the Church as a Pillar and foundation of the truth” to as a charlatans' revelations. From the mcdonalization of the Church (Drane 2000) to the full Gospel business (Gifford 2004) through the domestication of Jesus and the use of his name as a label (Massamba 2002), the role of the Church is seen in a dynamic way as an agency of God destined to free the human being from all kinds of yokes. From this consideration, it is necessary to add the interventions of the WCC around the world. Being a member of the United Nations General Assembly, WCC ceased to be only an institution based on spirituality, its enormous intervention in all dimensions of human life makes it closer to the suffering people.

This success of the WCC is due to its desire and its goal to be an institution of unity, an instrument unifying people. Since the ecumenical movement launched in 1902 until the founding of the WCC in 1948, Protestants and Orthodox have been able to attract Catholics to existing power by working together. Since 1962, Vatican II, from the Catholic side, invested in it and produced a powerful cohesion of the churches and a strong dialogue with non-Christian confessions (Douyère 2018). WCC therefore remains a model for all the churches in the world throughout its evangelizing and diaconal mission (Kobia 2010).

The data consulted also revealed the commitment of the Protestant Church of the DR-Congo on the path of unity since the colonial era, which it maintains until today by adopting unity as a motto. The unity that remains a process cannot be emptied in its restoration in the world. It is an endless fight; it should be sought and created where it does not yet exist; and where it exists, it shall be necessary to add to it the most fundamental aspects of human existence so



that the people of God may be free from all the defilements of this world. It is from there that the Church intervenes in its diaconal mission to people in distress.

Relying on the role of the Church in the context of underdeveloped countries, the rejection of the presence of God within the world, his goodness and his image by the human being due to persistent suffering, calls on the Church to reinvent hope for the peoples in distress. Poverty and all its entailments, injustice upon the poor, the global system of domination installed throughout the world, the cases of killings of the innocents and the wars supported by even Christianized countries and Christian leaders not sparing even small children and causing permanent displaced, in short, permanent suffering has caused the human being to wonder about his resemblance to God (Russel 2009). In what way does human resemble God? For God is not a suffering God. How does an Almighty God tolerate his images being objects of permanent moral and physical turns? These are some of the implications of poverty for the theology of the Church.

In the DR-Congo context, the affectation of the Church by the politico-economic crisis since independence cannot quickly revive the hope of its faithful. Perpetuating suffering and vulnerability have led human being to revolt or deny God's goodness and love (Dickson 2001). A Church under heavy burdens that it struggles to drag; a Church overflowing with social problems; this is the state of the Protestant Church in DRC today (Mansita 2014: 205). Indeed, it has been found that the Denominations are still assigned to seek funds for their operation, the burden of their staff and the maintenance of the infrastructure left by the missionaries (Mahema 2014:19-20).

Finally, the approach of unity, like any other collaborative approach, cannot escape social realities in the specific context of its environment. The study has shown that in all matters relating to human unity and the management of human resources, it is necessary to presuppose guarantees of security and promotion, respect for the principles and norms for fear of making weak the objectives assigned.

Thus, to build a community of hope, the Church has to strengthen the conviction that change is possible in a project of restoration of human dignity the process and the course being well examined and motivated (Hewitt 2010). At all times the Church is called to play its prophetic role.

### **8.3.6 The Church development matter in liberating process**

Furthermore, it has been revealed that the way of combating poverty is not an easy way, and that of combating dehumanization is also a concern of many scholars around the world. To those of Freire and J. Scott, the study presented the opportunities of a revolution from the ground without which Günder and many think that it is very difficult to dodge the domination found in the world. Liberation cannot come from outside, it must take place first within the community itself from a dynamic awareness (Haddad 2015:77-78).

The permanent life of poverty has created new habits that have lost people relevance in Kongo society. The dependence is obvious but is lived in the unconscious, without metaphor. From this reading, it has been approved that there are different ways of understanding and organizing liberation, which can set the oppressed free. However, this development, as a social praxis, is a long process that encompasses several factors; it must adapt to temporary contingencies to make it dynamic and evolving. From time to time evaluation and reassertion are indispensable (De Sardan 2005:135-137).

Further, the reading has also revealed that in the Protestant Church, diakonia today has common aspects centered on the gaze towards the suffering neighbor. This diakonia is more organized through the local associations of mutual aid, and the associations' members of the Protestant Federation of Mutual Aid (FEP), about two hundred associations or foundations engaged in several sectors corresponding to the cultural associations and charitable associations across the world (Brès 2007).

### **8.3.7 Requirement to be scientifically and academically up to date**

The study relied on a considerable amount of literature and fieldwork data to define and maintain a line of sight, and was reinforced by a selection of two theoretical paradigms involved in the analysis. Therefore, the study adopted the qualitative research methodology for data generation, identified the interview method for data collection and a content analysis procedure for data presentation. The study highlighted the need for ethical considerations in terms of anonymity and confidentiality, which the researcher has strongly observed during his fieldwork.

As noted in Chapter Three and more specifically in the Voice of Participants, the researcher acknowledged that it was not easy to get an answer from the gatekeeper and that the targeted participants agreed to participate because the researcher had to write letters, explain in detail

what was necessary and essential, the purpose of contact and inquiry. The interviews did not reveal any serious obstacles or setbacks, with respondents wishing to participate and, in some cases, ensuring that the follow-up contact with them was without logistical problems, if any. In addition to the success of the interviews, the researcher was greatly affected by the volume of publications made available to him and greatly contributed to this study. Perhaps it is pertinent to mention again that CRAFOD is a development center of the Protestant Church and has therefore been considered as a viable and reliable source of information for this type of research.

In the final analysis, the researcher was able to overcome considerable difficulties in finding contacts with participants who were not on the same site, which could have improved the maintenance and the relationship between them more and more.

In terms of discovery, the study has elucidated us on the ethical norms and principal academic structure, the skeleton of a scientific work and its epistemological norms as logical requirements for each researcher willing to perform a high level work (Babbie 2014). From day to day, scientific innovations challenge any researcher. In spite of the unfavorable environment for the acquisition of these scientific innovations in certain countries, we are invited to adapt to them.

Further, in the context of the Kongo Central Protestant Church, the study allowed us to situate this work in a vacuum found precisely in the lack of a common development strategy and brought us beyond our expectations; new knowledge on current academic techniques as well as the Post liberal theology. Indeed, the theology of liberation is practically more used by student works and other scholars than Post liberal theology which is more useful for Church internal issues; its function is to articulate communally authoritative rules of discourse, attitude and action (Fodor 2005:232). Finally, coming from a French culture, the researcher appreciated this English academic exercise.

#### **8.4 Recommendations**

In the light of this study, the researcher made recommendations on the following areas: Development training, Church development theology, applicability of development theories, promotion of ecumenical development project and for potential areas of future research.

#### **8.4.1. To strengthen CRAFOD's capacity in development education**

At all times, development remains a dynamic process (Haddad 2015). The presence of CRAFOD as the sole coordinating and developmental organ within the entire province, is no longer effective because of the great work to be done despite its attempt to multiply rural antennas. Staff load problems often slow down this vivacity. In our opinion, CRAFOD should force itself to prepare a frame for new similar and autonomous initiatives.

#### **8.4.2. To provide a Protestant Church development theology**

For one of the largest United Protestant churches in the world, a social theology (González 2005; De Gruchy 2005) and an approach adapted to the Congolese and African context could not constitute a vacuum. The study presents itself as an interpellation for every Protestant Church member to make the whole Church's development praxis dynamic.

#### **8.4.3. To make theories practicable**

There are more bureaucratic projects than achievements, theories of audience and not field experimentation. To make theories practicable means to pass the theory to the practice by raising awareness of the assets and potentialities available in the Ecclesial community. The Church has received too much from Liberation theologies and other development theories. The Protestant Church of DRC has several assets to fulfil its prophetic mission. It therefore needs charismatic leaders supporting noble visions (Stenström 2006:107-108).

#### **8.4.4 Common projects promotion in an Ecumenical spirit**

A solidary action has more impact than a solitary one. The missionaries understood this very early in creating the Protestant Council of Congo; as a result, they realized several projects (Gösta 2009). Similarly, the ECC had understood this wish well in 1980 by creating in its midst the Local Council of Pastors, a spiritual organ of unity in a local context. No obstacle can stop the Church by initiating at the local level, common development projects while there are already two initiatives realized without Western hand.

#### **8.4.5. For further research**

This study aimed at revitalizing the role of diakonia of the local Church by executing projects in an ecumenical spirit to meet the immediate needs of the local community. The researcher

felt that this current study provided considerable justification, through a review of the literature and fieldwork, and hoped that it would enrich existing studies in related research. However, during his studies, the researcher found that the majority of researchers, particularly in theology, showed more inclination in the field of evangelization, soterology and mission.

The apparent interest of the Church in the material sphere due to the hermeneutical categories adopted since the colonial period and due to the model presented by the different governments and the attachment of the Church to the spiritual domain may require an examination in the form of a research inquiry at the level of theologians of the Church and from other academics in general. This suggests that more research activities are to be encouraged in the area of Church and development to enable a full understanding of the mission of the Church, that of being 'Mater Nostra', the hope of all in a community where the majority of people are poor. In addition, the researcher noted that the attitudes and metaphors resulting from divergent colonial experiences and the culture of mistrust, disharmony and disunity deserve to be examined to look for ways to strengthen the cohesion necessary for growth and development. In doing so, the aspiration of the African Church to achieve financial autonomy will sooner or later become a reality, we are convinced.

With respect to those realities, we cannot boast of having completed the research that has begun. The unitary approach requires other studies in relation to the life, the safeguarding and the survival of the unity once constituted, and its adaptation to other domains. Thus, any further research is welcome.

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**Appendix 1:**  
**Letter of Request for Permission**

Pietermaritzburg ...../ ..... /.....  
Makitu Nuni-Ndundu  
University of KwaZulu-Natal  
KwaZulu-Natal Province  
Pietermaritzburg Campus  
SOUTH AFRICA

H.E. Bishop Joseph Tekasala Mafu  
Provincial Synod President  
Of the Eglise du Christ au Congo  
Kongo Central Province  
MATADI-

Concern: Scientific research.-

To your Lordship,

I am N.N. Makitu, a Doctoral student of Theology and Development at the University of KwaZulu - Natal, in the School of Religion, Philosophy and Classics (PMB). The topic for my research is "Towards a functional diaconal unity: A critique of the development approach of Kongo Central Protestant Church in alleviation of poverty". The study, which is of qualitative design, intends to solicit information about the possible strategies that the Protestant Church of Kongo Central could adopt to address the skyrocketing poverty.

Needless to mention, I intend to send the questionnaires to my research participants, Heads of Kongo Central Protestant Church.

Thus, I write to you this letter as a request for permission to conduct my research within Protestant Church of Congo, which is within your canonical Jurisdiction. I assure the confidentiality of the information derived from the research participants, as I am obliged by the University of KwaZulu - Natal research Ethics that demands it. On the same note, the research will be conducted only after seeking the consent of my study participants.

I therefore look forward to your cooperation so that I will be able to complete my doctorate study within the shortest time possible.

Sincerely,

Nuni-Ndundu Makitu  
University of Kwazulu-Natal, South Africa  
College of Humanities  
School of Religion, Philosophy and Classics (PMB).-

## Appendix 2

### Gatekeeper Letter of Acceptance (Translation)

ID.NAT.01-825-N40506R/ECC  
Headquarters: Kongo Central  
PB. 170/Kimpese  
Phone: +243 815 111 560  
[Crafod@crafod.org](mailto:Crafod@crafod.org)

Kimpese, on 06 July 2017

N/ REF: 21/CRAFOD/SPD/SFS/2017.-

**Concern:** Confirmation of our authorization.-

Rev. Nuni - Ndundu Makitu  
University of KwaZulu-Natal  
Pietermaritzburg Campus  
Province of KwaZulu-Natal  
REPUBLIC OF SOUTH AFRICA.-

Dear Pastor Makitu,

Through his letter N/Ref.006/SP/SPD/ECCBK/2017 of 21 January 2017, recommendations from the Provincial Secretary for Diaconia were transmitted to us regarding your research project in our site.

We hereby confirm our authorization to carry out your research like planned, as this work, we believe, will benefit our Church as long as it is carried out according to the items and ethics defined by your university.

Hoping to count you soon among us, we convey to you the expression of our fraternal greetings in the precious name of Jesus Christ.

Dr. Ir. Jean-Claude Lukombo Lukeba  
Supervisor of Training and Internships

Ci: Mr Willy Bongolo Diangana  
Director and Representative  
Legal of CRAFTOD  
Kimpese  
KONGO CENTRAL

## Appendix 3

### QUESTIONNAIRE

1. **Objectives:** To verify data to be highlighted, to formulate working hypotheses to be Confirmed;  
To obtain data demonstrating the gap or the relationship existing between Local participation and external contribution in the Church development projects;
2. **Sample:** Heads of Community Development Officers of ECC/Kongo Central
3. **Calendar:** July and August 2017
4. **Research site:** *urban centers* of Matadi, Mbanza-Ngungu, Kimpese, Lukala and Kinshasa.

#### 5. Questions:

1. Is your Community a missionary society by origin? .....
2. Does your Head Office have a body that deals with Community development?
3. Who are the main external partners of your Community? .....
4. List three recent major projects realized in your Community.....
5. Have your Community received any external funding towards realization of those Projects?
  - If yes, how much is that contribution in terms of percentage?
  - If not, what activities does your Community use to generate funds for her sustainance? .....
  - .....
6. What challenges do you face in raising funds for development project?
7. Thinking about the joint projects carried out by the Protestant Missionary Societies (IME, CEDECO, CECO ...) can we advise our leaders this collaborative Development Approach to challenge poverty? .....  
.....  
.....

**Appendix 4**  
**Questions for Missionaries**

1. What is the Mission Societies' policy on the material development of ECC?

.....  
.....

2. Have you done some projects with the ECC in the last five years? .....

.....  
.....

3. Could you name three of these projects for the local Church? .....

.....

4. In terms of percentage, what was the contribution of the local Church? .....

.....  
.....

5. Thinking about the joint projects carried out by the Protestant Missionary Societies  
(IME, CEDECO, CECO) can we advise our leaders this collaborative  
Development approach to Challenge poverty? .....

.....  
.....



## Appendix 5

Lieu:.....Date:...../...../.....

### FICHE POUR INFORMANT/INFORMANT SHEET

ECC/...../Kongo Central.....Code.....

Noms: .....Sexe: .....Office: .....Q.....

Position:.....Ages.....CM.....

1. Votre Communauté est-elle issue d'une société de mission?  
.....  
.....
2. Avez-vous un organe qui s'occupe du développement communautaire?  
.....
3. Quels sont vos principaux partenaires extérieurs?  
.....
4. Citez trois récents grands projets réalisés dans votre Communauté.....  
.....  
....
5. Avez-vous reçu un financement extérieur pour leur réalisation?
  - Si Oui, comment se présente-t-il (en pourcentage)?  
.....
  - Si non, quelle stratégie utilisez-vous pour rassembler les fonds au sein de la Communauté?  
.....
6. Quel genre de difficultés rencontrez-vous souvent au sein de la Communauté dans ce domaine de développement?  
.....  
.....
7. En nous souvenant des projets communs menés par les sociétés missionnaires protestantes (IME, CEDECO, CECO), pouvons-nous conseiller nos dirigeants cette approche de Collaboration pour lutter contre la pauvreté? .....  
.....

## Appendix 6

Lieu:.....Date...../...../.....

### FICHE RESERVEE AUX MISSIONNAIRES/SHEET FOR MISSIONARIES

Noms: ..... Sexe: ..... Mission: ..... Code: .....

Position: ..... Q: ..... Age: ..... CM: .....

1. Quelle est la politique de Sociétés de mission en matière de développement matériel de l'ECC?

.....  
.....  
.....

2. Avez-vous réalisé quelques projets avec l'ECC ces cinq dernières années?

.....  
.....  
...

3. Pouvez-vous citer trois de ces projets réalisés en faveur de l'Eglise locale?

.....  
.....  
.....

4. En terme de pourcentage, quelle était la contribution de l'Eglise locale?

.....  
.....  
.....  
.....

5. En nous souvenant des projets communs menés par les sociétés missionnaires protestantes (IME, CEDECO, CECO), pouvons-nous conseiller nos dirigeants cette approche de Collaboration pour lutter contre la pauvreté? .....

.....  
.....

## Appendix 7

### PARTICIPANT CONSENT FORM

This form is destined to the participants in order to get the free agreement to provide information needed for this research. It contains the following details:

1. **Research topic:** Protestant Church and Development
2. **Investigator name:** Nuni-Ndundu Makitu
3. **Institution:** University of KwaZulu-Natal
4. **Goal:** Agreement and acknowledgements

Dear Informant,

I am grateful for demonstrating more interest in your will of participating in this fieldwork research focused on Church and Development. This should motivate, commit and strengthen our leaders to the state of poverty the Church and our society are experiencing.

#### 5. Subject identification:

Your presence here shows me your will to take part of this research. However, I want to help you know that nobody is forced; also should you make a decision whether or not you will be contributing to the research study. I would like to pay your attention to risks and benefits to provide informed judgments. By this consent form, more detailed information is provided around the fieldwork process below:

#### 6. Procedure description:

Some semi-structured questions need your response in sharing your experience and knowledge to contribute to the Church development concern. The information you will provide will be recorded and kept. By your agreement to participate you are also involved in development research as informant so you become the object of this current work.

#### 7. Benefits and risks:

The work consists in providing information and your opinion from your knowledge, experience, feelings around the Protestant Church development concern. The interview will require more or less 30 minutes and your time should be disrupted. However, everything planned will be done on time and according to our agree convenience. Your signature in the consent form should be required in order to express your acceptance to the content's confidentiality.

**8. Confidentiality:**

As above stated, anonymity of your identity will be strictly held as well as your safety. Confidentiality has to be kept about all information you will provide. In your side, you could not reveal to others the answers, opinions or any feeling and this under no circumstances of particular people or other ways. Failure to the strict confidentiality may jeopardize the validity of this research study. In my side, I am obliged and engaged for keeping confidential all identities and information provided. The University of KwaZulu-Natal as my affiliation will take care of all materials and information collected once the research fieldwork has been completed.

**9. Voluntary participation:**

There is no remuneration for participating in this fieldwork in order to not feel that you are selling the Church information, no exchange with monetary payment is expected. We hold voluntary your participation. However, a coke may be offered and taken together after work.

**10. Suggestion or question:**

Maybe I used phrases, words or any expression you do not understand in this consent form, please don't hesitate to ask sight or to provide suggestion. Please, read carefully before signing and making prompt decision. You are welcome to express in any Congolese language.

**11. Conclusion:**

After reading the consent form and considering all the contents above mentioned, I decide to take part to this described research fieldwork. I also admit that all main objectives, involvement and any inconvenience have been presented in my entire satisfaction. My signature confirms that I hold a copy of this consent form.

.....  
.....

**Participant Full Name**

**Signature**

**Date**

For eventual contact: [makpretoria2014@gmail.com](mailto:makpretoria2014@gmail.com) or +27 84 09 05 006 - 216076102  
Nuni-Ndundu Makitu  
Theology and Development  
School of Religion Philosophy and Classics  
University of KwaZulu-Natal/Pietermaritzburg Campus.

## Appendix 8

### PARTICIPANTS' CODED LIST

Code	Sex	Nat	Age	Function	Institution	Location	Interv.Date
1	M	C	35	Off.Nanager	BDC	Mbanza-Ngungu	05.11.2017
3	M	C	41	Director	BDC	Kimpese	31.10.2017
5	F	C	33	Off.Nanager	BDC	Matadi	27.10.2017
7	M	C	38	Off.Nanager	BDC	Kinshsasa	20.10.2017
9	M	Ang	44	Secretary	BDC	Kimpese	31.10 2017
11	F	C	32	Off.Nanager	BDC	Matadi	27.10.2017
13	M	C	51	Director	BDC	Mbanza-Ngungu	05.11.2017
15	M	C	46	Off.Nanager	BDC	Kinshsasa	20.10.2017
17	F	C	37	Off.Nanager	BDC	Matadi	27.10.2017
19	M	C	58	Director	BDC	Mbanza-Ngungu	05.11.2017
21	F	Ame	35	Coo.Project	Mission	Kimpese	31.10.2017
23	F	C	41	Off.Nanager	BDC	Kinshsasa	20.10.2017
25	M	C	29	Director	Prov.Diac	Matadi	27.10.2017
27	F	Bri	49	Dev.Expert	CRAFOD	Kimpese	31.10.2017
29	M	Ame	58	Program.Coo	Mission	Kimpese	31.10.2017
31	M	Swe	52	Pro.Director	Mission	Kinshsasa	20.10.2017
33	F	C	42	Off.Nanager	Prov.Diac	Matadi	27.10.2017
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## Appendix 9: Turnitin Report

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### Turnitin Originality Report

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**Appendix 10**  
**Ethical Clearance Approval Letter**



08 August 2017

Mr Nuni-Ndundu Makitu (216076102)  
School of Religion, Philosophy &  
Classics/Pietermaritzburg  
Campus

Dear NN Makitu,

Protocol reference number: HSS/0735/017D

Project title: Towards a Functional Deaconal Unity: A critique of the development approach of Kongo Central Protestant Church in alleviation of poverty.

Approval Notification — Expedited Application In response to your application received on 06 June 2017, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted FULL APPROVAL.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years. The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

.....  
Dr Shenuka Singh (Chair)"ms Cc.

Academic Leader Research: Professor P Denis  
Cc. School Administrator: Ms Catherine Murugan

Cc. Supervisor: Dr Clint C le Bruyn