A missiological analysis of cultural factors affecting social transformation among unreached people: the case of the Bamwe in the Democratic Republic of Congo

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ABSTRACT

The influence of cultures on social transformation seems obvious. Some people are easily and quickly affected and transformed by the Gospel while others accept the Gospel but remain resistant to social transformation. The case of the indigenous Bamwe people in the Democratic Republic of Congo raises multiple questions including why they have undergone a more spectacular social transformation than others? The purpose of this research was to identify cultural factors at the root of this phenomenon. The study emphasises the scientific need of a cultural study of people to identify factors that may enable cross-cultural workers to achieve their goal. The qualitative method applied allowed to clearly identify Bamwe cultural factors that have generated such ethical, economic and social transformation. This research was conducted from a missiological analysis approach, an evangelical perspective and cultural anthropology studies combined.

Key terms

Culture, Cultural factors, Holistic Gospel, Social transformation, Bamwe people, Democratic Republic of Congo, unreached people.

DECLARATION

I declare that this thesis has been composed solely by myself and that it has not been submitted, in whole or in part, in any previous application for a degree. Except where stated otherwise by reference or acknowledgment, the work presented is entirely my own.

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CHAPTER 1: INTRODUCTION

1.1 Background

1.1.1 Motivation

Since the Pentecost event, the church has slowly but surely committed to its holistic mission (Acts 2.1-36; 13. 1-3). Through centuries, lives have been transformed and social transformation has taken place. In 1923, Titus Johnson[1] of the Evangelical Free Church (EFCA) from the United States was sent to the Democratic Republic of Congo as missionary. Today, the gospel has reached the whole province of South Ubangi. An astonishing phenomenon is that there are three outcomes. Some people are still in a deplorable economic, physical and health situation despite the high rate of Christian presence within them. Others have undergone a slight change. But the case of the Bamwe people attracts the attention as they have undergone an integral social transformation marked by a spiritual life worthy of the gospel, a transformed economy and a visible social development as result of the gospel.

What would be the causes of such a difference? Without a doubt, there are cultural factors in all tribes which are either favourable or unfavourable to the development of the gospel. This exceptional phenomenon of the Bamwe people, among many others in the South Ubangi region, has stimulated this study.

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1 When Titus Johnson went to Ubangi in the Democratic Republic of Congo in 1923, he wasn't yet a medical doctor. Only later when he returned to USA for medical training that he became doctor (Fohle Lygunda 2008:92-97). Without any doubt he would have realized the importance of undertaking holistic ministries in this region marked by health-related challenges.

1.1.2 Context

The Joshua project (2017) identifies the Bamwe of the Democratic Republic as being part of the Bantu, Central-Congo people cluster within the Sub-Saharan African affinity block. Numbering 56 500, this group of people is only found in the Democratic Republic of Congo. Their primary language is Bamwe. Today, Christianity is the primary religion of the Bamwe.

Figure 1- 1: The Bamwe region on the map

Source: https://joshuaproject.net/people_groups/10631/CG

Medard Ebuku (Mbandaka, 2018) states that, before the arrival of missionaries, the Bamwe people were religious and polytheists. They believed in *Nyamolo*, *Dzombe o likolo* and in many *Elubu* spirits. *Elubu* spirits are protectors, in daily contact with human beings. Each family had his own *Elubu* for farming, fishing, healing from disease, providing money and social position. The syncretism and sacrifices were highly practiced for gaining money, fish, animals, position etc.[2] However, only a few years after the arrival of missionaries, the gospel brought a specular spiritual, social and economic change within the Bamwe community.

Olivier de Chardan (1995:11) observed that "social transformation is the result of multiple interactions that no economic model in the laboratory can foresee, but which socio-anthropology can attempt to describe and to interpret the modalities." In fact, social transformation involves multiple social factors on the side of the target group as well as the bearer of the Gospel. The culture and core values of people explain their constant ability to do what one would expect them to do or to do in their own way. Social transformation relates closely to culture and subculture, including cultural diversity within the same social group, without neglecting the weight of social cleavages (age, gender, social class). In this case, culture must be understood as a construct subject to incessant syncretistic processes and objects of daily struggle with social transformation.

1.2 Problem statement

Speaking of the dialogue that is being developed between the gospel and a community, Paul Coulon (2008: 36) mentions three associated perceptions of communities that accompany the preaching of the gospel:

> First, there is the gospel as it is lived and inculturated in the missionaries who bring it. Second, there is the gospel that missionaries try to translate into the culture of the people to whom they have to communicate. And finally, there is the gospel as it is received, lived, and interpreted by the people who receive it in their culture.

The problem for this study relates to the above third stage, associated with the community's response to social transformation. It is therefore normal that the gospel percolates the cultural field and this strike may positively or negatively affect the holistic dimension of the gospel.

1.2.1 Practical problem

The meeting of the gospel with cultures in Ubangi tribes has multiples effects. There is no guarantee that the gospel will bring about economic well-being in some tribes, nor does the culture provide the same guarantee. Similarly, some tribes seem to evidence

social transformation for which there is no reason for the phenomenon yet. The experience of the Bamwe community is peculiar.

Before the arrival of missionaries, around 1980, the Bamwe community was in a state of deplorable poverty. Its economy was mainly based on the extraction and sale of palm wine with several consequences, including killings, sexual abuses, fights, and a matriarchal system with polyandry practice, prostitution and homelessness. Then a remarkable thing took place. Upon the preaching of the gospel of Jesus Christ, some 95% of the population was converted (Joshua project, 2017). Gospel change led to social change, reflecting a more Christian way of living and thus, social change became inevitable. Communities were changed following a new Christian way of life and the extraction and sale of palm wine yielded to the extraction and sale of palm oil, the Christian marriage became rigor, monogamy was instituted, great houses were built, children started attending schools and church buildings were built.

This social success of the Bamwe community, among many others in the South Ubangi, has urged an investigation into what caused the gospel to easily change individual lives, resulting in their social change, in comparison to other communities. It is obvious that there are cultural factors in every people that are either favourable or hostile to the integration of the gospel into a given people for their social transformation.

The above situation can raise several concerns, including the interest to identify cultural factors that caused the social transformation of the Bamwe people as a result of the holistic mission:

1.   What are the main areas of social transformation within the Bamwe community and how did the gospel impact them?
2.   To what extent was the pre-Christian Bamwe society radically different from the current situation?
3.   Why did the Bamwe people experience social transformation in comparison to other tribes?
4.   What could be a practical model from Niebuhr's model of 5-paradigm?

1.2.2 Research problem

This study was concerned with cultural factors that caused the social transformation of the Bamwe people as a result of the holistic ministry of the Church. The fact is that the contact between the gospel and culture has multiple effects on societies and all the effort to change the old social and human environment struggles with culture, behaviours and social group's cleavages (age, gender, social class). Many scholars and thinkers have investigated and continue to do research on the issue.

Paul G. Hiebert (1998: 30) defines culture as being "the more or less integrated systems of ideas, feelings, and values and their associated patterns of behaviour and product shared by a group of people who organize and regulate what they think, feel and do." Cultures relate to ideas, feelings and values. For Frederic de Coninck (2015: 34), the feeling aspects are among the essential parts of a culture: "Culture is the interface between emotional life and social life, as evidenced; culture is rooted, of course, in our deepest emotions. It is the bridge between emotions and global social functioning." For the author, cultural field is what allows us to enter into debate with the inclinations and emotional roots of other people. Within culture, traditional action is totally lacking in reflexivity (Coninck, 2015: 26).

Simon Pierre Gatera (2017:65) describes the value aspect of Hiebert in these terms: "Culture is the set of solutions that a society has found over the centuries for its manifold problems, including those related to its existence in this life and beyond." For Eugene Nida (1978: 46), culture is "any socially acquired behavior".

Conrad Phillip Kottak (1974: 296) contends that "The individual and culture are linked in a process which internalizes, expresses, and influences the meanings of public message". This means that the strength of culture derives from the fact that it is the product of a society but not the heritage of an individual. That is why culture has to do with the transformation of the community when culture and gospel meet.

From such an encounter, Robert N'kwim Bibi Bikan (2016:91) distinguishes three degrees of social change in Africa:

> Extreme or absolute poverty, moderate poverty and relative poverty. Extreme poverty exists when the household cannot meet basic needs for survival and are chronically hungry, unable to access healthcare, lack the amenities of safe drinking water and sanitation, cannot afford education for some or all their children, and lack rudimentary shelter, clothing, shoes, etc. extreme poverty unlike moderate and relative poverty occurs only in developing countries.

Negative elements are cultural factors that constitute a barrier to any change, leading the whole community into extreme poverty. Neutral cultural factors are flexible to social transformation and lead to moderate poverty, while positive factors generate social change. Within each people, there are cultures opened to social transformation, cultures flexible or less resistant to change and cultures that are closed to change. Bennie Van der Walt (2016:11) Positive, negative, and neutral elements within each culture

Paul G. Hiebert (1983:414) observes that "Many studies of change deal with a society or with a segment of society. The assumption is that these can be treated as systems or wholes and that change can be explained in terms of internal and externals factors." The present study dealt with internal factors without neglecting the gospel as the external cause of community transformation.

The research was done in the field of missiology and the intercultural sub-field, according to a missiological analysis.

1.3   Research purpose

The purpose of this research was to determine the cultural factors within the Bamwe community that have allowed the holistic gospel to achieve social transformation. Transcultural workers must know the culture of people to efficiently communicate the gospel to them. The pioneers of a cross-cultural mission in the South Ubangi province may have put emphasis on the spiritual, social and physical salvation. Besides

communicating the gospel, they also may have initiated social services such as hospitals, schools and development centres.

However, according to Ngbandi Kpokolopko Linza (Gemena, 2018), missionaries did not consider the plurality of cultures within the different communities they were working for. This uniformity generated a threefold result: firstly, some people, like the "Mbanza" of Kungu territory rejected social transformations, despite the high number of believers among them; secondly, others, like the "Ngombe" people were partially affected by the holistic gospel and thirdly, only a small number, including the Bamwe people, transformed socially, spiritually and physically.

According to Lygunda (2017:96), "A research problem can be based on a positive or negative experience." This research project relates to a positive experience of the Bamwe people to generate some theories that can be applied to other intercultural ministries.

1.4   Research questions

Van der Walt (2016:11) distinguishes three kinds of cultural factors, namely positive, neutral and negative factors. However, he does not apply his description to a given context. This research is the application of the positive elements to determine what Bennie Van der Walt describes as positive cultural factors within a community.

The main research question is: What are the cultural factors that caused the social transformation of the Bamwe people as a result of the holistic mission? The following sub-questions arose from this statement:

1. What are the main areas of social transformation within the Bamwe community?
2. To what extent was the pre-Christian Bamwe society radically different from the current situation?
3. Why did the Bamwe people experience social transformation in comparison to other tribes?
4. What could be a practical model from Niebuhr's model of 5-paradigm?

1.5   Aim and objectives

1.5.1   Aim

The aim of this research was to investigate the cultural factors that led the holistic mission to achieving its goal by generating ethical, economic and social transformation of the Bamwe society.

1.5.2   Objectives

The study did:

1.   identify the main areas of social transformation within the Bamwe community;

1.   determine an extent of difference between the pre-Christian and Christian Bamwe society;
2.   find out the reason behind the social transformation of the Bamwe people in comparison to other tribes; and
3.   formulate a practical model to solve that practical problem.

1.6   Central theoretical argument

Culture powerfully influences social transformation. Such an influence, being positive or negative according to each people, affects the holistic mission of the Church. When it is positive, it accompanies the gospel to reach its goal. However, if it is negative, then there appears conflict between spiritual and social salvation which keeps society in a state of poverty and social illness, contrary to the expectation of the holistic mission.

This assumption is part of an inductive analysis of the effects of the holistic gospel on various tribes of the South Ubangi in the DRC. In some communities, despite the high rate of Christians, people live in extreme poverty. Yet, we cannot doubt their spiritual salvation. For others, the gospel has freed them from crime and extreme poverty. However, the social life of the Bamwe people in the Mwanda region has been visibly transformed by the gospel. This inductive analysis leads to the deduction that the

culture of a people strongly influences their transformation. In other words, cultures greatly influence the holistic gospel.

The present research is an objective cultural analysis of the Bamwe people as a case of the success of the holistic gospel.

1.7 Methodology

The qualitative method of this study consisted of interpreting and analysing various data collected in order to confirm how the gospel transforms culture, according to Niebuhr's 5-fold paradigm related to how faith transforms "negative" cultural factors to the success of the gospel. Therefore, the following techniques were used:

1. Observations: among Bamwe related locations: Limpoko, Libobi, Likata, Mondongo, Lifunga, Bomole, Lifunga, Sombe, Botunya, Molunga, Lokai, Moliba and Mbandaka town to collect data that reflects social transformation in the Bamwe society. This observation was generally based on a sample of homes, places of worship, individuals and local groups to understand the transformation experience.

2. Research questionnaire: considering the criteria of age, religious affiliation, education, social status and gender. The target ages were the ones that were able to describe the social situation of Moanda before the penetration of the gospel in 1980. Attention was given to people who were born before 1970. However, it was also important to select some who were born after 1980 to check the reliability of the data. Religious affiliation assisted to objectively determine the agent at the root cause of this transformation. Would they relate to religious factors or to holistic gospel? How did it work? The intellectual level helped to strip and distinguish myths from reality. The social status answered the question as to how some had benefited from the holistic gospel in relation to others. Finally, gender provided us with data on the marriage system and the place of women in the Bamwe society.

3.   The documents relating to the history of the Bamwe people, their culture and customs, including some previous research on narrative or oral traditions and websites.

1.8   Preliminary literature review

Much research has been done in the area of intercultural studies and on the gospel, culture and social transformation, mainly around the meeting of cultures, the meeting of the gospel and cultures and the meeting of the holistic gospel and social change.

1.8.1   Meeting of cultures

Evoking the meeting of cultures, David J. Bosh (1991: 446) recalls:

> After Constantine," when the erstwhile religio illicita the religion of the establishment, the church became the bearer of culture." Its missionaries outreach thus meant a movement from the civilized to "savages" and from a "superior" culture to "inferior" cultures- a process in which the latter had to be subdued, if not eradicated… Western culture was implicitly regarded as Christian, it was equally self-evident that this culture had to be exported together with Christian faith.

Bosch identifies the starting point of the struggle between cultures as the fruit of the religion of the establishment from Constantine. After several centuries, a group of evangelical Christians, led by Billy Graham and others, met in Lausanne (1974) and recognised that the gospel did not presuppose the superiority of any culture. Instead, it evaluated all cultures according to its own criteria of truth and righteousness and insisted on moral absolutes in every culture. Christ's evangelists must seek to transform and enrich the culture, all for the glory of God (John Stott, 1975). Later, the Bangkok conference (2010) condemned the superiority of one culture on another in terms of violence: "A particular culture becomes violent as soon as it claims to be universal."

One can agree with Walt (2008:11) that every culture contains something good, something bad and neutral elements that need not be changed. Bad elements are resistant to social change but can be transformed from negative to positive by the gospel. The gospel is the external agent that changes negative cultural elements to positive and brings positive change within communities.

The Bangkok conference (2010) recognises the difficulty of distinguishing between cultural factors, favourable and unfavourable to the holistic mission, as it states: "It is therefore very difficult to draw a rigorous distinction between cultural elements that could be assumed and religious elements that it should be rejected." The gospel alone identifies the darkness and positive sides of one culture and plays a transformative and reconstructive role within societies.

1.8.2 Meeting of the gospel and cultures

Thinkers have various points of view. D.A Carson (2008: 13-28) recalls five positions from the meeting of the gospel and culture of H. Richard Niebuhr.

With regard to the first position, "**gospel against culture**", he notices that Tertullian was the first to claim culture when he stated that Christians constitute a "third race" different from Jewish and Gentiles and call to live a way of life quite separate from culture (D.A Carson, 2008:13). This position is the cause of the idea of using "reason" to refer to the methods within culture and "revelation" to refer to the Christian faith. It gives the impression that sins abound in cultures while piety is found among Christians. This situation appears when faith does not value culture; when faith tends to replace culture (Lygunda, 2015:29). Social transformation is seen in terms of the complete replacement of culture.

With regard to the second, "**gospel of culture**", Carson is of the opinion that faith cannot be professed without culture and faith becomes customs. It seeks to maintain the whole community within the church and to build a community of culture (D.A Carson 2008: 16). Social transformation is seen in terms of the number of believers, regardless their syncretistic practices.

The third position, "**gospel above culture**", is dualistic (D.A Carson, 2008:22-23). Carson observes that "Christ above culture" is the majority position in the history of the church. The "Christ above culture" position allows faith to become superior to culture; faith must be the priority. It is also called "The Church of the center" which maintains the gap between Christ and culture. They insist that Christ is sovereign over culture and over the church. It is also syncretistic.

The fourth, "**gospel and culture in paradox"**, belongs to the "Christ against culture" pattern. Carson describes that:

> This group is much like the first, those who hold to "Christ against culture" position. But in that position, there is tendency to put the strongest emphasis on the distinction between "them" and "us"; in this dualist position, by contrast, we are all lost, we are all sinners. Human culture is corrupt; and it includes all human work, not simply the achievement of men outside the church but also those in it, not only philosophy so far as it is human achievement but theology also, not only Jewish defence of Jewish law but also Christian defence of Christian precept (Carson 2008: 23)

The gospel is then in conflict with culture and there is no link at all. This dualism tends to lead Christians toward antinomianism and cultural conservatism. They tend to leave other matters such as matters of political justice and to leave the institution, like slavery, unchanged (Carson, 2008:25). Social transformation can be seen as the readjustment of social practices.

The fifth is the "**gospel the as transformer of culture.**" This category is conversionist. It deals with the conversion of culture rather than individual conversion. Faith transforms "negative" aspects of culture. For conversionists, the eschatological future has become an eschatological present (Carson, 2008:26). Carson argues that moral virtues that human beings develop in perverse cultures are not so much displaced by new virtues at conversion, as converted by love (Carson, 2008:27).

From this fivefold paradigm of Niebuhr, one can understand the struggle between the gospel and culture and the influence of each position on social transformation.

1.8.3 The holistic gospel and social transformation

This topic is of universal interest and at the centre of many studies and conferences. John Stott (1975) points out that the Lausanne covenant (1974) wrote about expressing penitence for the neglect of Christian social responsibility and for having sometimes regarded evangelism and social concern as mutually exclusive. Evoking the link that must be between the gospel and its social consequences, Gelin (2007) states:

> The Gospel which has no social consequences is not the Gospel and the Church whose existence is not marked by social transformations according to the norms… is a Church which assures a religious function in the society, but which does not assume the deep renewal of the social life which is the consequence of the Gospel ... according to the norms … We have the challenge of allowing the consequences of the gospel to manifest itself in the very life of the Christian community. Fidelity to the Good News is also fidelity to its consequences. The gospel has social consequences because it is the re-creating power of God.

According to Gelin, social consequences are inherent to the gospel and are the challenge of all cross-cultural works. Its success is the demonstration of the fidelity to the Good News. Christopher J.H Wright (201:121) supports this point of view when he states, "biblically mission is inherently holistic, and the Church exists in history for the sake of God's global mission. Holistic mission is mission that is concerned about the whole scope of human need." To allow the gospel to achieve its goal, Gailyn Van Rheenen (1996:115) suggests the native language as the best way of communication which leads the gospel impacting the whole community.

> For the Christian message to be heard, it must be heard in the local language with impact and precision. This message must attract, impact, and revolutionize the host culture without losing its eternal essence... Cross-cultural evangelists can understand the process of communicating Christ in

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other cultures, they must discern the nature of communication within a one-culture.

Van Rheenen underlines the necessity to communicate the message well and suggests the local language as the way to lead the gospel to achieving its goal.

Through this short description, one can capture how the topic under consideration is of a universal interest and how abundant research is about it. However, this study will further contribute to this ongoing debate.

In fact, this research deals with the "gospel, transformer of culture" practical aspect. Undoubtably, every culture contains good and bad things, including neutral elements that need not be changed. Van Rheenen is right when stating that, "All cultures demonstrate satanic brokenness on one hand and godly influences on the other." Satanic brokenness is bad elements, resistant to holistic gospel, yet able to be transformed from negative to positive by the gospel. The gospel is the external agent that changes negative cultural factors to bring positive change within communities.

This research is missiological with a focus on cultural anthropology and the impact of the holistic mission among the Bamwe people.

1.9   Concept clarification

Culture: The characteristics of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and … the way of life, especially the general customs and beliefs of a particular group of people.

Cultural factors: According to Edward Burnett (2016), the set of beliefs, moral value, languages and laws (rules of behaviour) held in common by a nation, a community, or other defined group of people. Cultural factors deal with customs, lifestyles and values that characterise a society in a particular time. Eugene Nida (1978:46) defines cultural factors as any socially acquired behaviour.

Social transformation: According to T.A. Aina (as cited by Lygunda, 2018:26), "Transformation implies practical and epistemological ruptures with previous ways of doing things and a reconstruction of structures, relations, and institutions." Social transformation is thus a process by which individuals alter the socially ascribed social status of their parents into a socially achieved status for themselves. It focuses on how individuals can alter the class culture to which they feel aligned. Social transformation often happens by external or internal stimulus and sometimes intentionally.

Holistic mission: Holistic mission is a mission that is concerned about the whole scope of human need (Christopher J.H Wright, 2001:121). Biblical mission is inherently holistic and the Church exists in history for the sake of God's global mission.

Bamwe people: This is one of several tribes of Sud-Ubangi with a population of 56 000. They are reported only in the Democratic Republic of Congo and located in the South Ubangi province, Kungu territory, Mwanda sector, Ngiri river upper reaches between Limpoko and Sombe villages: Limpoko, Libobi, Likata, Mondongo, Lifunga, Bomole, Lokutu, Botunya, Lokai and Moliba villages. Their group affinity block is Sub-Sahara, from the Cluster of Bantu of Central-Congo (Joshua project, 2017).

Democratic Republic of Congo: With the acronym the DRC, this is a country located in central Africa. The country has a 25-mile Atlantic Ocean coastline and is landlocked. It is the second largest country on the continent after Algeria. Its capital, Kinshasa, is located on the Congo river and is the largest city in Central Africa. It is often called Congo Kinshasa to distinguish it from the other Congo which is officially called the Republic of Congo and is often referred to as Congo Brazzaville. The DRC has 234 5000 km2 of area populated with over 200 ethnic groups.

Its population is approximatively 91,931,000. Christianity is its majority religion. The most recent survey conducted by the Demographic and Health surveys Program in 2013-2014 indicated that Christians constituted 93, 7% of the population with Catholics 29, 3 %, Protestants 26, 8% and other Christians 37, 2%. An indigenous religious

Kimbanguism has the adherence of only 2, 8% and the Muslims make up 1, 2%. (Observateur de la Liberté Religieuse, 2018).

Unreached people: The Lausanne conference defines an unreached people as "a people group among which there is no indigenous community of believing Christians with adequate number of resources to evangelize this people group without requiring outside assistance" (G.V Rheenen, 1996:208). For Damien Efta, "Unreached people have been variously described as social grouping who have never heard the gospel, have never responded to the gospel, do not have a Bible in their mother tongue or readily available for people to read" (1994:29). The two views each include a special aspect of the definition of the term "unreached people".

1.10 Ethical considerations

This study followed the ethical code of the North–West University and ethical clearance was obtained.

1.11 Division of chapters

Chapter 1: Introduction (research proposal)

Chapter 2: Culture, cultural factors, holistic mission and social transformation

Chapter 3: Research methodology and the Sud Ubangi population

Chapter 4. Presentation and interpretation of findings

Chapter 5. Discussion and implication of findings

Chapter 6. Practical model of the mission strategy from the Bamwe experience

CHAPTER 2: CULTURE, HOLISTIC GOSPEL, CULTURAL FACTORS AND SOCIAL

TRANSFORMATION

In the previous chapter, the struggle that appears when cultures meet was described. Many conferences have condemned the tendency of the superiority of one culture over another in terms of violence, because every culture contains positive, negative and neutral factors. Different points of view on the meeting of cultures and the holistic gospel were also described. Among various points of view that had resulted from the meeting of the gospel and culture, the Niebuhr's 5-fold paradigm which related to how faith transforms "negative" cultural factors into the success of the gospel was agreed with.

Within all cultures, bad elements resist to social change. However, they can be transformed from negative to positive only by the gospel. This means that the gospel is the powerful external agent that transforms negative cultures and brings positive change within communities. It also identifies the dark side from the light side of one culture and plays a transformative role within societies. This chapter describes the culture, the holistic gospel, cultural factors and social transformation to help us understand how the gospel transform communities. What is culture? And how does it work?

2.1   Culture

2.1.1   Definition

Paul G. Hiebert (1998:30) defines culture as being "the more or less integrated systems of ideas, feelings and values and their associated patterns of behavior and product shared by a group of people who organize and regulate what they think, feel and do." Culture deals not only with what people do, but also with what they think and feel. To clarify confusion between what people think and what they do, Hiebert (1997:47) differentiates between two concepts: real culture and folk systems. Real culture refers to what people really do. It consists of the patterns of actual behaviour and the thoughts of the people - what in fact they do and think, it reflects behavioural realities and provides

an overview of the total culture. Even if it never fully fits real life, it provides the goals and limits for behaviour, even if deviations are frequent.

The folk systems are what people think or say they do. In other words, folk systems are people's descriptions of their own culture, how they see and interpret it. They consist of both the people's ideas of what is proper and what is acceptable behaviour and of their awareness of the way in which their society deviates from these ideals. There are as many versions as there are participants in society because no person experiences the totality of his culture (Hiebert 1997:47). Hierbert's above description of culture shows how, in every culture, real culture has a significant influence on the gospel and social transformation.

Cultures are also governed by a set of cultural rules defined as shared understandings in a society which govern behaviour and permit people to communicate and relate to one another. Many rules exist in every culture that enable people to interact in meaningful ways (Hiebert 1997:46). These rules become a part of their thought patterns, without ever being explicitly formulated or learned. People are often unaware of the rules that govern their behaviour and fall into the violation of social rules. The set of real cultures, folk systems and cultural rules which govern every human society demonstrates cultural complexity and the power that cultures exercise on the gospel and social transformation. To well understand the power of culture on the gospel and social transformation, it is important to briefly describe cultural settings.

Every culture has a twofold component: dimensional facets and manifestations or products. Hiebert (1997: 363) observes that "in trying to understand another culture, the outsider can observe human behaviour and products, but he cannot see idea and postulates. These he can only infer from the acts and comments of the people." To understand what people do in societies requires to not only observe their behaviour or products, but to learn their ideas and postulate which need a long time of learning.

2.1.2 Dimension of culture

All cultures have three facets: the cognitive (ideas), affective (feeling) and evaluative (value, or judgement) (Hiebert 1997: 31). The cognitive facet or ideas deal with the way people think. The focus falls on the cognitive facet of *worldviews*. (Walt 2008:193). It relates to the knowledge shared by members of a group or society and provides the conceptual content of a culture, arranges the people's experiences into categories and organises these categories into larger systems of knowledge (Hiebert 1995:31). It is the set of assumptions and beliefs people make about reality and the nature of the world or how it works. Culture tells people what exists and what does not (Walter 2008:193); it teaches different ways of life, for example how to build a house, how to sail a boat, or how to cook a meal. The cognitive dimension of culture is very important for social communication and community life. In literate societies, the cognitive aspect is stored in books, newspapers and others, while songs, poems, stories, proverbs and oral traditions are used to store information in nonliterate communities (Hiebert 1995: 32).

The holistic gospel faces this cultural facet because it deals with knowledge and truth. Hiebert states that, "It is on this level that we are concerned with questions of truth and orthodoxy." The acceptation or reject of the gospel and biblical truths lies within this dimension. Knowledge powerfully influences individual faith and social transformation. However, knowledge alone is not enough; it requires other dimensions.

The affective dimension or feelings deals with attitudes, notion of beauty, taste in food and dress, likes and dislikes and ways of enjoying oneself or expressing sorrow. The expression of how people in one culture like their food hot and in another sweet or bland is seen through how people in societies express their emotions. They may be aggressive or bellicose. In some societies, people learn to be self-controlled and calm. It expresses how cultures greatly vary and how they deal with the emotional sides of human life. Hiebert (2000:30) remarks that, "this dimension is seen in standard of beauty, taste in clothes, food, houses, furniture, and other cultural products. People communicate love, hate, and several other attitudes by their facial expressions, tone of

voice, and gestures. Feelings find particular outlet in what we call "expressive culture" in our art, literature, music, dance, and drama."

The gospel faces also human feeling because it requires that people feel awe and mystery in God's presence, guilt and shame for their sins, gladness for their salvation and comfort in the fellowship. Emotions play a crucial role in the decision making of most people. One presents the knowledge of the gospel with feeling, so that people will believe and follow. The other also needs to provide ways for Christians to express themselves through music, art, literature, drama, dance, rituals and festivals. Another also needs feelings of affection and loyalty toward God. However, both knowledge and feelings must lead to God's worship and submission.

The evaluative dimension or judgement (value) relates to the values by which people judge human relationships to be moral or immoral. It ranks some occupations high and others low, it appreciates different ways of eating (Hiebert 1995:33). It evaluates both dimensions above: each culture evaluates ideas or cognitive dimension to determine whether they are true or false. It also judges the feelings or affective aspects of human life by teaching people what is beauty and what is ugliness, what is love and what is hate. Culture also judges values and determines right and wrong (Hiebert 1995:33). Each culture has its moral code, its own culturally defined sins, its highest value and primary allegiances; its own culturally defined goal.

The description above emphasises that, for social transformation to take place, the gospel must transform individual knowledge, feelings and values. That is why the influence that culture has on the gospel and social transformation prevents and urges the missionary to take into account cultural factors in his ministry to lead the gospel to becoming a transformer of negative culture to positive, leading the whole society into transformation as the result of the gospel.

2.1.3 Manifestations (products) of culture

Cultures manifest themselves in visible and invisible ways; what one can see, hear or experience. The invisible way relates to the behaviour. It deals with the ways people enforce their rules, such as gossip, ostracism and force. People may ignore some transgressors, particularly those who are important or powerful, or they may be unable to enforce a specific rule, particularly when a great many people break it. In such cases, cultural ordinances may die and the culture changes accordingly. Culture constantly faces current movements. If the cultural rules weak, culture becomes subject of change, opened to new environmental movements (Hiebert, 1995: 36).

The visible way (or products) includes material objects such as houses, canoes, masks and so like. People live in nature and must adapt to it or mould and use it for their own purposes. They construct huts as shelter from the rain and cold, boats to cross the water and hoes and digging sticks to farm the land. In the end, as their actions alter the environment itself, they in turn are forced to change their cultures.

Furthermore, it is also important to explore the components of culture.

2.1.4 Components of culture

Every culture is composed of components which direct its ability to apply or to reject new ideas. These components are the basic forces which orient the whole community toward progress or poverty. All cultures have two components: culture as values and culture as set of beliefs or worldviews.

Hierbert (1007:15) underlines that values are moral principles and standards which individuals or societies find acceptable or intolerable. They are used to justify particular ways of behaving or styles of life. These moral principles interact with people's worldviews in the orientation of individual and societal life. Its influence on the acceptance or rejection of social transformation is very great. Values also usually derive, more or less, from the fundamental beliefs that dominate at any given moment in the life of an individual or society and determine diverse realities such as the place of

women in society, the ownership of property, whether to obey or break the law, patterns of sexual relationships, marriage, attitudes to the environment and views of work and leisure. Culture as values has an influential impact on the acceptance or rejection of social transformation as fruit of the holistic gospel. Culture is also a set of beliefs or worldviews.

Hiebert (1997:15) remarks that, "it is difficult to become aware of the basic ideas we take for granted, which determine the vary processes of perception and thought, themselves." The belief component interacts with different modes of thinking and different worldviews. Each human group has its worldviews, often showing similarities, strengths and weaknesses as indicated in the example below.

Table 2- 1: Modes of thought of the west and the east

	The West	The East
1.	Focus on the knowledge of beings: Static	Focus on the knowledge of events: Dynamic
2.	Individualistic: The individual most important	Communalistic: the community primary
3	Monochronic conception and use of time	Polychronic conception and use of time
4.	Division between the profane and the sacred: dualistic thought	All of life is religion: integral thought
5	Geared to hearing: auditory	Geared to seeing: visual thought
6	Conceptual thought: concepts are important	Relational thought: relationships are important
7	Logic thinking	Psychic or emotional thinking
8	Objective: clinical	Subjective: personal
9	Abstract: remote from the object of knowledge	Concrete: nearer to the object of knowledge
10	Analytic: geared to parts (subdivisions)	Holistic or synthetic: focused on the whole

11	Architectural: one thought builds on the previous	Musical: the central theme or point is repeated
12	Step-logic	Bloc-logic
13	Truth is correct thought	Truth is correct act
14	Direct communication of truth	Indirect communication of truth

Source: Hiebert 1997:357

Despite the great difference between the two worldviews, one can agree that both societies are concerned with some basic similarities on the problems of food, shelter, health, protection and everyday activities. All people in the two societies are interested in relatives and friends, in entertainment and the enjoyment of life. The fact that there is much in common experiences around the world, makes cross-cultural communication possible. Also, each of the above worldviews presents both strengths and weaknesses. The functions of worldviews are discussed next.

2.1.5 Functions of worldviews

According to Hiebert (1995:48), worldviews have four functions. Firstly, they provide people with a cognitive foundation on which they build their explicit belief and value systems and the social institutions within which they live in their daily lives. The assumptions people take for granted are rarely examined. In the same sense, Clifford Geertz (Cited by Hiebert 1995:48) clarifies that a worldview provides us with a model or map of reality by structuring our perceptions of reality. Also, they give people emotional security. Living in a dangerous world full of capricious and uncontrollable forces and crises of drought, illness and death and plagued by anxieties about an uncertain future, people turn to their deepest cultural beliefs for emotional comfort and security. People's worldviews buttress their fundamental beliefs with emotional reinforcements so that they are not easily destroyed. Worldviews also serve both predictive and prescriptive functions as they validate people's deepest cultural norms which they use to evaluate their experiences and choose courses of actions. They provide people with their ideas

of righteousness and of sin and how to deal with them. They also serve as map for guiding people's behaviour and provide them with a map for guiding their lives. They integrate culture and organise ideas, feelings and values into a single overall design. In doing so, they give a unified view of reality, which is reinforced by deep emotions and convictions.

All these functions explain how worldviews monitor cultural change. People are constantly confronted with new ideas, behaviour and products that come within their society or from without. These may introduce assumptions that undermine their cognitive order. Worldviews then help people to select those that fit their culture and reject those that do not. They also help people to reinterpret those they adopt so that they fit their overall cultural pattern (Charles Kraft Cited by Hiebert 1995:48). Next, the nature of culture is discussed.

2.1.6 Nature of culture

In short, everything depend on how one understands the nature of culture. The essence of culture is found in the hearts and minds of individuals in what are typically called values. Values are simply moral preferences, inclinations towards or conscious attachment to what is good and right and true. Culture is manifested in the ways these values guide actual decisions made by individuals about how to live. That is how one spends his time, how he works, how he plays, whom he marries, how and why he marries, how he raises his children, whom or what he worships and so on. By this view, a culture is made up of the accumulation of values held by most people and the choices made in the basis of those values. Culture also has different aspects.

2.1.7 Aspects of culture

According to Rheenen (1996:77), cultures are different perceptions of reality with diversities, with the following aspects: non-verbal, language, physical article, home life and music. The nonverbal aspect of culture interacts with gestures, body movements (hands, body, head, degree, kind), eye contact, facial expressions (smile, eyebrows, lips, cheeks), physical contact (hands, kissing, body), greetings, body composure

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(formal, informal), personal space, use of silence, dress, hygiene and food. They express cultural differences (Dean Foster Association 2006-2012:26). Rheenen (1976:77) cites, for example, holding hands which has multiple meanings: to Africans, men and men or women and women holding hands is normal while Americans interpret it and label it as homosexuality.

The billions of languages on our planet express cultural diversities. Within languages there are also a lot of diversities. For example, one symbol within one language may reflect a particular idea within one culture, while it may represent a different idea within another. Also, physical articles are the visible expression of cultural diversities. One article has several meanings within different cultures. For example, a gourd may have a spiritual belief in a certain culture but a secular belief in another. The home life meanings vary in each culture. The style of eating, sleeping and relationship patterns express cultural diversities. For example, Western families are nuclear and independent while African families are extended and the preferred eating habits apply to all the close relatives. The music also varies in many ways between continents, between people, between ethnic groups and even between a same people group. Around the world, music reflects cultural diversities. Rheenen (1996:77) explains, "American music is based on an eight-note scale and primarily use major keys. Many Africans traditionally have five notes in their scale and prefer their songs to repeat short rhythmic combinations." The characteristics of culture are discussed next.

2.1.8 *Characteristics of culture*

Conrad Phillip Kottack (1994: 39) points out the following characteristics of cultures: culture is general and specific: in capital letter (C), culture expresses its general sense which means that all human populations have a culture. On the other hand, in small letter (c), it describes the specific sense of culture and the different varied cultural traditions of specific societies. Humanity shares a capacity for culture, but people live in particular cultures, as they are enculturated along different lines. All people grow up in the presence of a particular set of cultural rules transmitted over generations.

Culture is also universal, particular and general: certain biological, psychological, social and cultural features are universal, shared by all human populations in every culture. Others are merely generalities, common to several but not all human groups. In all societies, culture organises social life and interaction for social expression and continuation. Family living and food sharing are universals as they exist in all societies. For example, in most significant universal cultures exogamy and incest are taboo. Except for a few communities, people everywhere consider some people too closely related to mate or marry. The violation of this taboo is incest, which is discouraged and punished in a variety of ways in different cultures. The universality of culture is seen through the common cultural values accepted as standard norms in all cultures.

Culture is particular when it is applied as particular and unique into certain traditions. Unusual and exotic beliefs and practices lend distinctiveness to particular cultural traditions. Therefore, the uniqueness and particularity of culture stand at the opposite from its universality. Cultures are also general as they all have some regularities that occur in different times and places, but in all cultures. Kottak (1994:39) points out three ways that generalises culture. Firstly, inheritance from a common ancestor - societies can share the same beliefs and customs because of cultural inheritance. Secondly, generalities originate in independent invention of the same culture trait or pattern in two or more different cultures. Similar needs and circumstances have led people in different countries to innovate in parallel ways. They have independently come up with the same solution or arrangement. That is cultural adaptation. Thirdly, diffusion through media is another reason for cultural generalities.

Culture is all-encompassing. It encompasses features that sometimes are regarded as trivial or unworthy of serious study such as popular culture. All people are cultured and the most cultural forces are those which affect people every day of their lives, particularly those which influence children during enculturation. Culture is also learned as it is composed of ideas based on cultural learning and symbols (Clifford Geertz, cited by Kottak 1994:40). Cultures are sets of "control mechanisms, plans, recipes, rules,

constructions, what computer engineers call program of governing of behavior and people absorb them through enculturation in their particular traditions" (Kottak 1994:40).

There are three different kinds of learning. Firstly, individual situational learning is based on its own experience or its future behaviour. Social situational learning is also learning from other members of the social groups, not necessary through languages. Cultural learning depends on the uniquely developed human capacity to use symbols and signs that have no necessary or natural connection with the things for which they stand. Through culture, people create, remember and deal with ideas. They grasp and apply specific systems of symbolic meaning. Besides culture learning, people also absorb culture through observation. Children always pay attention to the things that go on around them. Kottak (1994:41) emphasises that children modify their behaviour not just because other people tell them to but because of their own observations and growing awareness of what culture considers right and wrong.

Culture is symbolic and seizes nature. Leslie White (cited by Kottak 1994:11) describes culture as being symbolic because it is an extra somatic or a temporal continuum of things and events dependent on symbolling. Culture consists of tools, implements, utensils, clothing, ornaments, customs, institutions, beliefs, rituals, games, works of art and language. It is certain that culture originated when our ancestors acquired the ability to use symbols. Kottak (1994:41) also describes symbols as being something verbal or nonverbal, within a particular language or culture that come to stand for something else and are usually linguistic. He also recognises the existence of nonverbal symbols, such as flags, which stand for countries. Culture also seizes nature and imposes itself on nature. It takes the natural biological urges we share with other animals and teaches us how to express them in particular ways. For example, people must eat, but culture teaches us what, when and how (Kottak 1994:42). All habits are parts of cultural traditions that have converted nature acts into cultural customs.

Culture is shared and patterned. People learn their culture by observing, listening, talking and interacting with others. They become in their turn agents in the enculturation of their children, just as their parents were for them. Culture is then transmitted in the

whole society. Although culture constantly changes, certain fundamental beliefs, values, worldviews and child-rearing practices endure. This shows the way enculturation unifies people throughout generations (Kottak 1994:4). Culture is also patterned as within every culture, customs, institutions, beliefs and values are interrelated. If one changes, others change as well. Cultures train individual members to share certain personality traits. Separate elements of a culture can be integrated by key symbols, such as fertility or militarism. A set of central characteristic or core values integrates each culture and helps distinguishing it from others (Kottak, 1994:43). People use culture creatively. Kottak writes on culture creativity:

> Although culture rules tell us what to do and how to do it, we don't always do what the rules dictate. People can learn, interpret, and manipulate the same rule in different ways. People use their culture creatively, rather than blindly following its dictates.   Even if they agree about what should and shouldn't be done, people don't always do as their culture directs or as other people expect. Many rules are violated, some very often.

It is true that people manipulate culture creatively following their situation. People often practice the real culture instead of ideal culture. Therefore frequent violation of rules occurs.

Culture is also adaptive and maladaptive. Besides the biological meaning of adaptation, human groups also employ cultural adaptive kits for the reliance on social and cultural means of adaptation which has increased during hominid evolution. Human beings continue to adapt biologically and culturally. All the current creative manipulations of culture and the environment by men and women can foster a more secure economy, but it can also deplete strategic resources. Kottak (1994: 44) observes that "many modern cultural patterns, such as policies that encourage overpopulation, inadequate food distribution systems, overconsumption, and pollution, appear to be maladaptive in the long run." Culture adaptation may be positive or adaptive and negative or maladaptive by its rule on the nature.

Culture may be national, international, or a subgroup. National culture is culture, which is shared by citizens of the same nation, while international culture is cultural traditions that extend beyond national boundaries. It is the product of   media, migration, and multinational organisations. Today, many culture traits and patterns have an international scope. This phenomenon arises when two cultures share cultural experiences and means of adaptation through borrowing or diffusion (Kottak 1994:45). This diffusion may be either direct or indirect. It is direct when two cultures intermarry, wage war on, or trade with each other or when they watch the same TV program. It also exists in cultures that are smaller than nations. Although people in a same society or nation share a same cultural tradition, all cultures also contain diversity. Individuals, families, villages, regions, classes and other subgroups within a culture have different learning experiences as well as shared ones. Kottak (1994:45) defines subcultures as being different symbol-based patterns and tradition associated with subgroups in the same complex society

2.1.9 Negative and positive culture

In light of all the descriptions above, one can agree with Kottak that some cultures are relative or positive while others are ethnocentric or negative. Relativist cultures are those which are receptive, open to new situations and to change in a bicultural community. Cultures which facilitate the gospel achieving its goal are relativists or positive cultures. The relativism argues that behaviour in a particular culture should not be judged by the standard of another. Kottak (1994:46) observes that culture relativism can also present problems because at its extreme, it "argues that there is no superior, international, or universal morality, that the moral and ethical rules of all cultures deserve equal respect."

Ethnocentrism is negative cultures or cultures which appear as barriers to change, closed to all others and not open to lead to transformation. In other terms, they are ethnocentric. People often consider different behaviours as strange or savage. Ethnocentrism appears when other tribes are not considered fully human. Kottak (1994: 46) defines the word ethnocentrism as "the tendency to apply one's culture value in

judging the behaviours and beliefs of people raised in other cultures." Ethnocentrism is universal to all cultures, however, to some more than others, e.g. those who believe that only their explanations, opinions and costumes are true, right, proper and moral. What is the relation between culture and poverty? Therefore, it is important to understand cultural tightness and looseness.

2.1.10 Tight and loose culture

David Dunaetz (2019: 410) evokes the concept of cultural tightness-looseness to explain why some cultures are more closed to the gospel than others. Gelfand Nishii and Raver (Cited by Dunaetz 2019:410) define cultural tightness as "the strength of social norms and degree of sanctioning within societies." This means that people in tight cultures have less variation in their behaviour and are held more accountable for their behaviour than people in loose cultures. Tight cultures have strong social norms, violations of which are met with intense sanctions. Recent studies reveal the antecedents, consequences and the geographical distribution of cultural tightness-looseness.

They emphasise conformity to social norms and sanctioning deviant beliefs and behaviour. Tight cultures are also cultures having strong expectations concerning adherence to social norms and little tolerance for deviance from them. This tightness spills over into organisations and other institutions, resulting in less variety and innovation within the culture. Dunaetz (2019:??) sees within tightness-looseness two dimensions: the strength of norms, depending on how clear and pervasive they are in the culture and the strength of sanctioning, depending on the degree to which deviance attracts negative responses. Carpenter (as cited by Dunaetz, 2019) gives a set of factors that appears to promote cultural tightness as threats to survival and restricted resources, including when a society's existence is threatened or when mortality rates are high, there is often little tolerance for deviant behaviour and the number of rules and their sanctioning increases to ensure that approved routes to safety and survival are followed. Also, more frequent natural disasters, the prevalence of disease, lower levels

of natural resources, historical mortality rates and greater historical threat of invasion are all too strongly associated with cultural tightness on both a national level and across the world.

Loose cultures, in contrast, have fewer expectations for conformity and may even encourage new forms of behaviour and social interactions. They allow individuals to have greater variation in beliefs and behaviour.

2.1.11 Culture and/or poverty

According to Oscar Lewis (Cited by Kottak 1994:292), the culture of poverty can be defined economically and psychologically. Economically, it is marked by low incomes, unemployment, unskilled, occupations, little saving and frequent pawning. Its attributes include crowded living quarters, lack of privacy, alcoholism, violence, early sex, informal and unstable marriages and mother-centred households. On the other hand, psychologically, the culture of poverty has a distinctive set of values and feelings that include marginality, insecurity, fatalism, desperation, aggression, gregariousness, sensuality, adventurousness, spontaneity, impulsiveness, absence of planning and disturbance of government. Lewis (Kottak 1994:292) observes that poverty does not always produce the culture of poverty. For example, when poor people become class-conscious or active in labour unions, they may escape the culture of poverty, although they may still be poor.

The conditions that give raise to the culture of poverty are cash economy, unemployment, low wages and a certain set of values in dominant classes, stressing poverty as result of personal inferiority. Parker and Kleiner (Cited by Kottak 1994: 293) have suggested that the poor hold two sets of values simultaneously, one shared with the larger society and the other a response to poverty. The second value set helps the poor adjust psychologically and thus preserves their mental health. The above description demonstrates the complexity of culture and its influences on social transformation. Now, it is obvious to identify cultural groups.

2.1.12 Cultural groups

George B. Cressey (1963) identifies three cultural groups: sedentary, nomadic and mountain people. The sedentary are people engaged primarily in agriculture. They occupy the plains, valleys and fertile soil along rivers. They grow crops which include cereals, barley, wheat and different types of millet. Irrigation is sometimes practiced in dry areas. They also raise livestock, such as cattle, sheep, pigs and goats. Along the rivers, in warm and damp areas where irrigation is possible, they grow rice which is a major food worldwide.

Nomadic are often cattle raisers who live in the grasslands and desert regions. They sometimes have mobility that turns them into a formidable military power. Some of them have adopted the lifestyles of the sedentary people. The mountain people often practice both livestock raising and agriculture. They grow poor but hardy cereals such as barley, millet, rye, buckwheat and sometimes wheat in sheltered valleys. They also raise cows, yaks, horses, sheep and goats. This allows the identification of certain cultural factors.

Cultures are more or less integrated systems of ideas, feelings and values and their associated patterns of behaviour and products shared by a group of people who organise and regulate what they think, feel and do. Culture not only deals with what people do, but also with what they think they do. Culture has three dimensions: the cognitive (ideas), affective (feeling, and evaluative (value, or judgement) dimension. Culture manifests itself in invisible and visible ways, what one can see, hear or experience as well as behavior.

They have two components: culture as values and culture as set of beliefs or worldviews. Values are moral principles and standards which individuals or societies find acceptable or intolerable and beliefs are often referred to as the worldview (bedrock) of a culture or a society. Worldviews are various and each of them seeks to answer to major concerns of life such as common humanity, human differences,

suffering, success and failure and the meaning of life. The essence of culture is found in the hearts and minds of individuals in what are typically called values.

Some culture, called loose and are relative or positive and open to new change, while others, called tight, are ethnocentric or negative and very closed to changes. Cultural tightness is the strength of social norms and the degree of sanctioning within societies. This means that people in tight cultures have less variation in their behaviour and are held more accountable for their behaviour than people in loose cultures. They have strong social norms, violations of which are met with intense sanctions. Loose cultures, in contrast, have fewer expectations for conformity and may even encourage new forms of behaviour and social interactions.

They allow individuals to have greater variation in beliefs and behaviour. There is also a culture of poverty which is marked by low income, unemployment, unskilled citizens, little savings and frequent pawning. This could lead to crowded living quarters, lack of privacy, alcoholism, violence, early sex, informal and unstable marriages and mother-centred households, which, in turn, leads to a distinctive set of values and feelings that include marginality, insecurity, fatalism, desperation, aggression, gregariousness, sensuality, adventurousness, spontaneity, impulsiveness, absence of planning and disturbance of government. There are three cultural groups: sedentary, nomadic and mountain people.

2.2 Cultural factors

Karen Trollope-Kumar (2018) points out that culture encompasses a set of beliefs, moral values, traditions, language and laws (or rules of behavior) held in common by a nation, a community, or another defined group of people. Culturally determined characteristics include the language spoken at home, religious observances, customs (including marriage customs that often accompany religious and other beliefs), acceptable gender roles and occupations, dietary practices, intellectual, artistic and leisure-time pursuits and other aspects of behaviour.

Anthropologists identify many associations between culture, customs and risks to health. Those who, for religious reasons, abstain from tea, coffee, alcohol and tobacco have smaller risks of getting cancer of the gastrointestinal or respiratory tract than others of similar social, economic and residential background. Though often called "lifestyle factors", in such cases, these differences are culturally determined because the related behaviours are associated with religious beliefs and practices. Jews who practice circumcision have lower incidences and death rates than gentiles have from cancer of the male genital tract. This could perhaps be related to sexual hygiene and a reduced risk of infection with carcinogenic viruses. Many cultural characteristics are associated with education, occupation, income and social status.

2.3 Social transformation

2.3.1 Definition

Aina (as cited by Lygunda 2018: 26) observes that, "Transformation implies practical and epistemological ruptures with previous ways of doing things and a reconstruction of structures, relations, and institutions." Social transformation is thus a process by which individuals alter the socially ascribed social status of their parents into a socially achieved status for themselves. It focuses on how individuals can alter the class of culture to which they feel aligned and it brings a change that would be slow and considered as an interpersonal negotiation, because it requires that individuals have their social position appreciated and validated by others for transformation. Social transformation often happens by external or internal stimulus and sometimes intentionally.

2.3.2 Process of social transformation

Social transformation always starts with individuals, goes through social groups and reaches the society as a whole. The individual transformation arises when change occurs in the lives of individuals as they move from spiritual, physical or social situations, one job or social class or culture to another. The social change as fruit of the

gospel starts with conversion of individuals. These converted people then play the role of the light/and salt within their social groups (Matt 5:13-16), thus causing other members of the social group to transform which leads toward social group transformation.

The social group transformation is the fruit of individual lives, as the light within their groups. Through the power of the Holy Spirit, those individuals influence social groups such as youth or women groups (Acts 1:6-8) and others, causing other group members to transform. The transformation operated in social groups generates the societal transformation. This means that social group transformation leads to the change of the society as whole. The whole society becomes involved in the transformation process as result of the gospel.

2.3.3 Time

Hiebert underlines (1997:412) that, "transformation is a process in time, and the extent to which change takes place is often function of the time involved." He identifies two ways of reckoning time in with social transformation identification. Firstly, historical time is calculated by placing events in a historical framework and measuring the duration of time between them. One can for example measure the changes that took place in the United States between 1700 AD and the present. Secondly, structural time is the time it normally takes to complete a given social cycle. When we speak about the cycle in general, we can use the beginning and the end of the cycle as the reference point, as well as the intermediate points of transition. In the structural time, one can use the beginning and the end of the cycle as the reference points, as well as the intermediate points of transition (Hiebert 1997:413). What are models of the social transformation?

2.3.4 Models of social transformation

A variety of theories on social transformation exists. A brief sketch of some of the major theories of change can help to see the variety of approaches taken to this question and to understand what social transformation resulting from the gospel means. Hiebert

(1997:414) identifies five kinds of social transformation models, namely sociocultural evolution, historical diffusionism, acculturation, neo-evolutionism and entrepreneurs and decision-making. Sociocultural evolution is the model that arranges the separated parts of the world into three general stages: savagery, barbarism and civilization. About historical diffusionism, Franz Boas (as cited by Hiebert, 1997:416) felt that sufficient data could be gathered from intensive ethnographies, recollections of old informants and detailed comparisons of several cultures located in a limited geographic area to empirically trace the birth and spread of various culture traits. Acculturation is defined by Hiebert (1997:10) as "the change that arise from contact with other alien culture." It deals with how one culture in contact with another could assimilate ideas from the other. Hiebert also observed that some cultures were thought to be open because they accepted new ideas and aliens readily. Others were closed because they resisted incursions from outside (1997:414). Leslie White (as cited by Hiebert, 1997:423) explains neo-evolutionism as the development in terms of energy.

As cultures develop techniques that enable them to utilise energy, they develop more complex social structures and ideological systems. Marshall Sahlins and Julian Steward (as cited by Hiebert, 1997:423) turned to what has been called "specific evolution," the study of development in one or more specific culture over a relatively short period of time. By limiting the scope of their analysis, they were able to include such factors as local environment, diffusion and invention in their discussions. Specific evolution is more concerned with the study of the particular processes by which this development takes place. More recently, there has been a group of anthropologists interested in cultural change viewed from the perspective of the individual. Homer Barnett became interested in how the innovation of new ideas occurs and how they are accepted by people (as cited by Hiebert, 1997:424). Innovation consists essentially of recombining previous ideas into new ones. All the transformations above are not concerned in the present work which rather deals with the transformation caused by the holistic gospel.

2.3.5 Social transformation as the result of the holistic mission

The unique and exemplary life of Jesus, his suffering, death and physical resurrection from the dead transformed his handpicked disciples as well as the lives of many others. As he once said, "I came that you may have life, and have it abundantly" (John 10.10). The lives that he transformed in turn changed and transformed much of the world: its morals, ethics, health care, education, economics, science, law, the fine arts and government.

2.3.5.1 Main areas of social transformation by the holistic mission

Jesus, the Son of God was sent on a mission to transform the world through changing individual lives. Without this mission, humankind would be forever in debt, separated from God. Women would have no rights or future. Families would be broken and dysfunctional. They would be living under tyranny, without education and in miserable poverty. Humanity would be fearful of nature and would lack faith, hope and love in this life as well as the next. Thus, the holistic has operated transformations in the following areas:

2.3.5.1.1 Individual lives

The first area of social transformation is the transformation of individual lives. The essence of Jesus' mission was to save the individual life of every person who chooses to put his or her trust in Him. He did not just point the way to a set of ideals or moral principles as many other teachers did. Rather, He promised when we were born again by His Spirit, that He would come to live inside of us, guiding and empowering us to live meaningful and godly lives. Over the past 2 000 years, it has been the Spirit of Jesus Christ in millions and now billions of people, that has altered the landscape of history through changing individual lives.

2.3.5.1.2 The Church

Church has made a positive impact on the history of the world, more than any other human group or association. The Church transformed the Roman empire, rescued learning from the destruction of the middle ages, raised Europe from barbarism, pioneered the New World and sent Christian civilizations to the ends of the earth. History would have been drastically different without the acts of God's people. Even today, without the compassion, evangelism, humanitarianism and social justice works of the Church, the lives of millions would be without hope. The word of Jesus, "I will build my Church and the gates of hell will not prevail against it" (Matt 16:18) has greatly impacted the world forever.

2.3.5.1.3 Family life

The application of Jesus' teachings also gave strength and completeness to the world's most important institution, namely the family. Wives are no longer slaves; husbands are not tyrants and children possess significance. The Christian truths of submission, equal worth, partnership, equality and self-sacrificing love have given harmony and protection to family relationships. The family is one of the main areas of social transformation, as Paul recommended, "Wives, submit to your husbands as to the Lord…Husbands, love your wives just as Christ also loved the Church…Children, obey your parents in the Lord for this is right" (Ephesians 5:22, 25; 6:1). This has a great impact on the value of human life.

In ancient cultures, a wife was the property of her husband. Aristotle (as cited by Kettler: 249) said that a woman was somewhere between a free man and a slave.

> "It was extremely common in the Greco-Roman world to throw out new female infants to die from exposure, because of the low status of women in society. The church forbade its members to do so. Greco-Roman society saw no value in an unmarried woman, and therefore it was illegal for a widow to go more than two years without remarrying. But Christianity was the first religion to not force widows to marry. They were

supported financially and honoured within the community so that they were not under great pressure to remarry if they didn't want to. Pagan widows lost all control of their husband's estate when they remarried, but the church allowed widows to maintain their husband's estate. Finally, Christians did not believe in cohabitation. If a Christian man wanted to live with a woman he had to marry her, and this gave women far greater security. Also, the pagan double standard of allowing married men to have extramarital sex and mistresses was forbidden. In all these ways Christian women enjoyed far greater security and equality than did women in the surrounding culture. See Rodney Stark, *The Rise of Christianity.*"

Jesus defied cultural norms by accepting and honouring women, as seen in the examples of His response to the Samaritan woman (John 4:5–29), His defence of Mary in the Mary-Martha incident (Luke 10:38–42), His words to Martha (John 11:25–26) and His appearance to women after His resurrection (Matt 28:10). The Apostolic Church went on to accept women in prominent leadership roles as seen in the examples of Apphia (Phln 2), Nympha (Col 4:15), Priscilla (1 Cor 16:19) and Phoebe (Rom 16:1–2). Unfortunately, after the Apostolic Church era, which ended about 150 A.D., some church leaders who had been deeply engrained in the pagan practices of the time reverted to the practice of excluding women. This contradicted the teachings, actions and spirit of Christ, His disciples and the early Church. Despite this setback, Christ's way prevailed.

In the ancient world, infanticide was not only legal, but it was also applauded. Killing a Roman was murder, but it was commonly held in Rome that killing one's own children could be an act of beauty. The early Christian church ultimately brought an end to infanticide. The modern pro-life movement is largely Christian. This pro-life view has been true from the very beginning of Christianity. The Didache document, dated from the late first century or early second century, contained instructions against abortion. The concept of universal human rights and equality comes exclusively from the biblical idea that all people are created in the image of God.

2.3.5.1.4 Education

The world would have lost much of the great literature of Greece and Rome (and other civilizations of the ancient world) if it were not for the Christian monks who maintained knowledge through finding, preserving and copying ancient writings during the middle ages. Also, the first universities in Paris and London were started by believers who had a thirst for knowledge and wisdom. The printing of the Gutenberg Bible was considered the most important event of the past five hundred years because it made truth and knowledge easily available to the masses. The first 120 universities in America, beginning with Harvard, were started by followers of Christ for the advancement of the Christian faith. Most of the major milestones in human education flow from one fountain: faith in Jesus Christ.

2.3.5.1.5 Business

The development of human work, labour and industry finds its zenith in the application of Christian truths. For most of history, there have been only a few wealthy tyrants and teeming masses of poor people. This is still the case in some parts of the world. For thousands of years, there were no middle class or freedom for individual initiative. During the Christianising of Europe, this all changed as believers applied biblical concepts of labour and industry, which eventually became free enterprise capitalism that led the world out of its mass poverty. As Adam Smith wisely pointed out in his book *Wealth of Nations*, the large and growing middle classes, the endless business opportunities, the Protestant work ethic, extensive philanthropy and the standard of living we share today are the fruit of the teachings of Christ applied to economics. When you purchase your next gizmo or wonder drug, thank God that the free enterprise system you currently enjoy is built on *faith* from start to finish.

2.3.5.1.6 Faith

Christians are the true progressives because they see life's challenges and opportunities through the lens of faith in Jesus Christ. "All things are possible to those

that believe." Their faith makes them the best leaders, soldiers, caregivers, husbands and wives. Wars against evil have been won through valiant faith. Individual lives have been rescued through tender faith. It is hard to imagine a world without faith in God and the Lord Jesus Christ. Over two billion people worldwide now share this faith. Jesus lived a life of complete faith in the Father and imparted that faith to his followers. If Abraham is the father of faith in the ancient world, then Jesus is the engine of faith in the modern one. Faith in him has led his followers through centuries to care for the poor, minister to the sick, start hospitals and schools, share the Good News around the world, apply Christian principles to government, economics and social issues and influence every other engine of progress.

2.3.5.1.7 Love

The love of Jesus Christ has left a great mark on the world. "God is love" and Jesus' horrific suffering on behalf of sinful people showed the world once and for all that God cares for each one of us and provided a way out of our guilt and self-destruction. For 2 000 years, followers of the loving Christ have carried his compassion and care to people everywhere. Nations have been won through his love. Most hospitals and other ministries of compassion around the globe have been launched in his name. Where there has been devastation through natural disasters, wars, or famine, people filled with God's love have run to alleviate human suffering via the Red Cross, World Vision and thousands of other agencies. Where would our world be without the love of Christ as expressed through his people?

2.3.5.1.8 Hope

Christ changes individuals and nations by giving them a firm hope in a future He has secured through his death, resurrection and ascension. There is life after death. There will be a resurrection of all people. Jesus will be coming again to lift up His redeemed people into an eternity of love and blessing in His heavenly presence. Because of these truths, the followers of Christ live in perpetual and mind-boggling hope in the future that Jesus Christ will provide. Hope is not a wish or a dream; it is as real as His nail-scarred

hands and the empty tomb. Hope gets us through the day, helps us handle tragedies and death and directs our hearts upward. Jesus Christ is the only hope of the world.

2.3.5.1.9 Sexual morality

Early Christians stood against the immoral sexual activities of the Greeks and Romans. Motivated by Christ's words, "If you love me, you will obey what I command" (John 14:15), and God's commandment, "You shall not commit adultery," they absolutely rejected immoral behaviour. Consequently, they were despised and persecuted even more.

2.3.5.1.10 People transformed

Alvin J. Schmidt (2004:11) describes that, from the beginning, holistic mission has transformed billions of people. They were ordinary Jewish citizens, fishermen, despised tax collectors and others from low-ranking occupations. Among them was a variety of self-serving, overconfident, attention-seeking, sceptical and miserly characters. These same individuals, because of Jesus Christ, were transformed into devoted followers who produced social, political, economic and cultural changes that affect human life even to this day. Yet, they chose to sleep rather than comfort Jesus at the Garden of Gethsemane. Peter the overconfident one denied knowing Him and, all but John, hid in fear as Jesus was crucified. However, Christ's power to transform individuals did not end with His disciples. Through His presence and/or that of His disciples, many others were transformed and in turn, they left their marks in history. Strengthened by the examples of Stephen, James and Saul (Paul), hundreds and then thousands of Christians suffered severe persecution that often led to execution during the first 300 years after Jesus' death. At the hands of Roman Emperors like Nero (54–68 A.D.), Domitian (81–96 A.D.), Antonius Pius (138–61 A.D.), Marcus Aurelius (161–80 A.D.), Valerian (253–60 A.D.) and others, many Christians were persecuted, tortured and killed. Robin Lane Fox has noted that, during this time, Christians were "not known to have attacked their pagan enemies; they shed no innocent blood, except their own."

The early Christians did not set out to change the world. The world was affected as a by-product of believers' transformed lives. They rejected the pagan gods and refused the immoral lifestyle of the Greco-Romans. They knew that Jesus made no promises of an easy and pain-free life. On the contrary, He had predicted that they would be hated and despised for their belief in Him. Believers continued to be transformed in the post-New Testament era, for example, John Hus, Martin Luther, Johann Sebastian Bach, William Wilberforce, David Livingstone, Dietrich Bonhoeffer and C. S. Lewis. These individuals made the world a more humane and civilized place because they, like many Christians before them, lived their lives according to the words of Jesus Christ: "Let your light shine before men that they may see your good deeds and praise your Father in heaven" (Matt 5:16).

2.3.6 *Christians and social transformation throughout centuries*

Schmidt (2004:11) underlines that, for 2 000 years, the gospel brought a vast and pervasive influence on much of the world. Countless contributions have resulted from Jesus's life and teaching, effected through his followers. Christianity is responsible for the way our society is organised and for the way we currently live. Catherine and David Martin (2007:4) were correct when they wrote: "So extensive is the Christian contribution to our laws, our economics, our politics, our arts, our calendar, our holidays, and our moral and cultural priorities." The holistic gospel not only transformed countless individual lives who left their mark in history, but also brought radical changes within all the areas of human society.

2.3.6.1   Individuals

Schmidt (2004: 21) recalls that the power of Christ's gospel to transform individuals did not begin and end with handpicked disciples. It also transformed countless others and those individuals, in various ways, left their mark in history. There were individuals found in Jerusalem, Antioch, Alexandria, Rome and other places. Many transformed followers of Christ suffered some of the most severe, barbaric persecutions known to

humankind as a consequence of their Christian beliefs. Among them, Luke qualifies Stephen as being "Full of God's grace and power, and did great wonders and miraculous signs among people (Act 6.8)." Jews falsely accused him of blasphemy and stoned him to death. Before he died he cried out, "Lord, do not hold this sin against them." This shows that he had been transformed by the power of the resurrected Christ.

Schmidt (2004:21) also describes how the gospel changed James from sceptic to a believer, after Jesus appeared to him (1Corinthians 15:7). Since James lived a pious and upright life, spurning the secular values of his pagan Roman contemporaries, he received the name of "James the just." Eusebius (as cited by Schmidt, 2004: 21) says the apostles had chosen James to be bishop of the church in Jerusalem. His piety and preaching led many of his fellow Jews to become Christians. Men of high levels such as emperors were also transformed by the holistic gospel. By the second century, Astrides (as cited by Schmidt, 2004:33), a Christian apologist, explained to emperor Hadrian (117-138) why Christians rejected the pagan gods of the Greecks and Romans. He described these gods as being man-made and not gods at all. Some of the gods, according to Roman mythology, committed adultery, murder, sodomy and theft. Others were envious, greedy and passionate, had physical empidements and some had even died. But Christians worship and honor God who is neither male nor female, whom the heavens do not contain. Many people have been transformed and continue to be transformed by the power of the Holy Spirit through the holistic gospel. Their transformation has affected and continues to affect all the areas of our society.

2.3.6.2   Science

Kennedy and Newcombe (1994:46) argue that science has its roots in Christianity. The evidence for this view is that nearly all the founders of modern science were Christians. They include men such as Keppler, Boyle, Pascal, Pasteur, Newton, etc. Christians are the pioneers of science. Some areas of science and the Christian individuals involved include:

Table 2- 2:   List of Christian scientists with their scientific areas

No	Scientific area	Christian scientists
01	Philosophy and biology	- Leonardo da Vinci 1452-1519
		- Andres Vesalius 1514-1564
		- Gregor Johann Mendel 1822-1884
		- Nicolaus Copernicus 1473-1543
		- Tycho Brahe 1546 – 1601
02	Astronomy	- Johannes Keppler 1571 – 1630
		- Galileo 1564 – 1642
		- Isaac Newton 1642 – 1727
		- Gottfried Leibniz 1646 – 1716
03	Physics	- Andre Ampere 1775 – 1836
		- Michael Faraday 1791 – 1867
		- Robert Boyle 1627 – 1691
04	Chemistry	- John Dalton 1766 – 1844
		- George Washington Carver 1864 – 1943
		- Paracelcius 1493 – 1541
05	Medicine	- Ambroise Pare 1509 – 1590
		- Louis Pasteur 1822 – 1895

Source: Schmidt, p.21

The table above shows that many of the leading scientists of both the past and present have been people of faith who used their trust in God to reveal the mysteries of His

creation. In addition to the individuals mentioned above, many other Christian scientists have greatly impacted scientific processes and discoveries and therefore, the quality of human life. It is true when the Bible declares, "All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men" (John 1:3-4).

2.3.6.3   Education and university

Cheryl and Michael Chiapperino (2007:7) underline that most of the major milestones in human education flow from one fountain: faith in Jesus Christ. They describe how, from the beginning of Judaism, from which Christianity is derived, there was an emphasis on the written word. However, the phenomenon of education for the masses has its roots in the Protestant Reformation. Furthermore, to promote bible literacy, Christians have been leaders in education. This trend was accelerated with the advent of the printing press at about the same time as the Protestant Reformation. Schmidt (2004: 175) recalls that the main contribution which Christianity brought about was in terms of education and specifically higher education.

It is through this Carolingian Renaissance that various educational innovations and improvements were made and the society was greatly educated. Alcuin helped teach Latin to various individuals and this made possible the study of the Latin Church fathers and the classical world of ancient Rome. One needs to realise that the modern university originated during the medieval ages. That is not to say that, prior to the university, there were no schools or any means of higher education. Academies for most part were places for studying and developing philosophical and political thought. However, it was not until the Medieval Ages around the 11th century that the university system as we know it was founded. Schmidt (2004:176) underlines that the first universities were founded around the countries of Italy, France, Spain and England. It was specifically the Church and the State themselves who helped encourage the building and establishment of universities. The Church granted charters, protected the university's rights, sided with scholars against obnoxious interference by overbearing authorities, built an international academic community and permitted and fostered the

kind of robust and largely unfettered scholarly debate and discussion that one can associate with a university.

2.3.6.4   Slavery

Catherine and David Martin (2007:4) recognise that the former Christians have owned slaves in the past and also observe that this was a distortion of biblical teaching. Early Christianity elevated the roles of those oppressed in society by, for example, accepting women and slaves as full members. Slaves participated equally in worship and the community and were afforded contract and property rights. According to historian Glenn Sunshine (as cited by Schmidt, 2004: 272), "Christians were the first people in history to oppose slavery systematically. Early Christians purchased slaves in the markets simply to set them free." It is also true that slavery was ended in great measure by Christian activists. For example, historians credit the British evangelical William Wilberforce as the primary force behind the ending of the international slave trade (which happened prior to the American Civil War).

Two-thirds of the members of the American abolition society in 1835 were Christian ministers. On the catholic side, the papacy was opposed to both the practice as well as the institution of slavery. The popes were against the common practice of chattel slavery as was practiced in the United States and elsewhere. Pope Eugen IV (as cited by Schmidt, 2004:275) not only showed the Church's stance against this practice of slavery, but he threatened excommunication on anyone who should continue in the practice of enslavement or who would not give back the freedom of the already enslaved natives. Later, Pope Paul III explained that chattel slavery was a new and unjust form of slavery in all situations, influenced both the laws of 1542 and the fair treatment of the natives in Mexico, showed that the natives of the New World were not subhuman as various individuals erroneously believed and lastly further applied excommunication on those who engaged in this slavery. Wesley preached the social responsibilities of Christian piety and this led to the results as depicted in the table below.

Table 2- 3: Fight against slavery

Year	Event	Result
1772	Slavery was judicially excluded from England	14,000 freed
1792	Conditions aboard slave ships were regulated by law	
1808	The English slave trade was abolished.	
1831	England spent 15 million pounds for enforcement, even making payments to Spain and Portugal to stop the trade	All European slave trade abolished.
1833	45 million pounds paid in compensation to free 780,933 slaves.	Slavery abolished in British Empire

Source: Schmidt 2004: 274-276

Wilberforce, along with Buxton, Macaulay and Clark and all evangelicals who were converted under Wesley's ministry, were top leaders in ending slavery.

2.3.6.5   Women and children identity

The impact of the holistic gospel on the identity of women and children can be summarised as follows:

Table 2- 4: Impact of the holistic gospel on the child and woman status

Status	Old practice	Holistic gospel impact
Woman	- Property of her husband	Security and equality with her husband
Unmarried	No value within her society	Fully integrated in the church

Widow	-Could not go more than 2 years without remarrying	- Christianity was the first religion to not force widows to marry. In contrary they were supported financially and honoured within communities
	-Lost all control of their husband's estate when they remarried	- Maintain their husband's estate
	- In India, they were burned on their husband's funeral pyres	- The situation in India was stopped by Christian missionaries.
Men	Free for extramarital sex and mistresses	Legal and marriage
Infanticide	- Legal and applauded in Greco Roman world, it was commonly held in Rome that killing one's own children could be an act of beauty.	- Forbidden and stopped by the church
	- New female infant thrown out or died from exposure	-The early Christian church ultimately brought an end to infanticide

Source: Schmidt 2004: 97-99

Schmidt (2004: 98) recalls that, in ancient cultures, a wife was the property of her husband and a woman was categorised somewhere between a free man and a slave. It was extremely common in the Greco-Roman world to throw out new female infants to die from exposure, because of the low status of women in society. Infanticide was not only legal, but it was also applauded. Killing a Roman was murder, but it was commonly held in Rome that killing one's own children could be an act of beauty. The church forbade its members to do so. The Greco-Roman society saw no value in an unmarried woman and therefore, it was illegal for a widow to live more than two years without remarrying. However, Christianity was the first religion to not force widows to remarry. They were supported financially and honoured within the community so that they were not under great pressure to remarry if they did not want to. Pagan widows lost all control of their husbands' estates when they remarried, but the church allowed widows to maintain their husbands' estates.

Finally, Christians did not believe in cohabitation. If a Christian man wanted to live with a woman, he had to marry her and this gave women far greater security. Also, the pagan double standard of allowing married men to have extramarital sex and mistresses was forbidden. In all these ways, Christian women enjoyed far greater security and equality than did women in the surrounding culture. Rodney Stark (as cited by Schmidt, 2010:120) describes that, in India, widows were voluntarily or involuntarily burned on their husbands' funeral pyres. Christian missionaries were a major influence in stopping these century-old practices and ideas. "There is neither male nor female, for you are all one in Christ Jesus (Gal 3:28)." Through a higher view of life, it was the early Christian church that ultimately brought an end to infanticide. The Didache, dated from the late 1st century or early 2nd century, contained instructions against abortion. The holistic Gospel is at the root of the positive transformation of our planet. These few contributions, among many others, amply prove that true social transformation is the fruit of the holistic gospel.

2.3.6.6   Expressions

Catherine and David Martin (2007:9) pointed out:

> Many familiar sayings and expressions were gleaned from the words and teachings of Jesus Christ such as "a good Samaritan," "brother," "doubting Thomas," "the gospel truth," "rob Peter to pay Paul," "turn the other cheek," and "thorn in the flesh." Also, many common names originated in the Bible; examples include David, Aaron, Michael, Daniel, Adam, Joseph, Jacob, Samuel, Mary, Martha, Joanna, Sarah, Rebekah, Ruth, Naomi, and Rachel.

These few examples help to understand how the holistic gospel introduced new expressions in human vocabulary.

2.3.7 Attitudes of Christians toward the world

Walt (2017:4) is correct when he states that Christians, through the ages, have positioned themselves regarding ancient Greek and Roman cultures as well as traditional African cultures and with regard to modern secular Western cultures and

philosophy. He discerns the three following attitudes of Christians toward the world. Firstly, isolation which is the antithetic way of thinking. It is an attitude whereby Christians took up an antithetic or repudiating position towards the surrounding culture and way of thinking (Col 2:8; 1 Cor 1:18-25; 2 Cor 6: 14-16), since it was believed that a true Christian could not live in isolation from the World. Secondly, accommodation or the synthetic way of thinking which is the opposite of isolation. Van der Walt (2017:4) argues that it is often practiced to such an extent that communication with non-biblical thought ended in accommodation, an erosion of Christian convictions as well as transformation. There is an element of truth in both viewpoints. Thirdly, the antithetic and synthetic attitude: the Christian worldview is simultaneously antithetic and synthetic. It is antithetic because on account of God's revelation, a Christian cannot accept the wisdom of the world. It is synthetic due to the fact that Christians are children of their times (Walt 2017:5). They can never themselves completely be separated from the spirit of their times which determines the current questions and answers to societal problems.

It is common for each community to set up its norms, which can be encouraged or discouraged. For instance, polygamy can be a positive norm in some areas. Therefore, the transformation may be normative or anti-normative (Walt 2017:6). Normative transformation demands a critical reshaping in light of the Christian faith of the non-Christian cultural products and institutions.   Anti-normative transformation appears when, instead of the Christian faith changing the culture and its societal relationship, the opposite takes place. It leads to the de-Christianisation or secularisation of Christian faith.

2.3.8   Characteristics of transformation

Walt (2017: 8) underlines three characteristics of transformation: it is dynamic, contextual and differentiated. It is dynamic because it cannot be unvarying. It is not possible to create a Christian philosophy which is always valid for all people, times and places. It is contextual because it should be relevant only if it is involved with the people

in the social contexts in which they are living, with all their questions, doubts, frustrations and aspirations. It is differentiated, since a Christian philosophy reacts to the culture and social set-up of a certain time, place and people. It cannot have the same content in Europe, North America, Africa, Asia or South America.

Social transformation is the process by which individuals alter the socially ascribed social status of their parents into a socially achieved status for themselves. It focuses on how individuals alter the class culture to which they feel aligned and it brings along change that would be slow and considered as an interpersonal negotiation, because it requires that individuals have their social position appreciated and validated by others for transformation. It deals with multiple facets including individual transformation and the people's cultural backgrounds and religion diversity. Christians have three attitudes towards the world. Some are living in the attitude of isolation, others in accommodation and others are bringing transformation that may be anti-normative or normative. Furthermore, transformation is always dynamic, contextual and differentiated. Christians as light/salt (Matt 5.13-16) of this world must face the religious diversity of the community they are living in and people's backgrounds where they are living. Only when they adopt the attitude of a normative transformation, then they may transform their environment. The true transformation as fruit of the gospel must be dynamic, contextual and differentiated.

2.4 The holistic gospel

2.4.1 Definition

Wright (2001: 121) defines the holistic mission as a mission that is concerned with the whole scope of human need. Biblical mission is inherently holistic and the Church exists for the sake of God's global mission.

2.4.2 Change through the holistic gospel

This topic is of universal interest and at the centre of many research studies and conferences. John Stott (1975), pointing out the Lausanne covenant (1974), expressed penitence for the neglect of Christian social responsibility and for having sometimes regarded evangelism and social concern as mutually exclusive. Evoking the link that must be between the gospel and its social consequences, Gelin (2007) states:

> The Gospel which has no social consequences is not the Gospel and the Church whose existence is not marked by social transformations according to the norms… is a Church which assures a religious function in the society, but which does not assume the deep renewal of the social life which is the consequence of the Gospel ... according to the norms … We have the challenge of allowing the consequences of the gospel to manifest itself in the very life of the Christian community. Fidelity to the Good News is also fidelity to its consequences. The gospel has social consequences because it is the re-creating power of God.

According to Gelin, social consequences are inherent to the gospel and challenges all cross-cultural works. Its success is the demonstration of the fidelity to the Good News. Christopher J.H Wright (201: 121) supports this point of view when he states, "biblically mission is inherently holistic, and the Church exists in history for the sake of God's global mission. Holistic mission is mission that is concerned about the whole scope of human need."

2.5 Summary

Culture is a dense word that has several dimensions and several elements. It is composed of the knowledge, feeling and judgment of people. Every people has its worldviews. Culture manifests itself in a visible way through its products: clothing, construction of houses, canoes etc. This chapter leads to the description of the

methodology used for this research and the presentation of the population of the Sud Ubangi Province within which the Bamwe community is located.

CHAPTER 3: RESEARCH METHODOLOGY AND THE POPULATION OF THE SUD UBANGI PROVINCE

3.1 Introduction

The previous chapter defined the word culture and described how the holistic mission has transformed and continues to transform society. From its beginning, the holistic mission brought changes within all areas of society: individuals, families, education, universities, science, technology, medicine and business and introduced many new expressions within human society.

This chapter deals with the methodology used to achieve the results of this study. It therefore includes a description of the method used, the research problem, the research question and the instruments used to collect data. It also includes a presentation of the Sud Ubangi tribes and their rates of Christian adherents to help understand how this research is important to find out the motives behind the social transformation of the Bamwe community in comparison to others.

3.2 Methods description

3.2.1 Research questions

PROBLEM STATEMENT	RESEARCH OBJECTIVES	METHODOLOGY
What are the main areas of social transformation within Bamwe community?	To identify the main areas of social transformation within Bamwe community?	The whole research project is done from the missiological analysis and cultural analysis
To what extent was the pre-	To determine an extent of	By interaction of missiological, and evangelical analysis, and cultural

Christian Bamwe society radically different from the current situation?	difference between the pre-Christian and Christian Bamwe society?	anthropology studies
Why did Bamwe people experience social transformation in comparison to other tribes?	To find out the reason behind the social transformation in Bamwe people in comparison to other tribes	By interaction of missiological and evangelical perspective of cultural anthropology studies.
What could a practical model from Niebuhr's 5-fold paradigm or JH Wright's holistic approach? (You should specify the model you want to follow)	To provide a practical model for sustainable social transformation among the Bamwe society.	By interpretation, reformulation and readjustment data from the above-mentioned findings (chapter 2 to 4 conclusions)

The aim of this research was to establish the cultural factors that led to the holistic mission achieving its goal by generating ethical, economic and social transformation of the Bamwe society. Thus, the main research question is: What are the cultural factors that caused the social transformation of the Bamwe people as a result of the holistic mission? This following sub-questions arose from the main research question:

Question 1: What are the main areas of the social transformation within the Bamwe community?

This question aimed to identify the main areas within the Bamwe community which had been transformed by the holistic mission. It required a missiological and cultural analysis in order to identify these areas. Thus, the instruments used were observations, interviews, research questionnaires and documents on the Bamwe people.

The following Bamwe villages were observed and studied: Limpoko, Libobi, Likata, Mondongo, Bomole, Lifunga, Sombe, Botunya, Molunga, Lokai, Moliba and Mbandaka city. The goal was to look for facts that confirmed the social transformation of the Bamwe. These observations led to the discovery of things like ancient sanctuaries of worship of the deities called "Sano", several sheet metal houses, houses with renewable energy systems, solar panels, batteries and generators. Some villages like Limpoko, Libobi, Likata, Bomole and Lifunga are more advanced than Moliba, Lokai,

Molunga, Sombe and Monya. One can summarise the data of these observations as follows:

Table 3- 1: Observation among the Bamwe

Items	Villages
Sano sanctuaries	Only three of them are still active: at Limpoko, Molunga, and Moliba villages
Church buildings	All with durable materials except Lokai and Lifunga local churches
Rice hustings machine	Limpoko : 7 machines Libobi : 21 machines Likata : 3 machines Mondongo : 10 machines Bomole 4 machines Lifunga : 2 machines Lokai : 3 machines Moliba : 1 machine Maboko : 2 machines
Manual palm oil extraction machines	Almost every family and clan
Mode of transport	Many Bamwe families use the hors bord motors.

Source: The researcher.

The Interviews and research questionnaires (Annexure 1) aimed to identify the main areas of social transformation among the Bamwe. The collected findings may be grouped into three areas according to Walt (2016: 11), namely positive, neutral and negative elements.

Table 3- 2: Areas of social transformation in the Bamwe society

Areas	Cultural factors
Positive	Associations
	Hospitality
	Mobility
	Worldviews
Neutral	Physical articles
	Literature and poetic realisations
	Traditional religion
	Family system
Negative	Marriage system
	Woman status
	Child lineage

Source: The researcher

The documents relating to the history of the Bamwe, their culture and customs, including some previous research on narrative or oral traditions and websites emphasised the historical and geographical inheritances as other key elements in the social transformation of the Bamwe people.

Question 2: To what extent was the pre-Christian Bamwe society radically different from the current situation?

This question aimed to determine the radical difference between the pre-Christian and Christian Bamwe society. In other words, it is a comparison between the pre-Christian and Christian to identify the differences. A combination of a missiological and evangelical analysis, from a perspective of cultural anthropological studies was the methodology used. Instruments used for data collection were observation, interviews, research questionnaires and documents related to the Bamwe society.

As mentioned above, the observations helped to identify some places and materials belonging to the Bamwe pre-Christian life and to compare them considering the current realities. The interviews and research questionnaires (See Annexure 1) were the basic

ways to discover the radical difference between the two societies. Furthermore, the documents on the Bamwe society were of great assistance as they provide the historical parcourse of the Bamwe group. The collected findings can be summarised as follows:

Table 3- 3: Difference between the pre-Christian and Christian Bamwe society

Areas	Social problems	Pre-Christian community	Christian community
Negative	Place of worship	Sanos sanctuary	Church
	Religion	Polytheism	Christianity
	Ideal form of marriage	Polygamy	Monogamy
	System of marriage	By palm wine	Legally: dowry and Christian marriage
	Woman status	Reduce to reproduction and family need	Recovery of her dignity
	Children lineage	Matriarchal	Patriarchal
	Schools	2 primary and 1 secondary schools	45 primary and 26 secondary schools
	Health care centres	2 centres	More than 45 centres
Others	Family incomes	Largely based on the extraction of the palm wine	Based on the extraction of the palm oil and rice production
	Technology	traditional	Modern: rice spelling and palm extraction modern machine.
	Social activities	Field cultivation and wine exploitation	Fields cultivation, palm oil extraction and new job creations
	Social ethics	traditional	Christian

	Children schooling	A few percent	More than 95%

One can agree that the holistic gospel had impacted the negative area more than the positive one. This is because it is the external agent that transforms the dark side of the culture to light. It confirms the fifth paradigm of Niebuhr which states that the gospel is the transformer of culture.

Question 3: Why did the Bamwe people experience social transformation in comparison to other tribes?

This question aimed to find out the reasons behind the social transformation of the Bamwe people in comparison to other tribes. Why did the Bamwe community experience social transformation in rapport to other tribes of the Sud Ubangi province? The methodology used in this regard was a combination of a missiological and evangelical analysis and cultural anthropological studies. The research instruments used were observation, interviews, research questionnaires and documents related to the Sud Ubangi tribes.

Observations were made not only within the Bamwe group, but also in other Bantu, Adamawa Ubangi and Sudanic groups, to establish the difference of the transformation among the Sud Ubangi tribes. The interview and research questions for this question also targeted other tribes to obtain their answer on why the Bamwe group experienced more social transformation than the other groups. Some documents such as Omasombo and Mumbanza books were very important as they describe each of the Sud Ubangi tribes. By means of interviews and questionnaires conducted among other tribes, it was discovered that the historical and geographical situations of the Bamwe also played a role in their social transformation.

Thus, although the assumption was that only cultural factors were the reason for the social transformation of the Bamwe society, this study found two more factors that played a key role in the process, namely The Evangelical Free Church of America (EFCA)'s mission strategy and the Bamwe historical and geographical inheritances. These factors can be summarised as follows:

Table 3- 4: Reason behind the social transformation of the Bamwe

Reasons	Factors
	Cultural associations as well-prepared field for social transformation
	Bicultural community
	From tight to lose culture
Cultural	Bamwe individual more framed by the community than by his family
	From ethnocentrism to relativism
	Not culture of poverty
Historical inheritance	Multicultural background
	More framed by difficulties encountered
	Framed by success and failure in history
Geographical inheritance	Position on the Ngiri River
	Position at the carrefour
Mission strategy	Prayer
	Nurturing
	Leadership training

Source: The researcher

Question 4: What could be a practical model from Niebuhr's fifth paradigm?

The Niebuhr's fifth paradigm is: the "**gospel the as transformer of culture.**" The holistic gospel transforms negative aspects of the culture (Carson, 2008:206). This last question aimed to demonstrate how the holistic gospel had transformed some negative Bamwe practices to positive. The methodology used was interpretation and reformulation and readjustment of data from the above-mentioned findings (Chapter 2 to 4).

The interpretation and reformulation of the above findings emphasised the conversion of many cultures from darkness to light by the power of the holistic gospel. This confirms the fifth paradigm of Niebuhr which points out the influence of the holistic gospel on cultures around the world.

Table 3- 5: Practical model from the fifth paradigm of Niebuhr

Old culture	New orientation
Mokaw curse as traditional sanction	Exclusion of the church 1 Cor 5.5
Consumption of palm wine	Consumption of coffee

Source: The researcher

As can be seen in the above table, the Bamwe pre-Christian society was dominated by fear of the Mokaw curse. It was a severe sentence, often pronounced verbally by the Lilongo members, to banish a regular culprit from the society. Each Bamwe person behaved in such a way as to avoid the Mokaw curse, which was for them a punishment of the worst degree. However, in the Christian society, the gospel transformed the Mokaw curse to 1 Corinthians 5.5, namely temporary banishment from the church. Contrary to the Mokaw, the new punishment is full of love and aims to bring the culprit back into the church.

Furthermore, the Bamwe pre-Christian community was known for their production and consumption of palm wine, with social consequences such as sexual immoralities, fights, murders etc. However, in the Christian society, the consumption of alcohol yields to the consumption of morning coffee, which brings many friends together as loved brethren, without considering the religious affiliation. Christians from different affiliations and non-Christians gather each morning around coffee, before going to work.

After the presentation of these findings, it is necessary to define each of the research instruments used during this study.

3.2.2 Research instruments

To collect data for the study, the qualitative method was used which consisted of interpreting and analysing various data collected in order to confirm how the gospel transforms culture. According to the Niebuhr's fifth paradigm, the faith transforms negative cultural factors to positive factors or to success of the gospel. Therefore, the following techniques were used.

3.2.2.1 Observations

This stage required a trip throughout the following Bamwe villages: Limpoko, Libobi, Likata, Mondongo, Lifunga, Bomole, Lifunga, Sombe, Botunya, Molunga, Lokai, Moliba and Mbandaka city to collect values that reflect social transformation in the Bamwe society. The trips across other tribes were also of great assistance to compare the different levels. This observation was generally based on a sample of homes, places of worship, individuals and local groups to understand the transformation undergone.

3.2.2.2 Research questionnaire

Considering the criteria of age, religious affiliation, education, social status and gender, the target sample were persons able to describe the social situation of Moanda before the penetration of the gospel in 1980. Attention was given to people who were born before 1970. However, it was also important to select some who were born after 1980 to check the reliability of data. Religious affiliation helped to objectively determine the agent at the root cause of this transformation. Would they relate to religious factors or to holistic gospel? How did it work? The intellectual level helped to strip and distinguish myths from reality. The social status answered the question how some have benefited from the holistic gospel in relation to others. Finally, gender provided data on the marriage system and the place of women in the Bamwe society.

3.2.2.3 Documents

Several documents relating to the history of the Bamwe people, their culture and customs, some previous research on narrative or oral tradition and the websites and Wikipedia sites were studied. Also, a recourse to the analysis of other documents as well as to the meanings attributed to the narrative or oral traditions to establish those which agree with the truth.

3.2.2.4   Interviews

The target was a sample of people on which it focused, considering age, religious affiliation, education, social status and gender. As for the questionnaire, the target participants, born before 1970, were selected due to the fact that they could describe the social situation of Moanda before the arrival of the Gospel in 1980. However, it was also important to select others who were born after 1980 to triangulate the reliability of data. Furthermore, religious affiliation helped to determine factors at the base of this transformation. Would it be religion? Or the holistic Gospel? And how did it work? The intellectual level also helped to strip and distinguish myths from reality. The social status answered the question how some had benefited from the Holistic Gospel in relation to others. Finally, gender provided data on the marriage system and the place of women in the Bamwe society.

3.2.2.5   Target population

The target age was above 50, or people born before the penetration of the gospel in 1980. The main reason was that they had experienced both the Bamwe pre-Christian and Christian society. Thus, they can provide relevant data. Yet, some born after 1980 were selected to check the reliability of data.

3.2.2.6   Ethnographic study

The Bamwe ethnic group was at the heart of this research. It is about the description of this people and especially their lives on three levels: the community level, the comparison between the pre-Christian and Christian Bamwe community. At family level, attention has been given to the status of women and children, family economy and the family system of lineage. At individual level, the focus was on the individual in the Bamwe community. Next, an analysis of the population of the Sud Ubangi province and their Christian adherent rates is provided.

3.3 Population of the Sud Ubangi province and their Christian adherent rates

This study aimed to find out the cultural elements in the Bamwe ethnic group that had contributed to the success of the holistic gospel in this society. The Bamwe society is a special case among other ethnic groups of the same region. It is useful to locate the Bamwe population among the surrounding tribes of the Sud Ubangi province.

3.3.1 *The Bamwe people*

The Bamwe people is one of several tribes of Sud-Ubangi with a population of 56 000. It is reported that they are only found in the Democratic Republic of Congo and in the South Ubangi province, the Kungu territory, the Mwanda sector, the Ngiri river and the upper reaches between the Limpoko and Sombe villages: Limpoko, Libobi, Likata, Mondongo, Lifunga, Bomole, Lokutu, Botunya, Lokai and Moliba villages. Their group affinity block is Sub-Saharan, from the Cluster of Bantu of the Central-Congo (Joshua project, 2017). They were surrounded by other tribes, namely the Bantu, Adamawa-Ubangi and Sudanic, as indicated in the figure below.
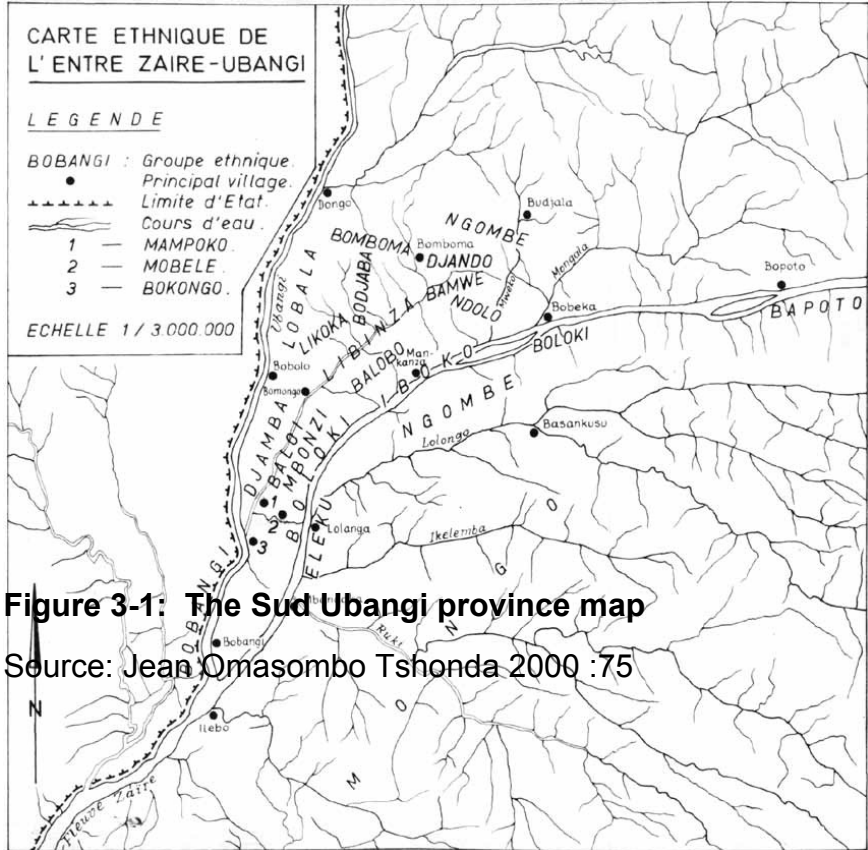
Figure 3-1: The Sud Ubangi province map

Source: Jean Omasombo Tshonda 2000 :75

3.3.2 Sud Ubangi tribes and their Christian adherent rates

Table 3- 6: Sud Ubangi tribes and their population and Christian rates

People group	Population	Primary language	% Christian adherent
Bamwe	56,000	Bamwe	95.00
Boba/Likaw	66,000	Bomboma (sic)	98.00
Boko/Iboko	33,000	Boko	98.00
Bolondo	8,600	Bolondo	96.00
Buzaba (sic)	16,000	Bozaba	84.00
Dzando, Maboko	17,000	Dzando	98.00
Gbendere (sic)	7,900	Yango	50.00
Lobala	136,000	Lobala	85.00
Loi or Baloi	34,000	Baloi	97.00
Mbanza	615,000	Mbandja	97.00
Ndolo, Mosange	23,000	Ndolo	98.00
Ngbaka	1,833,000	Ngbaka	99.00
Ngbaka Mabo	320,000	Mabo	25.00
Ngbandi Southern	253,000	Ngbandi Southern	98.00
Ngombe	613,000	Ngombe	98.00

Source: Joshua Project. A ministry of Frontier Ventures, 2019

In the quantitative term, except the Gbendere and Ngbaka Mabo people groups, all the other people groups have over 80.00% of the rate of the Christian adherents. However, qualitatively, the holistic gospel did not meet its goal within many of these groups. Despite these high rates of Christian adherents, three outcomes appear within the Ubangi Christian communities.

The Sud Ubangi population is composed of the Bantu, Adamawa Ubangi and the Sudanic tribes. The Joshua Project (2017) presents the Sud Ubangi people groups including their population and their rates of the Christian adherents as follows:

3.3.2.1   Bantu group

The Bantu group is composed of the Bamwe, Libinza, Bomboma/Likaw, Dzando/Maboko, Loi/Baloi, Ndolo/Mosange, and Bolondo people groups. The Libinza people are reported only in the Democratic Republic of Congo. Their spoken language is Libinza. Numbering 13,000, their primary religion is Christianity with 97% of the Christian adherents. The Bozaba are in the northwest part of the Ngiri and Mwanda rivers confluence, in the Mwanda sector, Kungu territory, and in the Sud Ubangi province. They speak the Buzaba language. Numbering 16,000, their primary religion is Christianity with a rate of 84 % of Christian adherents. The Boba people with Likaw as alternate name, have only been reported in the Democratic Republic of the Congo. They are in the Sud-Ubangi province, Kungu territory, Bomboma sector between Bomboma and Bokonzi villages including Lingonda, Ebuku, Makengo, Ndzubele, Motuba and Likaw villages. With a population of 66,000, their primary religion is Christianity, representing 98.00%. The Dzando/Maboko people have also only been reported in the Democratic Republic of the Congo. They are located in the Sud Ubangi province, Kungu territory and Mwanda sector between Ngiri and Mwanda rivers including Lokay, Molunga, Maboko, and Moliba villages. Numbering 17,000, their primary religion is Christianity, with a rate of 98.00% of Christian adherents. The Loi or Baloi have only been reported in the Democratic Republic of the Congo. They are located in the Sud Ubangi and Equateur provinces, in the southern, western and eastern part of Bomongo territory. Numbering 34,000, their rate of the Christian

adherents is 97, 00%. The Ndolo / Mosange people have only been reported only in the Democratic Republic of Congo. They are located in the Sud Ubangi province, Budjala territory, Ndolo-Liboko sector, Moeko River, in the southern part of Budjala. The first group is located between Ndama and Bokala villages and the second between Tando and Lisombo villages. Numbering 23,000, their rate of Christian adherents is 98.00%. The Bolondo people group is reported only in the Democratic Republic of Congo. They are located in the Sud Ubangi province, Budjala territory on Saw river south of Budjala, in the Mbamba village area. Numbering 8,600, their Christian adherent rate is 96.00%

3.3.2.2   Adamawa-Ubangi group

This tribe includes the Ngbandi, Ngombe and the Ngbaka Mabo groups. The Ngbandi are reported in the southern Central African Republic and the northern Democratic Republic of the Congo. There are two Ngbandi groups in the Democratic Republic of the Congo: the northern group, located in the Nord Ubangi province and the southern groups located in the Sud Ubangi province. The southern Ngbandi group is located in Budjala, Kungu, and Libenge territories. Numbering 253,000, they have a rate of 98.00% of Christian adherents.

The Ngombe people have only been reported in the Democratic Republic of Congo (Joshua Project, 2020). They are scattered in Sud Ubangi and Mongala provinces. Smaller groups are found near Libenge city and in the north of Bomboma sector. In the Budjala territory, they live in two regions distant from each other. The first group, called the Ngombe-Doko of Likimi, is located in Mongala province. A second group, called Ngombe Liboko, is located in the east of the Budjala territory. The Bobey people are a branch of the Ngombe who have a family relation with the Boso-Koni. Burssens (1958: 32) observes that, due to the strong mixing of the Ngombe and Ngbandi villages, the Longbandi (sic) (the language of the Ngbandi) is gradually suffocating the Longombe (sic) (the language of the Ngombe). Already in 1958, H. Burssens claimed that "some groups of former Ngombe no longer speak their own language" (Burssens 1958: 34). Numbering 613,000, their rate of Christian adherents is 98%.

The Ngbaka Mabo people group with Bwaka, Gbaka, Mbacca pygmy and Mwaka as alternate names is reported in the Central African Republic (CAR), the Republic of the Congo and the Democratic Republic of Congo (DRC). In the Democratic Republic of the Congo, they are located in the Sud Ubangi province, Libenge territory, on the road of Zongo and a belt north of Libenge towns. Their world population is 320,000 with 25% of the rate of Christian adherents.

3.3.2.3   Sudanic group

The Sudanic cluster is composed of the Ngbaka, Mbanza and the Bendere/ Gbendere people groups. The Ngbaka people are located in the Central African Republic (CAR), in the Republic of the Congo and in the Democratic Republic of the Congo (DRC). They speak the Ngbaka language. In the Democratic Republic of the Congo, they are located in the Nord and Sud Ubangi provinces, while in the Sud Ubangi province, they are located in the Gemena, Libenge and Kungu territories. Numbering 1822000, their primary religion is Christianity, with a rate of 99.00% of Christian adherents.   The Mbanza people group is reported in the Central African Republic, the Republic of Congo and the Democratic Republic of the Congo. They speak the Mbandja language. Numbering 615 000, their Christian adherents' rate is 97%. The Gbendere (Bendere) people is located in the Sud-Ubangi province, the Kungu and Libenge territories and the Esobe river area. They are found only in the Democratic Republic of the Congo. They speak the Bendere language. Their world population is 7 900 with 50% of them Christian adherents.

3.4   Three types of poverty in the Sud Ubangi province

The above people can be grouped in three poverty types: extreme, moderate and relative poverty. With regard to extreme poverty, despite the high rate of Christian adherents within these populations, some tribes such as Buzaba (84%), Mbanza (97%), Gbendere (50%), Dzando/ Maboko (98%) and Ngbaka Mabo (25%) are still in a deplorable economic, physical and health situation. They are living in what N'kwim Bibi Bikan (2016:91) calls extreme poverty. Extreme poverty exists when families or

households do not meet basic needs for survival and are in hungry, unable to access healthcare, lack the amenities of safe drinking water and sanitation, cannot afford education for some or all their children and lack rudimentary shelter, clothing, shoes.

Some of these communities are also in the moderate poverty. They have experimented a slight social change - children attend school, they have good clothing and shoes, even if they cannot meet all the basic needs and sometimes lack safe drinking water and sanitation. This group includes Ngbaka (99%), Ngombe (98%), Ngbandi (98%), Lobala (85%) and others. Relative poverty relates to a few tribes such as the Bamwe people group who has experienced the holistic gospel. Besides their spiritual salvation, they are freed from extreme poverty. Many households are freed from hunger and have met basic needs for their lives. Many of them have access to good healthcare and are able to pay the fees for their children to attend schools at all levels: primary and secondary schools and university studies.

3.5   Ethical considerations

According to Philip Fulford (2017), good research should be well justified, well planned, appropriately designed and ethically approved. To conduct research to a lower standard may constitute misconduct Research ethics is a core aspect of research and the foundation of a research design. It is not an afterthought or side note to the research study, but an integral aspect of research that needs to remain at the forefront of a study. The present research followed the ethical code of the North-West University and ethical clearance was approved.

3.6 Summary

The qualitative method of this study consisted of interpreting and analysing various data collected in order to confirm how the gospel transforms culture according to Niebuhr's 5-fold paradigm related to how faith transforms "negative" culture factors to positive and to success of the gospel. Therefore, the techniques used were observations among Bamwe related locations, based on a sample of homes, places of worship, individuals and local groups in order to understand the transformation experience and questionnaires, taking into account the criteria of age, religious affiliation, education, social status and gender. The target age was the ones who were able to describe the social situation of Moanda before the penetration of the gospel in 1980. Attention was given to people who had been born before 1970 as well as to documents related to the history of the Bamwe people, their culture and customs, previous research on narrative or oral traditions and websites. Interviews were conducted with a sample of people on whom the questionnaires were focussed, taking into account age, religious affiliation, education, social status and gender.

The identification of the Sud-Ubangi tribes with their population and the rates of their Christian adherents was very important for comparison between the Bamwe and other tribes, because it requires that individuals have their social position be appreciated and validated by others for transformation. Three people inhabit the Sud-Ubangi Province: the Bantu people group composed of the Bamwe, Libinza, Bomboma/Likaw, Dzando/Maboko, Loi/Baloi, Ndolo/Mosange and the Bolondo tribes; the Adamawa-Ubangi people group composed of the Ngbandi, Ngombe and Mbanza tribes and the Sudanic people group composed of Ngbaka, Mbanza and Gbendere/ Bendere tribes. Despite the high rate of Christian adherents within all these tribes, three kinds of poverty remain in their society: extreme, moderate and relative poverty. This reality was at the root of this research to determine the main reason behind this phenomenon.

Without an appropriate ethical guideline, this research could have suffered of impartiality. Thus, the ethical guideline described above allowed us to collect data that led to the following chapter to describe social transformation among the Bamwe people.

CHAPTER 4: SOCIAL TRANSFORMATION AMONG BAMWE PEOPLE

4.1 Introduction

The previous chapter was a description of the methodology used for data collection on the topic. It also presented the population and tribes of the Sud Ubangi province, with their rates of Christian adherents to show how the Bamwe case can attract the attention of all researchers in missiology.

This chapter describes the social transformation within the Bamwe community. Thus, it starts by identifying main areas of social transformation within the Bamwe society. It also describes the radical difference between the pre-Christian and Christian Bamwe society and it aims to identify the motives behind the social transformation of the Bamwe people in comparison to other tribes of the Sud Ubangi province.

4.2 Main areas of social transformation within the Bamwe community

In the meeting of the gospel and culture, Walt (2008:11) identifies three areas. Firstly, there is the positive area, composed of cultural factors which accompany the holistic gospel to reach its goal. Secondly, the neutral area includes factors that need not be changed and thirdly, the negative area, composed of cultural factors which resist the change as a result of the gospel.

4.2.1 Positive area within the Bamwe community

This area includes the cultural associations in the Bamwe society, their hospitality, their mobility and some of their worldviews. It is important to note that any of these elements is perfect in view of the world of God. Despite their dark side, they are open to the change by gospel transformation of culture according to the Niebuhr fifth paradigm.

4.2.1.1   Cultural associations

Cultural associations exist throughout the Bamwe villages, which are governed by texts that define the conditions to be respected and the modalities to work. Many of them have positive and rigorous ethic rules and are responsible for control, discipline and punishment. Others are designed to work in groups in order to help each member develop. The membership adhesion is either obligatory, voluntary or secret. The secret ones are considered as dangerous and satanic. The following table presents a list of all open Bamwe associations with their goals and conditions for adhesion.

Table 4- 1: Cultural associations of the Bamwe

No	Association	Membership adhesion	Association goal
01	**Eyando**	Obligatory: by birth	Designed for the control, discipline and punishment of each individual by his generation.
02	**Lilongo**	Obligatory	Intervenes when serious offenses occur, to punish whoever violates the law especially in the case of witchcraft
03	**Motombi**	Voluntary	Designed to work in groups to help each member develop.
04	**Ligbongo**	Voluntary	Designed to contribute food, drink or palm oil to those who host the *Motombi* members or get married.
05	**Kola/Limpinga**	Voluntary	Designed to raise money through savings and for well-defined goals such as succeeding dowries or buying each an agreed good such as chairs, kitchen utensils, plates, or to make a contribution of palm oil.
06	**Liniko/Ekinda**	Obligatory	Governed by village elders and intervenes only in the case of the threat of wizards or epidemics.
07	**Lobola**	Secret	Made up of wizards to plan human sacrifices. Attacks not only human life, but also all the good organisations in the village.
			Made up by wizards who act positively to denounce the plans of Lobola. They seek the well-being of the population by opposing to the members of the

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08	**Bamoni**	Secret	Lobola secret association. They denounce all wizards who violate the law.

The Eyando: an obligatory cultural association with a biological membership. Each Bamwe child is born within his Eyando and each is made up of people of the same generation. It includes people who have a gap of five years. The Eyando takes into account gender. There are several Eyando associations based on generations and genders. It is the same for women and men of various generations. In the Bamwe society, boys and girls between the ages of 13 and 18 meet according to their gender to appoint their leaders: a president and his assistant, a secretary and his assistant and counsellors in each clan. The Eyando association is designed for the control, discipline and punishment of each individual by his generation. Each Eyando is responsible for controlling its members so that they build their own houses and become independent. They acquire their own field called Nganda and they equip their houses. The Eyando also punishes the guilty person who finds him-/herself guilty of adultery, theft, lies, disobedience to parents and elders, laziness etc.

The Lilongo: a sanctioning body for all those who break the law. It intervenes when serious offenses occur to punish whoever violates the law, especially in cases of witchcraft when it is certified by the association of Bamoni. It is led by traditional village chiefs, assisted by village elders. The sentence pronounced by the Lilongo staff is called Mokaw. The Mokaw may be physical, material, or verbal but always has a correctional purpose. In the case of refusal of sanction, the Lilongo staff pronounces the curse and banishes the culprit from society. Each member of the Bamwe community behaves in such a way as to avoid the Mokaw curse, which is a punishment of the worst degree for the Bamwe people.

The Motombi: an association designed for social development. Its membership adhesion is voluntary, regardless of age. Likewise, Motombi has associations for men and for women. Members of the same Motombi meet and appoint their leaders: a president and his vice-president, secretaries and advisers. It is designed to work in

groups to help each member develop. The members commit themselves to meet a social need such as building houses, attending to the fields and transportation. Each beneficiary is responsible for preparing food and drink for the members of the association. In order to gain more food and drink, the beneficiary joins the association called Ligbongo.

The Ligbongo: an association composed especially of men. The membership adhesion is voluntary. Its purpose is to contribute food, drink or palm oil to those who host the Motombi members or those who get married. The Ligbongo association meetings often coincide with either Motombi day or the dowry day, according to their forecast. The Ligbongo helps the Bamwe to support each other in their different works.

The Kola: also called **Limpinga** in some Bamwe villages. It is an association with a well-defined goal: contribution of money, to meet a well-defined social need such as succeeding dowries, or buying agreed goods such as chairs, kitchen utensils, plates, or to contribute palm oil. It is designed to raise money through savings. It works in the form of a rebate and meetings take place weekly, monthly or yearly. The members adhere to it voluntarily and elect their leaders. The Kola association has a fragile future because the members may decide to dissolve it after an agreed number of rounds.

The Liniko: also called **Ekinda,** is made up of village elders and intervenes only in case of threats of wizards or epidemics. The wise men gather in a group called Ekinda to demand the end of the epidemic or the healing of the victim of the wizard. In case of resistance, the Lilongo staff gathers to either find a solution to the problem that threatens the village or to pronounce the Mokaw curse.

The Lobola: made up of wizards to plan human sacrifices. It is a secret and dangerous association. Its members have two strict rules: in case of prosecution, they must never accept that they are witches, even if they are proposed capital punishment and they must never denounce a member of the brotherhood, even if they undergo the death penalty. This association is really negative and attacks not only human life, but also all the good organisations in the village.

The Bamoni: composed of wizards who act positively to denounce the plans of Lobola. They seek the well-being of the population by opposing to the members of the lobola secret association. They denounce all wizards who violate the law.

The second element within the positive area is the Bamwe hospitality as described below.

4.2.1.2   Hospitality

The Bamwe people are of a generous nature. They manifest their hospitality in two ways. The first is verbal: they welcome all known or unknown outsiders passing through their village by the expression: "Oyei ni," which means, "welcome" and to which you reply, "Iyo" meaning "Yes". The second is practical: in the Bamwe thought, all outsiders, known or unknown, who pass through their villages must join them when they gather around the palm wine. Without asking, they will be happy to welcome one among them and offer them palm wine. On the contrary, an outsider who passes through the village without joining them is seen as an evil or satanic person.

4.2.1.3   Mobility

Due to their geographical location along the Ngiri river, as they use pirogues for their transportation, Bamwe people move easily from one place to another. The advantage of their mobility, according to Bruce CE Fleming (1980:73), is "Travellers in foreign land often 'see' things missed by the inhabitants." Through their movements, Bamwe people are enriched with new things they observe, especially during their trips to Lusengo, Mobeka, Makanza cities, Gemena, Mbandaka, Kisangani and Kinshasa towns.

4.2.1.4   Worldviews

As all other people, the Bamwe's worldviews seek to answer major concerns of life such as common humanity, human differences, suffering, success, failure and the meaning of life. Common humanity includes those stages of life through which all human beings

pass: birth and death, puberty, adolescence, sexual awakening and intellectual development (Hiebert 1997:15). They have their own map of reality. Their worldviews can be summarised as follows:

Table 4- 2: Bamwe worldviews

	Worldviews	Bamwe thoughts
01	**Community solidarity**	A harmonious relationship between Bamwe is the first condition of wellbeing - working together to fortify close family bonds among them. The person exists corporately as a member of the extended family. Whatever happens to the individual happens to the corporate group. The arrangement that each person belongs to the family, clan, or community has a strong influence on what the individual member of the community decides and does. The individual's wellbeing results from living according to the community principles and in a good relationship with others within the clan or the village. It is also the way of blessings, personal peace and social progress as well as success as stated below.
02	**Notion of time**	Time in Bamwe thought is cyclical as they focus their time mainly on the past. They usually plan their life in terms of seasons or events. For example, they move to the Libinza region for fishing when the leaves of the trees start falling and return to their villages for the extraction of sese/palm wine when the rains begin. The fall and the rain habits belong from the experience in the past.
03	**The life**	The life belongs to the Elubu god. Human beings return to where they came from. All of life is religion and there is no distinction between the profane and the sacred. The ritual is one of the ways in which Bamwe people express in concrete terms their faith in deities and the way to secure blessings from the deities or to ward off evil. Bamwe people believe that the ultimate meaning of life is material and spiritual wellbeing. Therefore the fight against evil or sickness is among their priorities.
		Human existence is orderly and structured. Each person lives under those entities of power and depends on them for a good life pursued by most human beings. Hierarchies and entities of powers are there for the good of people who fall under them. The

04	**Hierarchies and entities of power**	hierarchical arrangement and entities of power have God as the ultimate reality. In between are divinities, ancestors, mystical powers, sacred days with specific features and events, rites of passage, religious specialists and prohibitive laws and taboos. At the lowest level of the hierarchy is the sacredness of interpersonal relationship and kinship.
05	**Traditional beliefs**	They have two major *concerns*: the one is about fertility and food and deals with the way to make life possible and to sustain it. The second relates to finding solutions for that which disturbs life. Illness, death and all forms of suffering must be dealt with and power to counteract these is necessary.
06	**Mystical power**	Bamwe people were seeking power to counteract evil and to affiliate with powers that command the power of life. The fear of power that may be harmfully used as evil magic, witchcraft and sorcery are considered to be at work all time. In the Bamwe thought, bad people who know how to tap this power, use it to harm other people. There is then a need for good people who have access to good power that can be used to counteract power from evil forces.

Source: The researcher

Community solidarity: in the Bamwe thought, a person exists corporately as a member of the extended family. Whatever happens to the individual, happens to the corporate group. The arrangement that each person belongs to the family, clan, or community has a strong influence on what the individual member of the community decides and does. This why John Mbiti (1971:75) declares, "I am because we are." This means that, according to them, the harmonious relationship between the Bamwe people is the first condition of wellbeing. Individual wellbeing results from living according to the community principles and in a good relationship with others within the clan or the village. It is also the way of blessings, personal peace, social progress and success, as stated below.

Time: the Bamwe people have the same thought of time as Biang Kato (1981:66), who observed that time is cyclic when people focus mainly on the past. The Bamwe people often plan their life in terms of seasons or events. For example, they move to the Libinza region for fishing when the leaves of the trees start falling and return to their

villages for the extraction of sese/palm wine when the rains begin. These habits have their origin from experiences in the past. This could explain why John Mbiti (1971:34) argued that African tribes have a long history and a dynamic present and the linear conception of time is absent in their thinking. Furthermore, he believed the eschatology means nothing to them. Mbiti also observed that Africans set their minds not on the things to come, but on things that have passed. Hiebert (1995:182) also recognised this when he wrote that, in many African tribes, rituals are incorporated in nature and celebrated by the society as a whole. This cyclical view of time distorts the idea of the second coming of Christ and raises difficulties for the Bamwe people to build their future well.

Life: in the Bamwe thought, the human life belongs to the Elubu god. Human beings return to where they came from. All of life is religious and there is no distinction between the profane and the sacred. The ritual is one of the ways in which the Bamwe people express in concrete terms their faith in deities and the way to secure blessings from the deities or to ward off evil. The Bamwe people believe that the ultimate meaning of life is material and spiritual wellbeing. Therefore the fight against evil or sickness is among their priorities.

Hierarchies and entities of power: the Bamwe people believe that human existence should be orderly and structured. Each person lives under certain entities of power and depends on them for a good life. Hierarchies and entities of powers are there for the good of people who fall under them. Felix U. Egwuda-Ugbeda (2015:6) is correct when he writes that the hierarchical arrangement and entities of power have God as the ultimate reality. In between are divinities, ancestors, mystical powers, sacred days with specific features and events, rites of passage, religious specialists, prohibitive laws and taboos. At the lowest level of the hierarchy are sacredness of interpersonal relationship and kinship.

Traditional belief system: they have two major concerns: fertility and food which make life possible. Illness, death and all forms of suffering disturb life and must be dealt with and power to counteract them is necessary (Frans J. Verstraelen 1998:28).

Mystical powers: the Bamwe people believe in mystical powers to counteract and overcome bad magic, demon possessions and witchcraft. They seek power to counteract evil. Therefore Richard Gehman (1989) observed that the whole emphasis is on the man gaining power that is needed to live a good life. According to Mbiti (1972: 66), "the most element of the African traditional worldview can be identified as the fear of power that may be harmfully used, as evil magic, witchcraft, and sorcery are considered to be at work all time." In the Bamwe thought, bad people who know how to gain this power, use it to harm other people. Therefore, there is a need for good people to have access to good power so that it can be used to counteract the power from evil forces.

These few worldviews, among others, help us to understand that the Bamwe pre-Christian community was a well-prepared field for the holistic mission as they sought the power to counteract evil forces and live a life of social wellbeing. The findings of this study also revealed some cultural elements that did not change, known as the neutral.

4.2.2 Neutral area

The neutral area includes the Bamwe people's articles, literature and poetic realisations. With regard to the physical items, Jean Laurent Smaya Moselenga (2018: 16) observed that the Bamwe people focus their technology on the weaving of long natures called Mabuku, the weaving of different classes, the raffia combs and the manufacturing of drums with animal skins. They produce drums for music, tom-toms, gongs, scoops called Mobona, Lotombo funnels, They provide also for the table and they provide plates of mosaka sauce, called lokoka. The Bamwe people also practice forging iron and copper. They make harpoons, spears, saber knives, natures weaving needles and long blades of 20 centimetres for cutting hair, called lokengo, axes, bells etc.

When it comes to home life, the style of eating, sleeping and relationship patterns, the Bamwe society is communalistic - there is no place for individualism with them. They believe that individual wellbeing results from living according to community principles

and in a good relationship with others within the clan or the village. That is the way to blessings, personal peace, social progress and success (Rheenen, 1996: 79).

Speaking of the Mwe[3] literature and language, Moselenga (2018: 10) argues that the Mwe literature is green, rich and full of charm. It is often expressed through musical poetry called Bikano, proverbs and tales. Regarding the Bamwe language, Jean Servier (as cited by Moselenga, 2018: 11) emphasises that some foreign languages are rich even though they are scarce and whatever they have as economy, is different from other people in the region.

4.2.3 Negative area

The negative area is composed of traditional religion, the family system, the economy and business, social education and schooling, the health system, sexual morality and disciplinary practices.

4.2.3.1   Religion

Moselenga (2018: 14) identifies the Bamwe polytheism with that of the ancient Egypt. Some gods, male and female, were of heavenly residence. Many were parents, sons or daughters, with specific activities in favour of their families. Sanctuaries, named "Sanos", were the altars often located on the sides of navigable rivers and were the places where any passer-by had to give a sacrifice such as money, food or when they have nothing, they throw a simple sheet to attract the blessing of the gods on them and the success in what they are going to do: fishing, selling, farming etc. Thus, over time, these "Sanos" have formed a heap of mounds similar to a large heap of garbage. According to Moselenga (2018: 15), the Bamwe people have "sacred animals," either for a clan or for the whole village or community. In the Likata village for example, people cannot kill a "leopard." Also, in many Bamwe clans, people cannot kill the "Mondo snake", a long pink and black striped snake. There are twelve gods openly worshipped

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3 The Mwe word is the singular form of Bamwe which is in plural

by the Bamwe people. The Bamwe gods with their functions are depicted in the table below.

Table 4- 3:   Bamwe gods and their functions

No	Name of god	His function
01	**Nyamolo / Djombe o likolo**	Intervenes in a difficult situation such as famine, epidemics and other calamities. He is also consulted when other people want to know the cause of any situation which occurs and is worshiped under a tree or near fishponds. He is the high god who dominates and provides for the needs of his people. He is the protector of people and society.
02	**Elubu**	Charged to produce to their families a definite wealth, there are various Elubu with various functions: the Elubu of fishing, the Elubu of banana production, the Elubu of money or business and the Elubu of fertility who provides women with children. Each family has its own Elubu. In the Libobi village, the Elubu is called Momboko. Some Elubu bear special names: the Mweta is the Elubu of fishponds, the Gio or Moembo is the wealth Elubu and the Momboko, called also Touta or Gbete is the fertility Elubu.
03	**Konga**	Called also Bita, he is invoked in case of threat of war and makes the Bamwe people warriors. He can provide children like an Elubu and also plays the role of mediator between men and other gods. He helps people to invoke other spirits.
04	**Djiama or Giama**	The god of competitions. The god who brings victory to the Bamwe people at the popular competition called the Mpongo, usually between two opposed villages. Each village invokes its Djiama to grant him victory.
05	**Eka**	The god of protection of property and family wealth. In Limpoko he is also called Moinga.
06	**Nyombo**	The god in charge of dances and more particularly of the Lingando dance exhibited during great ceremonies and other special occasions. The great dancers, agents of Nyombo, are popular and enjoy dignity within the Bamwe society.
08	**Heli**	The god of the moon. He is the god who grants peace and protection to the people,
09	**Nyaliwelewele**	The god who makes the sun rise in all its splendour. He is also called Monyele, which means sunrise. He grants protection and blessing to the Bamwe people.
		The god in charge of protecting children. He acts against any spirit that threatens the lives of children to ensure the offspring of the

10	**Mounga**	Bamwe society.
11	**Boliya**	The god of works. The god who provides for the energy and strength of the fields, land management and other useful works for society. Boliya is also responsible for protecting the villages, houses and banana fields against major storms.
12	**Runga**	The god of burial ceremonies. He is the god people invoke at burial ceremonies of the Bamwe people.
13	**Nyaokombo**	The god of denunciation of the wizards. The god who, in case of attack of the wizards, is charged to command them and to save the lives of the victims.

Source: The researcher

4.2.3.2　Family system

The Bamwe pre-Christian family system was matriarchal with polygamy as the ideal. In this system, the family was composed not of biological children but of the children belonging to sisters. The marriage could be ended at any time, depending on the woman or the man. An extra-marital relationship was not condemnable because the prostitution was seen as normal and openly practiced without shame and condemnation. To keep their own children in their lineage, the Bamwe men had to marry women from Ngombe, Ngbaka, Mbanza or Ngbandi tribes.

4.2.3.3　Marriage system

In the Bamwe pre-Christian society, the choice of a woman was made by the parents of the young man. The main dowry was palm wine. Alain Batomi (2018) confirms that some men could marry up to 7 or 10 women. There was no security in families and marriages. Thus, Joachim Matangelo (2018) testifies that, before the implantation of the gospel, only 5% of marriages were separated by death. Ninety-five percent ended in divorce and the marriage was not as valuable as it is today. The main reason was the fact that there was no dowry. Thus, it was normal for the women to have extra-marital relations with other men without causing problems. This system was against the gospel

that advocates the normal procedure of monogamous marriages and the safety of families through the protection of women and children.

4.2.3.4   Woman status

The Bamwe woman was reduced to producing children for her own family. Her main activities were fishing and growing fields to feed her family. She had to go to all the markets to stock food for her family's survival. Also, she was free to leave her husband and marry another according to her own will.

4.2.3.5   Children lineage

The family system being matriarchal, children belonged to the lineage of their mothers. They were adopted by their maternal uncles, but they were often neglected. They could not live with their own fathers. Many children could not attend schools because of the lack of financial support. The Bamwe children were abandoned and left to themselves. Boliya (2015: 25) confirms that, from the age of 10, most children had to weave straws called "ndele", bring them to the market and sell them in order to pay their school fees. Therefore, many children dropped out of school due to lack of care by their maternal uncles. They had to get married very early and take care of themselves.

4.2.3.6   Economy and business

The Bamwe pre-Christian society was characterised by general poverty caused by a lack of a modest source of income. Their whole economy was based on the sale of palm wine, bartering fish and some local manufacturing. Jean Omasombo Tshonda (2013:78) points out that the Bamwe people usually lived of fishing and trade in fish. Not being "landowners", they did not cultivate large fields. They pile up mud in which they

planted some banana trees. Moselenga (2018: 16) adds that the Bamwe economy was mainly based on palm wine extraction, fishing and hunting. The extraction of palm wine was popular and strictly for men. It only met the clan's self-consumption needs and was a poor financial resource. The fishing in fishponds and in great rivers contributed to the family's diet and finances.

Men did fishing using hooks and multiple harpoons appropriated to each form of fishing. Women on the other hand used nets and traps adapted to each environment. Farming was practiced on islands in raised lands on the backwaters. It required regular fertilisation with green manures called "Malo". The cultivation of "safoutier" was also of great utility and intended for consumption as well as for sale on the markets. Besides these popular activities, Moselenga (2018:17) observes that there were individuals who were specialised in arts and who made various works: combs, drums of music, tom-toms, gong, scoop, funnel, and plates of mosaka sauce, etc. All these economic activities served more for consumption and could not cover the financial and social needs of the Bamwe people. Consequently, it was difficult for them to meet their financial basic needs such as clothing, health care, schooling for children and others. Many children died because of the lack of money for health care. Mete Mou (2018) recalls that, during the measles outbreak in 1985, many children died because their parents lacked money to bring them to the Banga Bola hospital located 35 kilometres from Mondongo village.

4.2.3.7   Health care

Until 1986, thousands of people had lost their lives due to lack of health facilities. Across the whole Mwanda sector, there were only two dispensaries: one at Libobi, belonging to the Banga Bola Hospital and the other at Moliba, belonging to the Bokonzi Hospital. For treatment of malaria for example, they had to move more than 20 kilometres to get care that was not even effective. Many died from malaria, and thousands of children lost their lives from measles, cholera and diarrhoea. In the case of surgery, the Bamwe people went to Banga Bola, Bokonzi, or Kungu hospitals, all located many kilometres from the Bamwe villages. Many died on the way. To this must

be added the lack of drinking water. The population was condemned to consume river water loaded with all the organic matter coming from upstream. Many died because of lack of drinking water.

4.2.3.8   Children schooling

Schooling of the Bamwe children was very difficult for the three following reasons: throughout the Mwanda area, there were only three primary schools located in Libobi, and Lifunga. Young children had to travel more than 20, 10 or 5 kilometres with pirogues to attend school. This made schooling of the Bamwe children very difficult. Also, until 1975, there was only one secondary school that endorsed the Catholic mission of Banga Bola. This school hosted all children from different areas. Some travelled more than 100 kilometres to attend this school. That was why many children left school at an early age. Also, the matriarchal system did not offer children effective care. It was a system in which the child was often abandoned and left to himself, making schooling difficult. Furthermore, the family income, based mainly on the extraction of palm wine, could not cover the schooling fees. Therefore, before the penetration of the gospel, many children within the Bamwe community did not attend school.

The chart below shows the pre-Christian school situation before the Christian period.

Table 4- 4: Primary and secondary school in Mwanda villages before the gospel

Villages	Primary school	Secondary school
Limpoko	00	00
Libobi	1 catholic school	1 catholic school
Likata	00	00
Mondongo	00	00

Bomole	00	00
Lifunga	1 catholic school	00
Botunya	00	00
Sombe	00	00
Moliba	00	00
Total	2 primary schools	1 secondary school

Source: Ekangi, 1980.

In the Bamwe pre-Christian society, there were only two primary schools located in Libobi and Lifunga villages. To help young children who could not move by pirogues to attend school, two classes were opened in the Limpoko, Likata, Mondongo, Bomole and Moliba villages. After 2 years, those pilpuls had to go to the closed primary school to attend the third or fourth class. Thus, pilpuls from Limpoko attended the Banga Bola primary school five kilometres away. Pilpuls from Likata and Mondongo attended the Libobi primary school five or ten kilometres away, and pilpuls from Bomole, Botunya, Sombe and Moliba attended the primary school in Lifunga.

Mou states that this is the reason why many children attended the primary school at the age of 14 or 16.

4.2.3.9   Discipline and ethical systems

Discipline and the ethical system included disciplinary practices. Sexual morality, human rights and values had to be adhered to. The application of sanctions in the Bamwe pre-Christian society was strict, rigorous and ensured by the cultural association. It ranged from material punishment to capital punishment. Theft in all its forms was strictly forbidden in the Bamwe society. For example, taking one fish from another's net was a serious violation of the law of society. In case of a simple theft, the

Eyando intervened and all the people of the generation of the culprit came to witness what were foreseen by the text. On many occasions, the culprit had to relinquish a goat, a definite number of chickens, diets of banana or palm oil. If unable to do this, his land was taken away for public sale. In case of repeated theft, the Lilongo met to pronounce the Mokaw and often, the population decided to bury the culprit alive. Ferdinand Taango Mendi (2018) testifies that, in the Limpoko village, the culprit was thrown into deep water at 4.00 am before pronouncing the Mokaw. If a child were found guilty, they would burn his hand by putting it into fire. Thieves' sanctions in the Bamwe society ranged from material goods to capital punishment.

There was no place for *lazy people* in the Bamwe society. Mou points out that his Eyando inflicted a sanction called, "Mogai mo ba Eyando" to all the lazy men. They were deprived of food so that they had no other choice but to work to have food for themselves. All lazy men were well-known and humiliated through songs. They could not get married and were sometimes even excluded from all associations. Mbenza attests that, before the arrival of the white men in the Limpoko village, some lazy people were buried alive chiefs. Being secret, the sorcery was strongly condemned. There was a procedure to follow before a wizard was sanctioned: it needed certification by the Bamoni association. If the facts could be confirmed, the members of Iniko or Lilongo associations intervened according to their responsibility. If the wizard did not show respect, a series of sanctions were imposed on him. Bapelapo Zeko (2018) specifies that, in the Libobi village, the Iniko staff were imposing: six goats, banana diets, palm oil, and a quantity of palm wine, for wizard to pay, then exclude him from all the village associations. He would die quickly because of worries. Mete (2018) adds that, in the Mondongo village, the concession of the culprit was put on public sale.

The Bamwe people distinguished to kinds of murders: voluntary killing and involuntary killing. Voluntary killing was severely punished. Such murderers were initially excluded from all associations of the village. Mete (2018) attests that, in Mondongo, in the case of involuntary murder, the Lilongo imposed a Mokaw to the culprit. Often, he had to pay nine goats, banana diets, oil and palm wine. Then his concession was put on public

sale. Yet, Roger Mambuni (2018) observes that, at the Libobi village, the Lilongo imposed the culprit to pay twenty goats, banana diets, palm oil and wine. In the case of wilful murder, the culprit was put to death. Involuntary killing was often condemned following the case. Perpetrators guilty of lies, disputes and disobedience to parents were banished from associations and humiliated throughout the village. In such cases, the friends of the generation (Eyando) punished the culprit. However, lies that related to the dignity of the village were punished by the Lilongo association.

In the pre-Christian Bamwe society, prostitution was openly practiced. A woman was free to marry as many men as she wanted. A man could also marry as many women as he wanted. The marriage was fragile and could be dissolved at any time. Mbenza Tomakana (2018) testifies that the Limpoko market was the meeting place for sex lovers, married or not. This was the case for all the local markets. Sexual abuse was general. Rape was common and not condemnable. The Bamwe people distinguished legally married women from those married only by palm wine. If the woman were not endowed, the culprit could pay anything. But if she was endowed, the Eyando inflicted the culprit with a sentence called *Ekombe*. He had to pay goats, chickens, banana diets, palm oil and palm wine to his Eyando. If he was willing to marry the woman, an agreement could sometimes be made that all the children born from this marriage became the propriety of her former husband who had endowed her. In case of repetition, the culprit was either sold as a slave, or killed or buried alive with a chief.

In the Bamwe pre-Christian society, all those who did not comply with the laws of the associations were either tortured or excluded from the society or buried alive with a chief. The question of what the difference is between the pre-Christian and the Christian Bamwe community is discussed next.

4.3   Difference between the pre-Christian and Christian Bamwe society

Ron Boehme (2010:25) is right when he points out that faith in Jesus has led his followers through the centuries to care for the poor, minister to the sick, start hospitals and schools, share the Good News around the world, apply Christian principles to

governments, economics and social issues and to influence every other engine of progress. Christians are truly progressive because they see life's challenges and opportunities through the lens of faith in Jesus Christ. "All things are possible to those that believe." The Bamwe Christians have greatly impacted their society in the areas described above. The Christian Bamwe community has experienced radical change in individual lives, the church, the family system, children schooling, health area, economy and business.

4.3.1 Individuals

Schmidt (2004: 49) is right when he declares that, "Wars against evil have been won through valiant faith; individual lives have been rescued through tender faith." Spiritually, the holistic gospel has brought a radical change in the Bamwe spiritual life. Many Bamwe individuals have been transformed and continue to be transformed by the power of the Holy Spirit through the holistic gospel. Their transformation has affected and continues to affect not only all the areas of their society but also the discovery of new systems of life. Many of these wicked, adulterous, drunker, etc. people have accepted Jesus Christ as Lord and Saviour and the gospel has transformed their lives. As a result, the whole society is transformed. The Joshua project (2017) stipulates that 95% of the Bamwe people are Christians.

4.3.2 Church

The Church is the body of Christ, established within the Bamwe community. Christian temples were erected in each Bamwe village in replacement of the ponds and the sacred trees that were once the places of sacrifice of the Bamwe deities. In this way the word of Jesus was fulfilled, "I will build my Church and the gates of hell will not prevail against it (Matthew 16:18)." The Bamwe people moved from polytheism to personal faith in Jesus Christ and from the veneration of a plethora of divinity to belief in Jesus

Christ, the Son of the living God. The Christian church brought a significant change in the history of the Bamwe community.

4.3.3 Marriage system

Bamwe people began to understand that marriage is a divine and sacred institution and must be honoured by all (Heb 13: 3). Mete testifies that, in fact, marriage has become one of the responsibilities of the Church. Marriage is now an agreement made between a man and a woman. The church is involved in teaching young people to get them ready for marriage. The monogamic system has become the ideal form of the Bamwe marriage. Some of the polygamous among Christians have decided to aspire to monogamy. They divorced their wives and remained with the first wife whom they consider divinely legal. Boliya (2017: 26) writes that the gospel has radically changed the marriage system among the Bamwe people. They started applying the biblical principles of marriage in their lives and the Christian marriage has become the ideal. Even many non-Christians have adopted the Christian form of marriage. Divorce has become rare within the Bamwe community. The holistic gospel brought a radical change in the marriage system of the Bamwe people.

4.3.4 Woman status

According to Leonard Balamei (2018), the gospel has radically changed the status of the Bamwe women in the sense that more than 90% of the Bamwe girls currently attend schools. Many of them have already graduated at universities. Many have become doctors, teachers, nurses, evangelists, jurists etc. In fact, most of the Bamwe women are legally married and are caring for children who are descendants of their fathers.

4.3.5 Child lineage

The holistic gospel has radically transformed the life of the Bamwe child. The family moved from the matriarchal to patriarchal system. Currently, Bamwe children are the heirs of their biological fathers. Mete 92018), the headmaster of the Likata village high

school, testifies that the rate of school enrolment for children currently exceeds 97%. Parents have come to understand the need of schooling their children and are committed to support them at all levels of education: primary, secondary and tertiary.

4.3.6 Monogamic practice

The gospel has also brought a radical change to the Bamwe families, moving them from the polygamous practice to monogamy. The gospel exalts the monogamous family, which provides the basis for a lasting and exclusive relationship between husband and wife, oriented toward the rearing of children. Actually, many of the Bamwe families are living in peace by applying these words of Paul, "Wives, submit to your husbands ... Husbands, love your wives just as Christ also loved the Church ... Children, obey your parents in the Lord for this is right (Eph 5:22, 25; 6: 1)."

 D'Souza (2008:15) has rightly stated that,

The application of Jesus teachings gave permanent strength and completeness to the world's most important institution which is the family. Wives are not slaves, husbands are not to be tyrants, and children possess significance. The Christian truths of submission, equal worth, partnership, equality, and self-sacrificing love gave harmony and protection to family relationships.

4.3.7 Children schooling

The following tables present the radical change of the children schooling in the Christian Bamwe society:

Table 4- 5: Current schools in Limpoko village

Primary schools	Owners	Secondary schools	Owners
Lisasi Kpela	Official	Mapamboli Institute	Evangelical free church of Congo

Masengi	Catholic church	Limpoko Institute	Officiel
Wamba	Official	Likpangbala	Assembly of God Community
Limpoko	Evangelical Free Church of Congo	Bomenge	Assembly of God community
Libenge Kete	Assembly of God community	Debout Mwanda	Private
5 primary schools		5 secondary schools	

Source: Gegina, 2017.

Currently, in the Limpoko village alone, there are five primary schools and five secondary schools.

Table 4- 6: Currents schools in other Mwanda villages

Village	Primary schools	Secondary schools
Libobi	10	07
Likata	03	02
Mondongo	04	02
Bomole	08	04
Lifunga	05	04
Lokutu	04	02

Sombe	04	03
Monya	04	02
Total	40 primary schools	26 secondary schools

Source: Gegina, 2017.

The difference between the pre-Christian and Christian Bamwe society in schooling children is very radical as the charts above clearly show. Before the gospel, there were only two primary schools and one secondary school in the whole Mwanda region, but in now there are 45 primary and 31 secondary schools. Consequently, more than 97 % of children in the Mwanda community are schooled today (Mete, 2018). In the Libobi village, it was shown that only 5 students had finished their university studies. Currently, more than 200 children are either in the Kinshasa, Mbandaka, Gemena, or Kisangani universities. Many others have already finished (Mosaka, 2018). Countless Bamwe students are in universities throughout the Democratic Republic of Congo. This is the fruit of the gospel.

4.3.8 Economy and business

The holistic mission has radically transformed the economy and business life of the Bamwe people. The gospel has opened the eyes of Christians who have become aware of the wealth they are living in. Taango (2018) attests that, thanks to the gospel, the Bamwe people have come to understand that some activities that they have been practicing are useless. For example, the extraction of palm wine needs eight hours each day but could not produce even $ 2 a day. Through the gospel, they have realised that this popular profession has only led to drunkenness and not to a better family income. It has been the same for the agriculture practiced on small portions of high land and used mainly for consumption. They needed a new way to improve their life condition.

Kottack (1994:96) is right when he states that, "Food production led to major changes in human life, as the pace of cultural transformation increased enormously." Bamwe Christians have introduced two major activities that have transformed the whole economic life of the people. The gospel has changed the extraction of palm wine to the extraction of palm oil. Now, the main activity consists of collecting the regimes of palms, cooking them in the barrels and extracting palm oil through a local technology of manual mixers, fixed at the side of rivers. These oil products are sold either on the markets or sent to Mbandaka or Kinshasa cities where they are sold at a modest price. This has radically transformed the economic life of the Bamwe people.

Charles Likomba (2018) from the Mondongo village testifies that, during their trip, some Christians have discovered the secret of irrigated rice and have brought it into the Mwanda community. This has been fruitful as the Mwanda terrain is marshy and suitable for this crop. From there, the population has been engaged in growing rice and producing tons of rice which are evacuated to Kinshasa and Mbandaka cities, making considerable sums of money. The high production of rice paved the way for new technology: the introduction of the rice peeling machine which allowed the Bamwe people to produce a great quantity of rice and thus, improve their economy. Many rice peeling machines are installed throughout all Bamwe villages. In the Libobi village alone, there are 26 husking machines. Ivon Ndjemela from Limpoko village is the owner of 4 rice peeling machines, installed in different villages. The improvement of the economy has led to such consequences as the improvement of food, the schooling of children, access to health care - in short, the improvement of living conditions. The gospel has radically transformed the economic life of the Bamwe people and this has generated new technologies and job creation as well.

4.3.9 New technologies and jobs creation

As stated above, Christians are truly progressive because they see life's challenges and opportunities through the lens of faith in Jesus Christ. The Bamwe Christians have impacted their community through new technologies and creating new employments.

The need for palm oil extraction has generated a new technology. Several people have already bought this machine, which produces hundreds of litres of palm oil a day and has been involved in the production of palm oil. The need for palm nuts has pushed the population to maintain large plantations of palm grove to produce palm oil in great quantities. The waste from palm oil extraction is used to enlarge and maintain the wetland to allow future generations to settle.

The great production of rice has generated the need for peeling machines for rice. Many people have acquired these machines that produce several tons of rice per day. Mambuni from the Libobi village testifies that only in the Libobi village, more than 50 families own their own machines. These machines are available to all rice growers who sometimes come from far away with a considerable quantity of rice. The owner of the machine gets 1/10 of the husked rice. The introduction of machines has created new jobs: several young people have learned to use the machine. Several jobs are created with the aim to keep the machines in good conditions. As for the waste of the mixers, those of the rice are a good element for the extension of the swampy grounds and for breeding the pigs.

4.3.10 Improvement of the condition of transportation

Before the implantation of the gospel, the Bamwe were moving only by pirogues, with less carrying capacity. While currently, many families have purchased high-speed outboard motors with a large load of up to 5 tons of cargo. One can summarise the advantages of the new technology as on the following table:

Table 4- 7: New technologies and their advantages

New technology	Primary advantage	Secondary advantage
Mixers	Great production of palm oil	Swampy land growth
		- Job creation
Rice peeling machines	Great production of rice	- Training of mechanics and manpower

		- Swampy land growth
		- Improvement of pig breeding
Outboard engines	Quick move	- Evacuation of products to major markets
		- Job creation.

Source: The researcher

The gospel has radically transformed the social life of the Bamwe. Mou testifies that currently, many households in Likata use electrical and solar energy for cooking, lighting, and conservation. Many have purchased generators, solar panels and modern lighting.

4.3.11 Health care

The holistic gospel has also brought radical change in the health field. The church has been involved in the health problem of the Bamwe people. Thus, a hospital centre was opened in Limpoko in 1987, then in Bomole and currently, every Bamwe village has its own health centre, without counting private centres that are created by doctors of Bamwe origin. As a result, since the year 2000, the infant mortality rate in the Bamwe community has sharply fallen. Some diseases such as measles, chickenpox and cholera have become rare. The gospel has clearly radically transformed the health life of the Bamwe people (Taango, 2018).

4.3.12 Sexual morality

Mbenza (2018) testifies that the gospel has radically transformed the sexual life of the Bamwe people. The monogamous marriage has become the ideal. Christian marriage has become the model and the church has begun teaching about responsible sexuality and HIV / AIDS. Mambunu from Libobi village confirms that the number of prostitutes has dropped considerably and the patriarchal system has taken the place of the matriarchal one. Both women and men have radically been transformed by the gospel.

4.3.13 Human rights and values

The gospel has gradually restored the dignity of human beings into the Bamwe society and has instituted the biblical notion of justice based on love and forgiveness. All the laws of cultural associations that do not accord with biblical principles have been removed. Mbenza from the Limpoko village observes that, in many cases, the discipline within the Bamwe community has been currently exercised by the church instead of the cultural associations, as in the past. Currently, the most severe form of discipline in the Bamwe Christian community is the exclusion from the church according to 1 Corinthians 5.5. This replaced the Mokaw, which was for the Bamwe people a punishment of the worst degree in the past (Bizanga, 2018).

4.4 Why did the Bamwe community experience social transformation in comparison to other tribes?

As stated above, in 1922, Titus Johnson of the Evangelical Free Church (EFCA) from the United States, was sent as missionary to the Democratic Republic of Congo. Today, the holistic gospel has reached the whole province of Sud Ubangi. On a social level, three outcomes appear as result of the holistic mission: some people are still in a deplorable economic, physical and health situation despite the high rate of Christian presence within them; others have undergone a slight change and in the case of the Bamwe people, they have undergone an integral social transformation marked by a spiritual life worthy of the gospel, a transformed economy and a visible social development as result of the gospel. Though the assumption was that only cultural factors could be the main reason for the social transformation of the Bamwe society, this study arrived at the conclusion that two more factors also played a role in the process.

In fact, three factors played a key role in the transformation of the Bamwe society in comparison to other tribes of the Sud-Ubangi province.

4.4.1 Cultural factors

In comparison to other tribes of the Sud Ubangi province, the culture of the Bamwe people is a well-prepared field for the success of the holistic mission. In other words, the Bamwe culture is favourable to the rooting and flourishing of the gospel. Socially, the Bamwe culture shapes each individual to make him responsible, with a dignified and honest life. Despite some of its weaknesses from the point of view of sexual and conjugal ethics, the Bamwe culture contains many advantages which support Christian ethics. Its greatest advantage lies in the fact that it is neither ethnocentric nor a culture of poverty, but it is on the contrary open and adaptive to new situations. It is an agent which sets the stage for the success of the holistic gospel in the Bamwe society. It is also important to underline some extra cultural heritages of the Bamwe people which have contributed to the flourishment of the holistic gospel.

4.4.1.1   Cultural associations, well prepared field for the success of the holistic mission

Three cultural associations exist in the Bamwe society, ready to help the holistic gospel to reach its goal: the Motombi. Ligbongo and kola or Limpinga associations.   The Motombi was adopted to help Christians to carry out great works. Christian members of a Motombi designate their leaders and establish the order to follow for the performance of their work. Thanks to Motombi, Christians maintain vast fields of rice and harvest them easily. The Motombi association is therefore one of the agents which have greatly helped the holistic mission to reach its goal in the Bamwe community (Mbenza, 2018).

At the same time, each Motombi member subscribes to a Ligbongo association to help him have sufficient food to accommodate the Motombi team which comes to work at his home. As described above, the Ligbongo association is designed to support those who receive people with food. Thanks to the Ligbongo team, Christians can accommodate up to more than 100 people for fast and dynamic work.

Bamwe Christians adhere to a Kola / Limpinga of their choice. Christians are free to join the Kola / Limpinga of their local church, or that of another village. They take the money in turn to buy goods defined by their Kola/Limpinga, to improve their living conditions. As a result, today, the houses of Christians are transformed into metal sheets, well equipped. Grace to the Kola/Limpinga association, many Christian families have acquired modern means of transport, etc. These three associations are at the root of improving the life of Bamwe Christians in comparison to other tribes (Mbenza, 2018).

4.4.1.2   More framed by cultural associations than by families

The Bamwe pre-Christian society was qualified by conformity to social norms and sanctioning deviant beliefs and behaviour. Individuals experience social sanctions when they began to deviate from what is deemed socially appropriate. Thus, individuals need self-control, self-regulation and conformity to social norms for preserving the social order.

From birth, every Bamwe individual enrols in his Eyando association. He grows up under the gaze of this precious organisation. The responsibility of his family is to feed him, to clothe him, or to educate him. But much of his life is shaped by cultural associations. This behaviour acquired since his birth is an important asset for the Bamwe Christian to comply with the standards of the holistic gospel. His social maturity acquired through social norms is an important element which greatly contributes to the success of the holistic mission in the Bamwe community.

4.4.1.3   From tighter to looser and ethnocentrism to relativism.

The confrontation of cultures often causes what Van der Walt (2006:193) calls *ethnocentrism.* Walt qualifies this ethnocentrism as normal but also wrong because they have the feeling that their own culture is normal and civilized but not the other culture. Kottak (1994: 46) defines the word ethnocentrism as "the tendency to apply one's culture value in judging the behaviours and beliefs of people raised in other cultures." Ethnocentrism is universal to all cultures. However, some people consider that only their

explanations, opinions and costumes are true, right, proper and moral. Hiebert (1995:96) locates the root of ethnocentrism in the human tendency to respond to other people's ways by using our own affective assumptions and to reinforce these responses with a deep feeling of approval or disapproval. Ethnocentrism appears when other tribes are not considered fully human. The Bamwe culture, on contrary, is relative or positive. It is receptive and open to new situations and to change in a bicultural community. Relativism argues that behaviour in a particular culture should not be judged by the standard of another. Bamwe people are culturally relativistic.

Despite its tightest nature, the Bamwe culture changed from tight to lose and from ethnocentrism to relativism thanks to the mobility and the hospitality, of the Bamwe people and the EFCA strategy of nurturing new churches. The Bamwe people is a travelling people. Some make seasonal trips and spend months fishing there. Others go to big cities, e.g. Mbandaka, Gemena, Kisangani and Kinshasa to sell their products such as fish, palm oil, or rice. They often come back with goods to sell on the surrounding markets. They come back from these trips with some of the innovations they learned during these travels because the journey trains the individual as much as the studies. As Fleming (1980:73) points out, travellers in foreign land often "see" things missed by the inhabitants. These trips have a positive influence on the Bamwe society in comparison to other tribes of the Sud Ubangi province. Also, according to Hiebert (Hiebert, 1995: 228), when people move from one culture into another, set up houses and start to interact with local people, a bicultural community is generated. Then social patterns emerge and a new type of community is formed. It is a community made up of people from many cultures.

As the new community develops, it creates a new culture that draws upon the ideas, feelings and values of both, which is neither native, nor foreign, but is made up of both natives and foreigners. This creates new patterns for living, working, playing and worshiping - in short, a new cultural frame. This new culture borrows from cultures of its participants and is more than the sum or synthesis of those cultures (Hierbert, 1995: 228).

Grace to their hospitality, the Bamwe culture changed from tight to loose and has become the most open culture to new change in comparison to other tribes of the Sud Ubangi province. Furthermore, grace to the nurturing strategy of the EFCA mission, the Bamwe people have become proud of their freedom in Christ, in comparison to other tribes of Sud Ubangi Province.

4.4.1.4   The Bamwe culture is not a culture of poverty

According to Lewis (1994:292), the culture of poverty does not always produce a poor community. In other terms, people are not poor due to their culture. For example, when poor people become class-conscious or active in labour unions, they may escape the culture of poverty although they may still be poor. The conditions that give raise to the culture of poverty are cash economy, unemployment, low wages and a certain set of values in the dominant class, stressing poverty as resulting from personal inferiority. Parker and Kleiner (as cited by Kottak, 1994: 293) have suggested that the poor hold two sets of values simultaneously - one shared with the larger society and the other a response to poverty. The second value set helps the poor adjust psychologically and thus preserves their mental health. Culturally, Bamwe people are ready to change if they are aware of their state. In comparison to other tribes, Bamwe people often move from one culture to another and from one context to another within the country. They learn to live in many different settings and cope with the mental stress created by moving from one to the other. That is what Hiebert (1995:106) calls "compartmentalisation which provides the simplest and most immediate solution to living in different cultural worlds.

4.4.2 Historical and geographical motives

Some extra cultural motives of the success of the holistic gospel among the Bamwe people also exist in comparison to other tribes. These motives are historical and geographical position.

4.4.2.1 Historical inheritance

Jean Tshonda Omasombo (2013: 79) writes that the Bamwe participated in the great north-western migration. They crossed the Ubangi River with other groups such as Monzombo and Lobala at different times. The Bamwe people are attached to the Bozaba, Ebuku and Bomboma groups rather than to the North Ngombe groups. Driven first by the Libobi invaders from the north, they were chased by the Gbeli Mbanza people into the swamps. They are made up of Bozaba, Ebuku, Bomboma and Likaw people groups. Mumbanza (1979:132) highlights that the groups from the land region (mainly from Likaw) gave birth to a large part of the Bamwe and the Ndolo and Omasombo (2013:79) adds that, the water People and the Ngombe seem to belong to a common ancestor. That shows that the Bamwe people have a multicultural background.

4.4.2.1.1 Multicultural background

The advantage of the Bamwe community is that it is composed of people from diverse backgrounds, with diverse cultures. Because of this symbiosis of culture, it is more open to change than the monocultural community, made up of the same people. A people's background plays a significative role in their social transformation. Some people are from a monocultural and conservative background, while others are multicultural and liberal, open to new situations.

The biblical examples are the church of Jerusalem and the church of Antioch. The first, recognised as a "mother church", was mainly made up of Jews who had a monocultural background and was clothed in the cultural garb of Judaism. Early Jewish Christians worshiped in the temple (Acts 2.46, 31), circumcised their children (15.1, 21.20-21) and observed Jewish feasts (20.6) and the cultural pride of the Christian community reflected this about the Jewish community as a whole (Rheenen, 1996: 106). With such bias, how could a Jewish Christian teach a Samaritan or bring the gospel to Gentiles? Rheenen (1996: 107) writes of the time of Jesus, "Jews could not associate with

Samaritans (John 4.9). Those traveling between Galilee and Judea would rather pass around Samaria by taking a Transjordan route than pass through an unclean land." Culturally, the Samaritan land was unclean to Jews.

On the contrary, the Antioch Church (Act 13.1-3) with a multicultural background, was more open to change. John F. Walvoord and Roy B. Zuck (1988: 433) emphasise that, although the Church of Jerusalem was the mother church and Peter the central figure, the Antioch Church was the operational base of the transcultural mission and Paul the central character. The fundamental reason was the diversity of the cultural background of the leaders of the Antioch Church that shows the cosmopolitan nature of this church: Barnabas was a Jew from Cyprus (4.36) and Simeon was also identified as a Jew, however, Latin Niger indicates not only his dark complexion, but also that he stood in Roman circles. Although this is debatable, Simon of Cyrene could have been the one who carried the cross of Jesus Christ (Matthew 27:32; Mark 15:21). Lucius came from Cyrene in North Africa (Act 11.20) and Manahen had high contact with Herod the Tetrarch. Despite this diversity, they worked together as one person and caused a significant change in the history of the transcultural mission. The case of the Bamwe background is similar: they are composed of many other tribes and are more open to new situations than their neighbours who are monocultural.

4.4.2.1.2 Framed by the difficulties encountered

Historically, the Bamwe people were more framed by difficulties encountered. Their mutation from the dry to the swampy lands was a big challenge because they now had to live in a very difficult environment. Mumbanza (1979:131) confirms that, as far as fieldwork is concerned, the beginning was difficult because it was an entirely marshy territory where men lived on large artificial islands, made by adding soil and plant detritus on the highest parts of the flooded forest.

The fight against flood and exhaustion of soil and the continual supply of the "malo", fertilizer were further difficulties. It was necessary to continually fight against soil poverty

caused by rains and continual use of the same soil, which made the crops quite meagre and caused famines.

In order to increase production and meet local needs, the society found no better way than to force every adolescent to own a field. This even became an indispensable condition for marriage. Some men used many slaves in their fields and the rich were brought to marry many women to do the same work. They benefited from the services provided by their wives but also by their clients, lovers of women who could not live with their legitimate husbands. Most of the men who could not have this labour force, constituted associations of mutual aid, the "kola" to solve in common the multiple problems posed by this hard work. As a result, Mumbanza (1979:132) reports that, after so much effort, the inhabitants of Upper Ngiri managed to produce enough food for their livelihood by the end of the 19th century. They would even sell their bananas to their southern neighbours, the Nkoto and, it seems, for a while to the landed people. This could confirm the hypothesis that the riparian area experienced banana cultivation before dry land.

Moreover, today, the land region still considers banana as a secondary crop compared to cassava, groundnuts etc. Thus, one can assume that the groups coming from the mainland to occupy the region of Bamwe and Ndolo had to adopt banana cultivation at the same time as the techniques of the fields in the marshes. On the other hand, they brought with them a kind of yam that they used to grow in their old environment.

From time to time, local residents brought the fruits of their fields to the markets of small shopping centres and others like Limpoko. However, several cases of banana diseases occurred around 1955, ravaging the main crop of the region. At the same time as attempts were made to combat diseases that had been spreading over a number of years, white men proposed a change in farming techniques. This attempt ended in a failure.

4.4.2.1.3 Framed by success and failure

They are also framed by positive and negative experiences of success and failure. Therefore, Mumbanza (1979: 133) describes that, when the white men arrived, their main action was to encourage the Bamwe people to increase their production. It should be noted, however, that the first years of colonisation did not favour the improvement of field work in Upper Ngiri. Indeed, the occupation of the region by white men and foreign chiefs (Libinza for the most part) between 1900 and 1913 had caused such instability that people were no longer dealing normally with this work which required a lot of care.

From the 1913s, the suppression of domestic slavery and later the struggle against the great polygamy considerably reduced production in the plantations of the rich. The accentuation on the works of public utility and especially the importance granted to the activities which can procure cash to pay the tax relegated the laborious work in fields behind the public work. All taxpayers, for example, engaged in cutting palm fruit, firstly to sell oil and palm kernels to traders and secondly to deliver the fruit to oil mills established in the region. Mandatory crops (the first decree dates from 1917) have not changed the old customs (a kind of social constraint in agriculture) that seemed to fit perfectly with the objectives of the colonizers. New plants were not introduced because of the nature of the terrain. It is only by ensuring that everyone properly maintains their field that colonization subsequently contributed to keeping production at the level of local needs.

4.4.2.2 Geographical inheritance

4.4.2.2.1 Importance of the Ngiri river

Geographically, Bamwe people enjoy the advantage of being connected with many other people groups due to the Ngiri river which is very strategic for communication among people. Omasombo (2013: 26) describes the Ngiri River as the central artery, playing an important role in the life of the Bamwe people as well as all the other river people. According to Mumbanza (1979:131), the Ngiri River, with its real name Loyi, is a

left tributary of the Ubangi. Stanley (1885: 406) notes that the first information collected on this river in September 1883 presents it under the name of Loyi. It was Captain Vangele who first explored this river in 1886 and named it Ngiri. It is a very sinuous river and a weak current, named Mouindu or Loij by the natives and one to which Captain Vangele retains the name of Ngiri recalling the hypothetical lake of Stanley's last map. The name of the rest is that of a large agglomeration of villages "(Le Mouvement géographique 1887: 40). The Ngiri River flows at latitude 0 ° 40 'N, 124 km upstream of the Ubangi-Congo river confluence. This river meanders in the middle of a grassy valley 5 to 10 km wide where several ponds have been formed and which is covered with islets. Over nearly 340 km, the Ngiri valley divides the equatorial forest in two. From Bonyanga (270 km from the mouth), the Ngiri is divided into two branches: that of the west leads to Bomboma and Makengo and bears the name of Moanda and that of the east leads to Musa and continues to be called Ngiri or Loyi. Ubangi is the area which is often referred to by the name of this river (Du Buisson 1955, as cited by Omasombo, 2013: 26).

Two channels converge mainly on the Ebuku group of the Moanda sector, extending to the Ngiri river. During the dry season, the level of the water drops considerably, arriving at the top of the thighs of the character in the middle of the river.

Mumbanza (1979: 25) identifies two channels that are particularly important. the first one is the Bondoko Channel, with two entrances to the Ngiri River, one to Mpongo village and the other has Monya. This second channel is the most used by the population of the middle and high Ngiri to reach the river Mambili and the Mabembe Channel, with two entrances also on the Ngiri. One goes through Bonkula to reach Mabembe, just upstream of Makanza.

Unlike the other tribes that surround them, the Ngiri river offers to the Bamwe people a double advantage among the surrounding tribes.

4.4.2.2.2 Position at the Carrefour

The Bamwe position at the carrefour, with its emplacement at the Ngiri crossroads, offers them a double advantage: Mabondi (2018) testifies that the Bamwe can travel easily, compared to the tribes that surround them. The Bamwe people move easily and frequently to other areas and within other people for hunting, fishing and trading. Some go to big markets in Kinshasa, Mbandaka, or Kisangani to sell their agricultural products that are mainly palm oil, rice, or fish. Others spend months or years along the river for fishing or hunting. They return with goods to sell at the Monya, Lifunga, Limpoko, Bomenge, Musa and Guga village markets. Also, they frequently have contact with and receive foreigners. In comparison to other tribes, many foreigners have located to Bamwe villages, creating a multicultural community. This contact with other communities is one of the factors that has revolutionised the Bamwe socially. This is because of the easy transportation means offered by the Ngiri River. Bamwe villages host a great number of outsiders who come from various parts of the country to purchase diverse needs.

Because of hosting many foreigners, the Bamwe community is bicultural. According to Hiebert (1995: 228), when people from one culture and move into another, set up house and start to interact with local people, this generates a bicultural community. During this time, social patterns emerge and new types of community are formed. It is a community made up of people from many cultures. As the new community develops, it creates a new culture that draws upon the ideas, feelings and values of both natives and foreigners and it creates new patterns for living, working, playing and worshiping - in short, a new cultural frame.

Among the reasons for the Bamwe social transformation in comparison to other tribes of the Sud Ubangi province, it is important to underline the EFCA mission strategy.

4.4.3 Evangelical Free Church of America (EFCA) mission strategies

The mission of the Evangelical Free Church of America (EFCA) in Mwanda extends from 1986 to 1996 and can be divided into three main periods: the planting and growing of the church period: from 1986 to 1991; the moratorium period: from 1991 to 1992 and the evaluation period: from 1992 to 1996. The strategy used by missionaries in the Bamwe community merits a special attention: instead of imposing on new Christians the practices they deemed good and imposing cultural integration on them, they rather put a particular emphasis on teaching. Various subjects have been taught to root new converts in their faith (Bamotele Bamotona, 2018). They have put particular emphasis on informal and non-formal education, to help new Christians to become not only potential leaders but rooted in their faith to examine their culture in light of God's principles. New converts were introduced very early to evangelism, planting of the church and strengthening of new converts.

4.4.3.1 Church planting and growth: 1986-1991

Boliya (2015: 10-15) describes that the missionary team chose to settle in the Limpoko village for three reasons. First, it is the greatest market in the Mwanda sector. Every Friday, men and women come from Sombe, Lifunga, Bomole, Mondongo, Likata, Libobi and elsewhere and gather in the Limpoko village to sell and buy their weekly needs. The Limpoko village is therefore the centre that brings together a large part of the Bamwe population every Thursday and Friday. The Limpoko village is located at the crossroads of the river and the land. This centre is crossed by the road that connects the Budjala with the Bomboma cities and extends to Gemena on one side, and to Dongo on the other. The upstream of the Ngiri river which has its source in Kogba village and crosses the whole region of Mwanda region to Mbandaka town passing through several villages of Libinza. The position of Limpoko puts the Gospel within the reach of several other tribes.

Also, among all the Bamwe villages, Limpoko is the only one that offers enough land to maintain an air strip. Also, it is only in Limpoko that one can travel by bicycle, motorbike,

car, or airplane. Thus, the Limpoko village offers an indispensable environment that links missionaries to large institutions such as hospitals, other missionary sites, etc.

Missionaries understood the magnitude of their task, knowing that the holistic mission was a divine and spiritual work and that only the Holy Spirit can bring people out of Satan's dominion, out of darkness and into the light, under the lordship of Jesus, who came to destroy the works of Satan (John 3: 8). They understood that the evangelisation is a fight against Satan because they came to his territory to implant the Kingdom of God. That is why they took time to pray and ask God for the wisdom and power of the Holy Spirit to accompany them in this delicate task. They spent most of their time in prayer and meditation (Baliboli Zengba, 2018).

They clearly opted for a vision, that of planting a church that reflected the presence of God within the Bamwe society, nurturing it and leading it to maturity. The Bamwe Christians must feel that they are truly members of this church and do not consider it as a foreign church. On the other hand, it must be avoided that the Church becomes a place of syncretism for new converts. To well understand how culture influences the insiders as well the outsiders within a community, one can recall that, among barriers to holistic gospel, culture is the most insurmountable from the earliest time of the church. Cultures had powerfully influenced both Christian lives and the expansion of the gospel and social transformation from the beginning of the church. It is rooted in people's minds and it distinguished one people from another (John 4:1-54). Thus, missionaries understood that the only way to root new converts in their faith within their culture is to mature them in the word of God to help them to live according to God's principles.

The research done in 1987 by the Wyclif missionary team under leadership of Jim Fultz (Joshua project, 2016) led to the following conclusions. Firstly, the Bamwe dialect differs from village to village. In some cases, there is a great linguistic interference, but in others, the linguistic gap is quite large. Thus, the Bamwe dialect differs from one village to another. Secondly, because of this linguistic difference, all the Bamwe villages have adopted Lingala as their language of communication. The Lingala language is well-known and mastered by all missionaries within the team. After their installation and after

this period of prayer and cultural analysis, the missionaries began with proper evangelism. This stage includes the birth and growth of the church, body building and nurturing.

Mabondi Matosei (2019) recalls that, in July 1987, after the EFCA and the CECU missionary team taught the gospel in the Mwanda villages, many non-Christians realised for the first time that Jesus died on the cross for them as well. That was the starting point or the initiated stage of the Mwanda church. The advantage of the Mwanda church is in fact that this noyau of 14 persons was composed of men and women from three different villages.

Table 4- 8: First baptised in Mwanda, 1987

Villages	Church members
	1. Mabondi
	2. Etoteya
Bomole	3. Nyapela
	4. Mokinda
	5. Bizanga
	6. Likoma
	7. Inzoku
	8. Mangbele
Mondongo	9. Nyatanga
	10. Elabanya
	11. Nyalonga
	12. Makakelo
Lifunga	13. Mozome
	14. Benjamin

Source: Mambo, 1987.

To make this first nucleus more dynamic and productive, the missionaries took into account certain characteristics of church planting, as evoked by Rheenen (1996:148).

The church planting aimed at creating fellowships, cultivating reproductive fellowships, developing the reproductive fellowships that reflect the kingdom of God and assuming that nurturing must follow the initial planting of the church. A few months later, a group of the first evangelists composed of Baliboli, Itasakwa, Likamba, Matingi, Monganga, Beke, Bamoina and Ebondoli undertook the work of evangelisation and planting churches not only in the Bamwe villages, but also among the Djando and the Libinza villages. This shows that these new converts had been well trained from the beginning of the Mwanda church. From there, missionaries started the building and nurturing period. Justin Inzoku (2018) recalls that, from the beginning, all new converts were gathering two times a week, namely on Tuesday and Friday afternoons around, various themes.

They learned the bible books, the doctrines, how to pray, evangelism, how to interpret and preach the Scripture accurately. This is what Edgar Elliston (1992:212) calls informal training. Informal training is relational yet unstructured in the sense of being controlled and deliberately planned. In this training, the life of the church planter as well as his relationship with new converts constitute a great training for new Christians. To join the theories learned by the practices, they were spending every last week of each month in evangelism following the agenda conceived by their team. At the beginning, Jacques Loshbough, David Alfors, Kim Cone Missionaries from EFCA, Roger Ibengi and Venance Nzaba Missionaries from CECU led the monthly evangelism and the bible training as well. Later, Itasakwa and Baliboli started leading the monthly evangelism into Mwanda and Libinza areas, under the supervision of missionaries. That is nonformal training.

Mokinda (2018) recognises that they were deeply trained at the beginning of their faith. Because of these informal and nonformal trainings, they became able to serve as cell-group leaders, bible class teachers, youth leaders and committee participants at an early stage. They also served as deacons in their local churches and as frontline within the community. From the beginning, the missionaries considered all the aspects of the holistic gospel which considers the salvation of the whole man. Besides preaching the

gospel, they took into account their health, education, economy and social situation. That is why they have greatly contributed into the following areas. From their arrival in 1986, the missionaries had noticed on the one hand, a very high rate of mortality under children younger than 5 years old as a result of measles, diarrhoea and illnesses linked to malnutrition. The absence of hospitals for the care of the sick in the Mwanda region led to these deaths. They quickly decided to send two new converts to the Tandala Medical Institute to study to help the population. On their return, two health centres were opened: one in the Limpoko and the other in the Bomole villages. This paved the way for the training of several nurses and doctors who today, work in the Mwanda sector. This has dramatically reduced the infant mortality rate in the Bamwe villages.

They also noted the absence of Christian schools which can offer children training. Thus, they opened two primary schools and two secondary schools respectively in the Limpoko village (Limpoko Primary School and Mapamboli Institute) and in the Bomole village (Bizanga Primary School and Ibengi Institute). The quality of education in these schools has attracted many children, making these schools centres of evangelism. Most of the children who come to study in these schools accept Jesus Christ and go out as Christians. The school enrolment rate of children has significantly increased.

The Bamwe people were using palm trees only for the extraction of palm wine. The income could not meet the needs of their families. Also, the excessive consumption of the palm wine was the main cause of moral, economic and ethical regression of the Bamwe population. The missionaries introduced a new system: the extraction of palm oil, which transformed their ethics, economy, technology, agriculture, etc. Many palm plantations have been maintained. Today, the production and sale of palm oil have greatly contributed to the transformation of life for the Bamwe. Furthermore, the population did not previously understand the agricultural wealth of their environment, which is a marshy land, very rich in natural fertilizer and suitable for growing rice. Missionaries introduced the cultivation of rice, which completely transformed their economy, technology, transportation etc., but with negative ecological consequences, e.g. the fact that the Mwanda forest tends to disappear.

Alongside these great contributions, the missionaries posed certain concrete social actions which one can quote: the installation of an airfield in the Limpoko village which is used for the evacuation of the patients towards the great hospital centres and which now saves many lives. The construction of the Limpoko bridge connects the territory of Budjala to that of Kungu.

These few achievements among many others prove that the holistic mission among the Bamwe population has really responded to its holistic dimension.

4.4.3.2   Moratorium period: 1991-1992

In 1991, the disturbances which shook Zaire under the Mobutu reign and which had caused the looting of shops and public goods in Kinshasa and in other cities of Zaire as well as the American Embassy in Kinshasa, led to the repatriation of all Americans residing in Zaire. Missionaries were not spared from this measure. They all returned to the United States, leaving the church in charge of those new leaders. Their hasty departure was initially perceived as a disaster which would lead the young church, barely five years old, to the threat of dislocation. However, on the contrary, everyone understood that it was God who planned this moratorium time to allow American missionaries to evaluate their work. In their absence, the new leaders strengthened the young church: they succeeded in planting local churches in the Libobi, Boliba, Monya and Moliba villages. They also managed the church health centre well and updated all the institutions useful for the proper functioning of the church. On their return, the missionaries understood that their mission had come to an end and that it was only necessary to train the leaders of the church (Baliboli, 2018).

4.4.3.3   Independent and mature church periods: 1992-1996

Upon their return in 1992, the missionaries had played the role of advisers and considered themselves as visitors. It was time for them to undertake formal training: the Church designated Christian members who had the pastoral gift and they were sent to

biblical and theological institutions to receive training in order to take leadership from the church. Missionaries had spent the past 4 years in advising church members and training future church leaders who were appointed by members of the Church. Those selected leaders were sent to different training centres such as Tandala Bible School, Bau Bible Institute and Goyongo Evangelical School of Theology. Many others were trained through informal and nonformal training. That is the reason the why Bamwe church have mature leaders on all levels. Lay servants provide massive grassroot leadership in local churches and serve as cell-group leaders. Lay leaders have more authority and broader influence and serve as elders and deacons of local church and have an influence extended beyond their immediate groups. The full-time ministers in the local congregational settings serve as full-time ministers of multi-staff or multi-cell churches, as administrators of small agencies, or as missionaries planting churches, nurturing new Christians to maturity and training leaders in a domestic or foreign context.

The Christian leaders in the Mwanda Church also have regional influence much wider than in their church or agency and Christian leaders who have national or international influence, are highly competent professional leaders who, because of their teaching and speaking, greatly influence the nature of ministry. Thanks to the strategy of training leaders, the church in the Mwanda region has strongly impacted the Bamwe community and beyond.

The holistic mission is a divine work and its success depends on the Holy Spirit. Therefore, missionaries must first of all rely on the power of the Holy Spirit through prayer and meditation on the Word of God. It is then that they will receive from the Holy Spirit wisdom and guidance for the success preaching of the gospel. This divine wisdom helped them to adopt an appropriate strategy to well orient their work. The case of the Bamwe people has allowed to propose the following mission strategy which has four stages: the implantation and church growth, the moratorium, the independence of the church and the maturation of the church.

The implantation and church growth are characterised by intensive teaching to help Christians take root in biblical faith and practices. Through various teaching methods, new Christians will have to learn to live their new life well and to also become capable of training others. It is during this stage that Christians adopt the new culture in light of the Word of God. Missionaries must help them through the teachings to avoid a clean slate on the one hand and syncretism on the other.

The moratorium stage is that of evaluation through a moratorium period. The missionaries retreat for a time to assess whether the new community would be able to ensure its continuity in their absence. The independent church stage is essentially focused on training at all levels, for future leaders. And the mature church stage is the observation period during which the missionaries already consider themselves visitors.

4.5   What could be a practical model from the fifth paradigm of Niebuhr?

Among the paradigms of Niebuhr on the meeting of the gospel with culture, one can agree with the fifth, which deals with the conversion of culture. It presents the gospel as transformer of culture. The gospel is the external agent that converts negative aspects of the culture to positive. It is about a negative factor which becomes adopted by Christians with a new content, consistent with the Word of God.   Among many examples collected within the Bamwe Christian community, the following are notable.

4.5.1 Mokaw curse transformed in excluding the church according to 1Corinthians 5:5

In the Bamwe pre-Christian society, those who repeatedly violated the laws, or who committed serious crimes, were banished from society by a sanction called Mokaw, which was pronounced by village elders. The Mokaw was the most severe punishment in the world for the Bamwe, not only for the victim, but especially for his family. The victim now felt lost and hopeless of life. Mokuma (2018) prefers to die rather than to be sanctioned by Mokaw because when you die, you forget all sufferings, while the Mokaw introduces the individual into all the sufferings of the world. Thus, all the Bamwe people

are afraid of the Mokaw curse. The Bamwe Christian society has recovered the Mokaw curse to apply it to 1Cor 5.5, by punishing all those who wilfully violate the Word of God. The Mokaw curse is applied to Christians who commit adultery, rape, murder, theft, or those who marry second wives or dismiss their wives without biblical reason. In the case of the Mokaw, the whole family of the victim cries and sometimes spends the night together as a sign of mourning. However, often the victim renounces his sin and begs forgiveness to regain peace. In comparison to other Christians of other tribes of the province of Sud Ubangi, the Christian Bamwe is afraid of sin and the violation of the Word of God, because of the Mokaw curse which is transformed into 1Cor 5.5.

4.5.2 *The consumption of coffee replaced the palm wine.*

Bizanga (2018) recalls that, in the pre-Christian Bamwe society, each family had to produce palm wine daily. Each evening, all members of the clan gathered to share the palm wine harvested from each family. Each Sunday, the members of each clan also gathered around palm wine. All conflicts and all arrangements were made around the palm wine. But in Christian society, the consumption of coffee has taken the place of palm wine in the Christian community. Every morning, Christians meet around coffee before going to work. All the problems are resolved around coffee. Manzombo (2018) says that the Bamwe may lack food but never coffee. He observes that the social advantage of this transformation is that the crime rate has significantly lowered in the Bamwe community.

These two examples, among many others, confirm Niebuhr's 5th paradigm which holds that the gospel transforms a negative culture into a positive one.

4.6 Summary

There are three areas of social transformation within the Bamwe community: the positive, the neutral and the negative area. The current Bamwe society is radically different from the pre-Christian society. Several areas of the Bamwe community have

been radically transformed. In comparison to other tribes of the Sud Ubangi province, the Bamwe society has undergone a special transformation. The Bamwe culture has made their community a well-prepared field for the success of the holistic mission. In other words, the Bamwe culture is favourable to the rooting and the flourishing of the gospel. It has greatly contributed to the success of the holistic gospel which must be briefly described as it shapes each individual to make him responsible, with a dignified and honest life.

Despite some of its weaknesses, the Bamwe culture shapes each individual in such a wonderful way. It holds many advantages which support Christian ethics. Its greatest advantage lies in the fact that it is neither ethnocentric nor a culture of poverty, but on the contrary, it is open and adaptive to new situations. It is an agent that sets the stage for the success of the holistic gospel in the Bamwe society.

Although the assumption was that only cultural factors could be the main reason for the social transformation, this research arrived at the conclusion that two more factors played a key role in the Bamwe transformational process: the missionary strategies and historical and geographical inheritances. The missionaries of the Evangelical Free Church of America (EFCA) had put a particular emphasis on prayer and nurturing new converts and invested themselves in teaching biblical principles to help new converts to choose, in the light of the Holy Scripture, which culture to adopt and which to reject. To avoid the tabula raza error and the trap of syncretism, they adopted a strategy which allowed new Christians to take their responsibility to agree on which culture to adopt in the church, or which to reject. Through good nurturing, they set up fellowship communities that reflect the character of God characterised by love and obedience to the Word of God. The moratorium period allowed them to assess their work to understand the real tasks that remained and had to be supported. This period allowed them to understand the need for leadership training which proves the stage of the maturation of the Church.

The historical background of the Bamwe people, as well as their geographic position on the Ngiri River also play a key role in the transformation of the Bamwe society. Their

historical migration with a multicultural people made them more open to new situations in comparison to other tribes of the Sud Ubangi province. Their migration from dry land to marshland was an experience that has greatly contributed to their maturity in adapting to new situations. Furthermore, their strategic position on the Ngiri river offers them many advantages including regular contact with several people who come and go compared to the other tribes of the Sud Ubangi province. They can move everywhere with large loads to sell, thanks to their position on the Ngiri river and boats as means of transportation. Some experiences within the Bamwe social transformation such as the transformation of the traditional curse called Mokaw to the exclusion of Christians who violate a biblical truth according to 1 Corinthians 5:5 and the consumption of palm wine in the Bamwe pre-Christian society which converted to the consumption of coffee in the Christian community, confirm the Niebuhr's 5th paradigm which holds that the gospel transforms a negative culture into a positive one. This gives way to the following chapter which deals with the discussion of the findings, missiological implications, recommendations and the conclusion.

CHAPTER 5: DISCUSSION, MISSIOLOGICAL IMPLICATIONS, RECOMMENDATIONS, AND CONCLUSION

5.1 Introduction

After applying the above methodology which included the research questionnaire, interviews, observations and documents related to the Bamwe people, throughout all the Bamwe villages (i.e. Limpoko, Libobi, Likata, Mondongo, Lifunga, Bomole, Lifunga, Sombe, Botunya, Molunga, Lokai, Moliba and Mbandaka city), the following data could be gathered:

1. Three areas of social transformation exist within the Bamwe community: the positive, negative and neutral areas.

2. There are also radical differences between the pre-Christians and the Christian Bamwe society on many points such as individual life, church, marriage system, woman status, child lineage, monogamic practice, economy and business, new technology and job creation, improvement of the condition of displacement, health promotion and social morality.

3. Although the assumption was that only cultural factors could be the main reasons for this social transformation in comparison to other tribes, this study arrived at the conclusion that two other factors played a key role in the process, namely the missionary strategy and historical and geographical factors.

4. Two practices among many others confirm the Niebuhr 5th paradigm which states that the gospel is the transformer of culture: the Mokaw curse and wine consumption. Several findings emerged from this research and are discussed next.

5.2 Discussion of findings

Among several findings that emerged from this study, the followings have contributed to the issue and are consequently discussed further:

1. Communities governed by cultural associations are more open to change than those led by the hierarchy.

2. Laws that come from the base are more effective than those imposed by the hierarchy.

3. Multicultural communities are more open to change than monocultural ones.

4. Natural difficulties play an important role in the development of a people.

5. The geographic position of a given community plays an important role in social transformation.

6. Nurturing and training of leaders provide the best route for cultural integration.

7. Culture and worldviews must be adopted by Christians themselves and not imposed by missionaries or outsiders.

5.2.1 In tight communities, rules of cultural associations have more impact than rules from the hierarchy

Compared to other tribes of the Sud Ubangi province, the Bamwe community is more governed by the rules of cultural associations. Libengelo (2018) declares that the Bamwe individuals are more framed by cultural associations than by their families. The capital difference between the Bamwe and other groups is that Bamwe individuals are under the control of cultural associations, rather than their national or regional hierarchies. Each association closely follows its life. The Eyando is responsible for controlling each member so that he builds his own house, equips it and becomes independent. It helps individuals to acquire their own field called Nganda. According to Bita (2018), in the Likata village, lazy men must pay Eyando members with chickens, bananas and palm wine to help them build their houses. They recommend them to equip and maintain them under their regard.

The Ligbongo association helps to contribute food, drink or palm oil for those who host the Motombi members or get married. This is a mutual association with the aim to support each other in their different roles. The Kola or Limpinga association is designed to help each people to save money to meet a well-defined social need such as

succeeding dowries or buying each other an agreed item such as chairs, kitchen utensils or plates, or to contribution palm oil.

However, Christians recognise the satanic characteristics of certain associations which can easily lead the church into syncretism. According to Mbenza (2018), the Liniko or Ekinda association is made up especially of village elders who intervene with threats like wizards or epidemics and who, in case of resistance, gather together to either find the solution to the problem that threatens the village, or to pronounce the Mokaw curse, as being dangerous and not in accordance with the Word of God. Others, like Monyili (2018), support it because of its ethical nature. The Lilongo who sanction those who break laws or punish witchcraft and pronounce the Mokaw sentence, divide the Christian community. Many Christians are of the opinion that it is satanic, while others, like Bokita (2018), agree that it can be valued for its ethical purpose. The same goes for the Bamoni, who denounce the plans of the Lobola and seek the well-being of the population by opposing to the secret association and denouncing wizards who violate the law. The Christian community is radically opposed to the Lobola association, made up of wizards who carry out human sacrifices.

Despite certain negative aspects, these associations have paved the way for the success of the holistic mission among the Bamwe. They are at the root of the success of the holistic mission in preparing the Christian Bamwe to become:

5.2.1.1   Responsible

The Eyando greatly influenced the Christian responsibility. Unlike other tribes, the Bamwe Christians have their own houses and field and are able to support themselves, their families and their church financially, because they learned from their childhood to work and to contribute to the society. Thus, they are able to support all their financial contributions. For example, the annual financial report of the ecclesiastical region of Kungu, where the Church of Mwanda is located, presents contributions ranging from 100% to 200% for the Bamwe local churches, while churches of other tribes rarely reach contributions of 50% (Mambo, 2016). The reason for this is the fact that Bamwe

Christians are responsible and able to fulfil their Christian duties compared to Christians of other tribes.

5.2.1.2 A Christian with a transformed social life

Thanks to the Motombi association, the life of dependence, disorder and idleness is not customary of the Bamwe culture. On the contrary, Bamwe Christians carry out great works, maintain vast fields of rice and harvest them easily. The Motombi association has greatly contributed to the success of the holistic gospel in the Bamwe community. Also, the Ligbongo association brings great help to Bamwe Christians in terms of food contributions. Grace to it, Christians collect enough food to accommodate guests or teams who come to visit their homes. Each Bamwe Christian is able to accommodate up to more than 100 people. The Kola or Limpinga association also brought a significant change in the Bamwe society. It helps Christians to get money and to improve their living conditions. Today, they have well-built and equipped houses and many Christian families have modern means of transportation.

5.2.1.3 Good ethical life

Because they grew up in fear of breaking the law, Bamwe Christians have easily conformed themselves to Christian practices. This is because they have developed a good ethical life since their infancy because of fear of the Mokaw curse, which is for them the most severe punishment of humanity. The Eyando and Lilongo also contributed to the ethical integrity of the Bamwe Christians. One must understand that the laws of the cultural associations are generated by the society itself and have the power to sanction and transform, as they cause fear among people. They have the power to impact the community more than regional, national or hierarchical laws.

5.2.2 Laws that emerge from base are more effective than those imposed by hierarchy

Table 5- 1:   Basic and hierarchy laws

Basic laws	Hierarchy laws
Product of consensus	Product of foreign taxation
Meet the needs of the base	Meet the general needs
Easy to control	Difficult to control
More effective	Less effective
Target population	General population
Restricted value	Universal value

Source: The researcher

The above table presents the advantages of laws designed by the base, or by the population itself, compared to the laws that are imposed on the population by the hierarchy. Laws from the base are designed in a democratic and consensual manner by the base itself, after discussion and meeting the needs of the population. Those designated for control are part of this population, making control easy. The effectiveness of laws designed by the base lies in the regularity and the speed of its control. Its violation is quickly recognised and punished, because it targets a small population.

However, its value does not spread beyond the target population because it is proportional to the size of the population that designs it. Therefore, other tribes in the Sud Ubangi are not affected by the laws of the Bamwe cultural associations, while

national or regional laws are designed by the hierarchy, without the consent of the base and sometimes do not meet the needs of the base. They are imposed on the population, who are sometimes subjected to it by constraint, because in many cases, they do not meet the needs of the population. The target population, whether regional or national, is often contested and raped without worry. Because of the impossibility of their regular control, they often become ineffective, existing only by letters.

Yet, as Mbenza points out (2018), there are two facts to note. Firstly, the quality of basic laws depends on their conformity to biblical values. If they are contrary to the Word of God, they can lead the Christian population towards the destruction of morals. However, they become more beneficial when they conform to biblical standards. Secondly, because of their limited nature, they are often victims of the laws of the hierarchy. Very often, these laws are ignored and even brought into disrepute by the hierarchy which compels them and pushes them to disappear without considering their transformative value.

5.2.3 Bicultural communities are more open to change than monocultural communities

Jean Tshonda Omasombo (2013: 79) writes that the Bamwe participated in the great north-western migration. They crossed the Ubangi River with other groups such as Monzombo and Lobala at different times and are made up of Bozaba, Ebuku and Bomboma or Likaw. One people's background plays a significant role in its social transformation. Some are from monocultural, conservative backgrounds and others from multicultural, liberal backgrounds. According to Hiebert (1995: 228), when people from one culture move into another, set up houses and start to interact with local people, a bicultural community is generated. During this time, social patterns emerge and a new type of community is formed. It is a community made up of people from many cultures. As the new community develops, it creates a new culture that draws upon the ideas, feelings and values of both natives and foreigners. It is more than the sum or synthesis of those cultures (Hierbert, 1995:228). Compared to other tribes of the Sud Ubangi province, the advantage of the Bamwe community is that it is composed of

people from diverse backgrounds, with diverse cultures more open to change than the monocultural community, made up of the same people.

The biblical examples are those of the Jerusalem and the Antioch churches. The first, recognised as a "mother church", was mainly made up of Jews who had a monocultural background and were clothed in the cultural garbs of Judaism. Early Jewish Christians worshiped in the temple (Acts 2.46, 31), circumcised their children (15.1, 21.20-21) and observed Jewish feasts (20.6) and the cultural pride of Christian community reflected that of the Jewish community as a whole (Rheenen 1996: 106). With such bias, how could a Jewish Christian teach a Samaritan or bring the gospel to Gentiles? Rheenen (1996: 107) writes of the time of Jesus, "Jews could not associate with Samaritans (John 4.9). Those traveling between Galilee and Judea would rather pass around Samaria by taking a Transjordan route than pass through an unclean land." Culturally, the Samaritan land was unclean to Jews. On the other hand, being from a multicultural background, the Antioch Church (Act 13.1-3) was open to change. John F. Walvoord and Roy B. Zuck (1988: 433) emphasise that, although the Church of Jerusalem is the mother church and Peter is the central figure, Antioch was the operational base of the transcultural mission and Paul the central character. The reason was the cosmopolitan nature of the Antioch Church: Barnabas was a Jew from Cyprus (4.36). Simeon was also identified as a Jew, however, *Latin Niger* indicates not only his dark complexion, but also that he stood in Roman circles. Although this is debatable, Simon of Cyrene could be the one who carried the cross of Jesus Christ (Matthew 27:32; Mark 15:21). Lucius came from Cyrene in North Africa (Act 11.20) and Manahen had high contact with Herod the Tetrarch. Despite their diversities, they worked together and caused a significant change in the history of the transcultural mission.

The case of the Bamwe background is similar: they are from different tribes and because of the multicultural resources, they easily accept new situations. They are more open to new situations than their neighbours who are mostly monocultural.

5.2.4 Natural difficulties play an important role in social development

People often become lazy when basic necessities are freely and naturally available, but when nature presents obstacles and difficulties, these people suddenly turn into workers. The Bamwe people occupied marshland under difficult conditions. Omasombo (2013:79) recalls that the mutation of the Bamwe people from dry to swampy lands was a big challenge. They had to live in a very difficult environment. Mumbanza (1979:131) confirms that, as far as fieldwork is concerned, the beginning was difficult because it was an entirely marshy territory where men lived on large artificial islands, made by adding soil and plant detritus on the highest parts of the flooded forest. They had to face several challenges, including the fight against flood and exhaustion of soil, the obligation to meet local needs, banana production in the marsh area, success and failure.

5.2.4.1   Fight against flood and soil exhaustion

The floods and the exhaustion of the soil were fought at the same time by the continual supply of malo fertilizer in bundles of grass and by the construction of dikes around the fields. It was necessary to continually fight against soil poverty caused by the rains and continual use of the same soil, which made the crops quite meagre and caused famines (Mumbanza, 2013).

5.2.4.2   Obligation to meet local needs

Mumbanza (1979:132) describes that, to increase production and meet local needs, the Bamwe people found no better way than to force every adolescent to own a field and this even became an indispensable condition for marriage. Some men used many slaves in their fields and the rich even married women to do the work. These men benefited from the services provided by their wives but also by their mistresses or women who could not live with their legitimate husbands. Most of the men who could not have this labour force, constituted associations of mutual aid, the "kola", to solve the multiple problems posed by this hard work. As a result, the inhabitants of Upper Ngiri

managed to produce enough food for their livelihood by the end of the 19th century. They would even sell the bananas to their southern neighbours, the Nkoto and, it seems, for a while to the landed people. This would confirm the hypothesis that the riparian area had experienced banana cultivation before the draught.

5.2.4.3   Banana production in the marsh area

Moreover, the land region today still considers bananas as a secondary crop compared to cassava, groundnuts, but etc. Thus, one can assume that the groups coming from the mainland to occupy the region of Bamwe and Ndolo had to adopt the banana cultivation at the same time as the techniques of the fields in the marshes. On the other hand, they brought with them a kind of yam that they used to grow in their old environment. From time to time, local residents brought the fruits of their fields to the markets of small shopping centres. According to Mumbanza (1979:132), several cases of banana diseases occurred around 1955, ravaging the main crop of the region. At the same time, when attempts were made to combat diseases that had been spreading over a number of years and white men proposed a change in farming techniques. However, this attempt ended in failure.

5.2.4.4   Framed by successes and failures

Mumbanza (1979: 133) points out that, when the white men arrived, their main action was to encourage the Bamwe people to increase their production. It should be noted, however, that the first years of colonisation did not favour the improvement of field work in Upper Ngiri. Indeed, the occupation of the region by white men and foreign chiefs (Libinza for the most part) between 1900 and 1913 had caused such instability that people were no longer dealing normally with this work which required a lot of care. From the 1913s, the suppression of domestic slavery and later the struggle against the great polygamy considerably reduced production in the plantations of the rich.

Priority was given to public work and other activities which could help to pay the taxes. Therefore, the field activities were relegated in the second plan. All taxpayers, for

example, engaged in cutting palm fruit, were first to sell the oil and palm kernels to traders and then had to deliver the fruit to oil mills established in the region. Mandatory crops (the first decree dates as far back as 1917) did not change the old customs (a kind of social constraint in agriculture) that seemed to fit perfectly with the objectives of the colonisers. New plants were not introduced because of the nature of the terrain. It is only by ensuring that everyone properly maintained their field that colonisation subsequently contributed to keeping production at the level of local needs.

These challenges greatly contributed to the social development of the Bamwe people compared to other tribes who exploited nature for free. It is important to note that all other ethnic groups lived on natural land, where they could cultivate without much effort. The experiences of the Bamwe people prove that, when everything is available naturally and for free, people often become lazy and when nature presents obstacles and difficulties, people turn into workers.

5.2.5 *Geographic position plays an important role in social transformation*

Omasombo (2013: 26) describes the Ngiri river as being the central artery, playing an important role in the life of the Bamwe people as well as all the other river men's lives. According to Mumbanza (1979:131), the Ngiri river, which real name is Loyi, is a left tributary of the Ubangi. Stanley (as cited by Mumbanza, 1979: 131) notes that the first information collected on this river in September 1883 presents it under the name of Loyi. However, it was Captain Vangele who first explored this river in 1886 and named it Ngiri. It is a very sinuous river with a weak current, named Mouindu or Loij by the natives. The Captain Vangele (1887:40) recalls that the Name of the Ngiri river comes from the last map of Stanley, with an agglomeration of villages (Le Mouvement géographique, 1887:40).

The Ngiri river flows at a latitude of 0° 40 'N, 124 km upstream of the Ubangi-Congo river confluence. This river meanders in the middle of a grassy valley 5 to 10 km wide where several ponds have been formed and which is covered with islets. Over nearly 340 km, the Ngiri valley divides the equatorial forest in two. From Bonyanga (270 km

from the mouth), the Ngiri is divided into two branches: that of the west leads to Bomboma and Makengo and bears the name of Moanda and that of the east leads to Musa is called Ngiri or Loyi. The area is often referred to by the name of this river (Du Buisson, 1955, as cited by Omasombo, 2013: 26).

Mumbanza (1980: 25) identifies two channels that are important. The first is Bondoko, with two entrances to the Ngiri - one to Mpongo village and the other to Monya. This last is the most used by the population of the middle and high Ngiri to reach the river Mambili. The second is Mabembe with also two entrances on the Ngiri. One goes through Bonkula to reach Mabembe, just upstream of Makanza. Unlike the other tribes that surround them, the Ngiri river offers to the Bamwe people a double advantage among the surrounding tribes: they can travel easily and they can have   frequent contact with foreigners.

5.2.5.1   Easy for travels

Compared to the tribes that surround them, the Bamwe people move easily and frequently to other areas for hunting, fishing and trading. Some go to big markets in Kinshasa, Mbandaka or Kisangani to sell their agricultural products that are mainly palm oil, rice or fish. Others spend months or years along the river to fish or hunt. They return with goods to sell at the Monya, Lifunga, Limpoko, Bomenge, Musa and Guga village markets.

5.2.5.2   Frequent contacts with foreigners

Compared to other tribes, many foreigners have relocated to Bamwe villages, creating a multicultural community. This contact with other communities is one of the factors that has socially revolutionised the Bamwe people, because of the easy transportation means offered by the Ngiri river. Bamwe villages host a great number of outsiders who come from various parts of the country to purchase goods.

The geographic position of a people plays an important role in their transformation. The position of the Bamwe people alongside the Ngiri river has greatly contributed to its progress compared to the other tribes of the Sud Ubangi province who are landlocked and isolated.

5.2.6 *Error in mission strategy leads to syncretism and alteration of the holistic gospel*

The missionary strategy is of basic importance because a wrong strategy may lead to the creation of quantitative churches that will have a high rate of Christian members whose lives will not meet the aspiration of the holistic gospel. In other words, Christians who live in misery and syncretism, while a right strategy always yields quantitative and qualitative churches, which truly reflects the aspiration of the holistic gospel. The following example of a Japanese case demonstrates how the nurturing dysfunction may alter the Christian faith.

Takie Lebra (as cited by J. Dudley, 1998:120) qualifies the Japanese as social relativists. Furthermore, Ozaki describes that, in the Japanese worldview, a person who doggedly pursues his rights of private property ownership is considered selfish, avaricious and a foe to society. This remark of Lebra, as described by Ozaki, must be reconsidered because the Christian salvation is personal, while the Japanese people's view is collective and an opposite of Christian reality. This Japanese view poses radical obstacles to the holistic gospel. It can readily be seen how the emphasis on self-denial and submission of the individual cause resists to the gospel that emphasises personal salvation and deliverance from sins. It cannot be denied that there is a psychological aspect of the Japanese culture that stands in struggle against the holistic gospel which is personal. The first missionaries in Japan did not consider the strategy of nurturing a new convert to free them from this worldview which later altercated the gospel into the Japanese community. The missionaries in Japan failed in nurturing the first Japanese fellowship to lead them to grow and to mature. That is why Christianity in Japan later became resistant to personal faith.

Rheenen (1996:155) underlines the importance of the nurturing strategy as follows. In the Old Testament, many prophetic metaphors reflect God's desire to relate personally to Israel, His chosen people: God is a vinedresser who devotedly tends to His vineyards (Isa 5:1-7), a physician who tenderly nurses his patients (Jer. 8:22) and a parent who lovingly teaches his children to walk (Hos. 11:1, 3). God is portrayed in Scripture as the ever-present, compassionate Lord who sends His messengers to nurture His people to come into relationship with Him. In the New Testament, Paul describes the church as being the body that, although living on the earth, dwells in heaven with the resurrected Christ. This body was transformed from death to life by the extension of God's grace in Jesus Christ (Eph.1:18-2:10). Those who are part of Christ's body, both Jews and Gentiles, must grow together and become one. They should no longer be "foreigners and aliens" but "fellow citizens with God's people and members of God's household." (Eph. 2: 11-22).

It is on the nurturing strategy level that the holistic gospel frees a given people from poverty and all other social illnesses. It is on this level that worldviews and old social practices find their biblical orientation without the alteration of culture.

5.2.7 New Christians' nurturing and leadership training provide the best route for culture integration

Rheenen (1996:155) points out that the goal of nurturing is to lead Christians to become disciplined and to turn their hearts and wills to God in prayer, to humble themselves before God in fasting, to acknowledge through worship that God is God, to seek God's truth through bible study and to reflect on God's work in their lives through meditation. Without nurturing, Christians might embrace the forms of Christianity but not grow spiritually through the Christian disciplines. Thus, nurturing aims towards the production of disciples, lay servants, lay leaders, new mentors and nurturers; to build authority and boarder influence and to accurately integrate culture and worldviews in Christian life. Through nonformal and informal training, the church planters seek to nurture new Christians to form a cohesive body.

5.2.7.1   Definition of nurturing

Rheenen (1996:154) defines nurturing as "building up the body of Christ so that each part of the body supplies its gifts to the whole". It is the process of bringing individual Christians and the Christian community to maturity. It implies that new believers must be taught how the Christian worldview shapes and influences all facets of life. It is during this period that missionaries seek to bring each Christian on the way of using his gifts, to lead each of them to maturity and to lead new converts to live their new life through the Christian worldview, freeing them from syncretism, etc. Rheenen (1996:154) also specifies that "Nurturing is the preparation to withstand the fire of Satan's persecution. It is relationally mentoring new believers to live the Christian principles in their lives." The nurturing church is very important.

5.2.7.2   Goal of nurturing

Table 5- 2: Nurturing leaders

Types of leaders	Model of nurturing	Model of nurturing
Lay servants	Informal training Nonformal training	Cell-group leaders. Bible class teachers, youth organisers, and committee participants and leaders. As beacons of the light for the gospel, the frontline soldiers of the Kingdom of God.
Lay leaders	Informal training Nonformal training	Elders and deacons of local churches, supervisors of Sunday school programs, mentors of cell-group leaders and lay counsellors.

		Identifying leaders who will start nurturing new believers under the supervision of the missionaries and serving as elder, deacons, directors of Sunday schools, mentors and lay counsellors, not only within their local churches, but also within their village
Mentors and nurturers	Informal training Nonformal training Formal training	
Authority and broader influence	Informal training Nonformal training Formal training	Elders and deacons of local churches, supervisors of Sunday school programs, mentors of cell-group leaders and lay counsellors. Their influence extends beyond their immediate group.

Source: Rheenen 1996:154

The aim with nurturing is to mentor new Christians and to raise servants to a different level, e.g. lay servants, lay leaders, new mentors and nurturers. It also seeks to build authority and broader influence. It mentors initial Christians to become productive. Church planters and new converts participate together in accomplishing the mission of God. As teachers, missionaries model effective behaviour in ministry while as students, the new converts learn how to minister. This model is based on the perspective that the Christian community must not only be taught but also be modelled. The Biblical example is that of Jesus who took 12 men, as diverse as a tax collector and a zealot, revamped their conception of reality and modelled them into a cohesive group. He appointed 12 "that they might send them out to preach and to have authority to drive out demons" (Mark 3:14-15).

Lay servants are grassroots leaders in local churches. Within the church, they may serve as cell-group leaders, Bible class teachers, youth organisers and committee participants and leaders. Within the community, they serve as beacons of the light for the gospel, the frontline soldiers of the Kingdom of God. Unbelievers have the most contact with this type of leader and new believers are typically nurtured by these leaders in vibrant, growing churches.

Lay leaders have more authority and a broader influence. They serve as elders and deacons of local churches, supervisors of Sunday school programs, mentors of cell-group leaders and lay counsellors. Their influence extends beyond their immediate group.

Mentors and nurturers are leaders who nurture new believers under the supervision of the missionaries and serve as elders, deacons, directors of Sunday schools, mentors and lay counsellors, not only within their local churches, but also within their villages. Furthermore, they are leaders invested with authority and a broader influence whom unbelievers contact the most to find solutions to problems.

5.2.8 *Culture and worldviews must be adopted by Christians themselves and not imposed by missionaries*

The question of culture and worldview integration is very delicate because it can produce either tabula raze or syncretism within the Christian community if it is not well resolved. Missionaries must understand that they are not only teaching the concept of the Christian faith, but also guiding the new Christians in living out the biblical concepts. This means that their old worldviews must be restored. However, to successfully restore moral influence and worldviews, nurturing Christians with biblical truths and worldviews are needed to cultivate the Christian mind, allowing them to live out the biblical worldviews. If one wants to change a given community for the better, he needs more individuals possessing the biblical and the right worldviews in order to always make better choices, which will lead the whole community to radical and positive transformation. A virtuous society can be created only by virtuous people, whose

individual consciences guard their behaviour and hold them accountable (Rheenen, 1983:81). It is thus important to nurture new Christians with the biblical truths, doctrines and practices to allow them to identify which worldviews they can adopt and which not.

It is abusive for missionaries as outsiders to impose a cultural factor or worldview into a given Christian community. On the contrary, they must nurture new Christians through training to lead them not only to train others, but also to identify culture and worldviews that they can adopt or reject. Missionaries play the role of facilitators. New Christians must discuss, in the light of the biblical truths, which culture or worldviews they can adopt. Three areas always appear when debating the culture and worldviews integration: some cultures will be of general agreement, others will be rejected and others will remain subject to an ongoing debate among Christians. Thus, missionary emphasis must be put on nurturing Christians rather than becoming involved in discussions.

The case of the Bamwe Christians is the practical model. Christians formulated three conditions for cultural associations to be applied in the Christian community: it must be conformed to biblical truths, without any satanic practice; it must be open to Christian and social progress and its membership adhesion must be free and not obligatory. In the light of these conditions, the holistic gospel was kept safe from syncretism and alteration. Only three associations met these conditions, were adopted by Christians and impacted many non-Christians. Missionaries frequently must ask the question, "Is the Christian worldviews defined by biblical truths being practically lived out?" The answer to this question will help them to define the task they must accomplish.

5.3 Missiological implications

The focus of missionary work concerns sharing the gospel with others so that they may put their faith in Jesus Christ, to bring social transformation into societies. However, members of some cultures are much more resistant to this than members of other cultures. Thus, David Dunaetz (2019: 410) evokes the concept of cultural tightness-looseness to explain why some cultures are more closed to the gospel than others.

Tight cultures have strong social norms, violations of which are met with intense sanctions. Recent studies reveal the antecedents, consequences and the geographical distribution of cultural tightness-looseness. There are important missiological implications at societal level, individual level, and organisational level when missionaries work in host cultures which are tighter than their home cultures. Understanding these implications can help the missionary better love and respond to the needs of members of their host culture.

5.3.1 At individual level

Cultural tightness as "the strength of social norms and degree of sanctioning within societies (Dunaetz 2019:410)." Missionaries must understand that people in tight cultures have less variation in their behavior and are held more accountable for their behavior than people in loose cultures. This tightness spills over into organisations and other institutions, resulting in less variety and innovation within the culture. In their ministry, they must take into account all the aspects of the holistic gospel to allow each Christian to the authentic faith. Each Christian must meet a conviction which comes from personal experiences with God, expressing his belief, learning how to resist counterarguments, peer support for his belief and continual, active processing of new information related to this belief, such as regularly discussing and developing personal applications of what God has communicated in the Bible (Dunaetz, 2016).

5.3.1.1 Becoming a missionary, a learned skill

Rheenen (1996:105) observes that "Becoming cross-cultural is a learned skill. This means that, before cross-cultural workers enter the new culture, he must learn it. They may make mistakes, and sometimes progress is slow." The missionary work requires performance. Reading merely about the culture from a book cannot provide the performance required for missionary tasks. Cross-cultural workers must learn the skill relating to people of the other cultures within the contexts of their cultures. Rheenen (1996:105) compares becoming cross-cultural with riding a bicycle. A child who wants to learn to ride a bicycle gets on, concentrates hard on turning the pedals and steering,

loses his balance and falls, picks himself up and tries again. Through formal and informal learning, the missionary goes through a process of culture and language learning which requires many hours of listening, speaking, observing, asking and experiencing, all this within the local cultural context.

5.3.1.2   Characteristic of a missionary

The missionary must well understand that all cultures have both strengths and weaknesses. He must recognise the strengths as well as the weaknesses of the culture and to empathise with other people rather than criticise their culture. He must consider other cultures as his own. He must also understand that missionary work is modelled on that of Christ, it is reflection of the incarnation of Christ Jesus who lived among the people to whom He ministered, He spoke their language, ate their foods, slept in their homes, shared their joys and sorrows. Likewise, missionaries must participate in the lives of the people among whom they minister, speaking their language and sharing their struggles and triumphs. Thus, they must treat other cultures as equals. Here appears the "Golden Rule" which consists for cross-culturalists to respond to others as they want them to respond to them (Rheenen, 1996: 106). The descriptions above show how working in a new culture is not easy. To well bridge the gulf between the two communities, missionaries must avoid criticising other cultures. They must, on the contrary, recognise its strengths and weaknesses as well their own culture's strength and weaknesses. Their work must be modelled on that of Christ and they must treat other cultures as equal.

5.3.1.3   Missionaries must pay attention to Christian message

The Christian message may be affected or distorted by the different worldviews. The missionaries from the loose culture, with an individualistic system of society, where family notion is nuclear, where concepts are important and one thought builds on the previous, must deal with a communalistic community, where people share all goods and foods, the family is very large with polygamic or polyandric practices and where the central theme or point is repeated. He will certainly hit certain difficulties in the new

context. Thus, their worldviews may affect the missionary and the Christian message as they must face the culture shock. Hiebert (1995:64) states that entering a new culture has various effects on missionaries. It brings fear and anxiety as everything is strange to them. This is what cultural anthropologists call culture shock.

The inability to communicate and to understand new people brings anxiety which causes culture shock. Missionaries go where the local language is very different from the language they speak. Their ideas and feelings cannot be expressed as they wish to and then the shock occurs. Also, the change of home cultures such as meals, shopping, sleeping, etc. constitutes a daily struggle to survive. Even the food differs from one region to another. Being accustomed to the food of his region, the missionary must now learn another form of food. It will certainly cause a culture chock. The change in relationship also causes a culture shock because, coming from a loose culture, they enter the tighter community which forces them to build and maintain new relationships with the local people. This fact may lead them to stress and make them uncomfortable. Their lives can be traumatic. Also, with the loss of understanding caused by the new environment, their old knowledge becomes useless and misleading. The result is often embarrassment and confusion. On an emotional level, they face deprivation and confusion and some acts appear to be a lack of morality. For example, the lack of proper dress and insensitivity to the poor. The missionary may be shocked to learn that the people consider his behaviour as immoral. Above all, the principal symptoms of culture shock are rising stress, physical illness and spiritual and psychological depression.

As the missionary and the gospel move from one culture to another, the communication of the gospel within the new context rests primarily upon personal communication between the messenger and the people he serves. Hiebert (1995:227) evokes that the communication is affected first by the ability of messengers to translate the message of the gospel from their culture to the new one. Secondly, by the quality of the relationship between messengers and the people they serve. To avoid the distortion and confusion of the Christian message, missionaries must first understand that the message should

be received unless they themselves use the form of communication the people understand. It is useful for missionaries to use the local language to well communicate the Christian message. The message may become distorted if it is not translated into the local language. It is important that the people understand it with minimum distortion. This involves not only putting it in local words that have similar meanings. Furthermore, the message must be contextualised into local cultural forms such as forms of worship, leadership styles and church building forms.

5.3.1.4   The holistic mission is a divine and spiritual ministry, and its success depends on the Holy Spirit

Missionaries must understand the magnitude of their task, as the holistic mission is a divine and spiritual work. They must understand that only the Holy Spirit can bring people out of Satan's dominion, out of darkness and into the light, under the lordship of Jesus, who came to destroy the works of Satan (John 3: 8). They must also understand that evangelisation is a fight against Satan because they came to his territory to implant the Kingdom of God. Therefore, they must take time in prayer, asking God for the wisdom and power of the Holy Spirit to accompany them in this delicate task. This awareness will help them to pray to God for wisdom and clear vision of planting a church that reflects His presence into the society where they are working and within which new converts can feel that they are truly members and insiders. They need the wisdom from the Lord to also keep the church from the syncretism for new converts.

5.3.1.5   Missionaries must nurture the individual cognitive, effective, and evaluative dimensions of culture

Missionaries must avoid the trap of nurturing only the emotional or affective aspect of culture, in order to create a warm and nurturing community that provides emotional and relational support for both those considering the claims of Christ and for those following Christ, but also the cognitive foundation for a strong faith in Christ, a certainty that faith in God is justified and that following Christ will be rewarded by God (Heb. 11:1-6). Hiebert (1995: 32) underlines that the holistic gospel faces the individual cognitive facet

which deals with knowledge and truth. It is on this level that the questions of truth and orthodoxy arise and the acceptance or rejection of the gospel and biblical truths lies within this dimension.

Knowledge powerfully influences individual faith and social transformation. The gospel also faces human feelings because it requires that people feel awe and mystery in God's presence, guilt and shame for their sins, gladness for their salvation and comfort in the fellowship. Emotions play a crucial role in the decision making of most people. The knowledge of the gospel should be presented with feeling, so that people will want to believe and follow. Ways for Christians to express themselves through music, art, literature, drama, dance, rituals and festivals should also be provided. Christians need to experience feelings of affection and loyalty toward God. Furthermore, the evaluative dimension evaluates the two dimensions above: each culture evaluates ideas or cognitive dimensions to determine whether they are true or false. It also judges the feelings or affective aspect of human life by teaching people what is beauty and what is ugliness, what is love and what is hate. Culture also judges values and determines right from wrong (Hiebert, 1995:33). Each culture has its moral code and its own culturally defined sins, its highest value and primary allegiances, its own culturally defined goal. Thus, for the gospel to reach its goal and social transformation to take place, missionaries must consider a nurturing strategy which will, with the help of the Holy Spirit, transform individual knowledge, feelings and values.

5.3.1.6   Missionaries should emphasise the benefits of following Christ, so that new Christians outweigh the costs involved in doing so

Making a personal decision to follow Jesus Christ is genuinely more difficult within tighter cultures. Not only will people have an internal voice telling them that they should not, but the fear of the consequences of also violating social norms make following Christ less attractive.

A good approach a missionary may take is to respond to a person by encouraging a submission to God so radical that one is willing to love one's enemies and forsake all to follow Christ, such as Jesus did with the rich young ruler (Mark 10:17).

According to Gelfand (as cited by Dunaetz, 2019, 41), people in tighter cultures are more concerned about survival, and hence. So, the promises of salvation offered by Christ may be more attractive than promises of a fulfilled and meaningful life, especially since following Christ may increase the likelihood of physical danger due to the very real possibility of persecution. Since tighter cultures are more aware of health and safety issues, missionaries should emphasise salvation and deliverance in the message that they proclaim.

5.3.2 At societal level

At community level, missionaries must understand the strength of the norms of people they are working with. They must understand the strength of sanctioning, depending on the degree to which deviance attracts negative responses. Carpenter (as cited by Dunaetz, 2019:411) gives a set of factors that appears to promote cultural tightness as threats to survival and restricted resources including: when a society's existence is threatened or when mortality rates are high, there is often little tolerance for deviant behaviour and the number of rules and their sanctioning increases to ensure that approved routes to safety and survival are followed. Also, more frequent natural disasters, the prevalence of disease, lower levels of natural resources, historical mortality rates and a greater historical threat of invasion are all moderately to strongly associated with cultural tightness on both national level and across the world.

According to Gelfand (as cited by Dunaetz, 2019:41), cultural tightness appears to be a reaction to strong environmental threats to a people's health and physical safety, such as war, isolation, susceptibility to natural disasters and disease. Even during times of prosperity and safety, tight cultures continue to emphasise conformity and social cohesion that make survival more likely during difficult times when cooperation for the social good is essential.

5.3.2.1 Missionaries must understand the differences associated with cultural tightness-looseness across cultures

Missionaries are often from loose communities where following Christ may only be moderately costly. They are probably proud of their freedom in Christ (Gal. 5:1). Any consumption of alcohol, overeating/obesity, gambling, or impoliteness is far more likely to be viewed negatively in tight cultures (compared to loose cultures) as indicating a lack of self-control, reducing a missionary's credibility and providing a stumbling block to faith in Christ (Rom. 14:1-23). They are more concerned about personal happiness and self-fulfilment. They may view all humans as having the freedom to believe and live as they please.

This idea may be foreign to members of tight cultures, who have perhaps never even experienced a desire to do so. They must understand that tighter cultures have a narrower range of options concerning beliefs and behaviours and they must help them to make their own decisions concerning the gospel and encourage them to develop more complex social identities. In tight cultures, cost is far greater due to the social ostracism that can follow. Thus, they must be aware of the social pressures that members of tight cultures experience and the pain that they experience when they begin to deviate from what is deemed socially appropriate. Because self-control, self-regulation and conformity to social norms are so important in tight cultures for preserving social order, missionaries need to pay special attention to their behaviour to develop credibility (Dunaetz, 2019). Thus, Feitosa, Salas, & Salazar, 2012 (as cited by Dunaetz, 1996:412) point out that, in the tight culture, one's identity is tied to a group - the group strongly influences one's behaviour so that one tends to act as he or she believes a member of such a group should act. In tight societies, people tend to belong to few groups, perhaps only one, limiting the range of what they believe is acceptable behaviour. This makes following Christ even more difficult because following him is not considered acceptable behavior for a member of their group.

A good understanding of the difference between the loose culture, where missionaries come from and the tight culture where they are sent to for mission will help missionaries

to avoid the trap of cultural confusion and to adopt appropriate strategies of nurturing to lead the Christian community to spiritual, physical and social transformation.

5.3.2.2 Missionaries must identify factors at the root of cultural tightness-looseness

Triandis (as cited by Dunaetz, 1996:412) observes that several factors exist at the origin of variations in cultural tightness-looseness. Cultures that are isolated from other cultures tend to be tighter than cultures that have regular exposure to other cultures, either directly or through technology. Strong group norms require homogeneity in values whereas exposure to other cultures, values and lifestyles presents other options that group members may wish to choose. In technologically sophisticated and urbanised contexts, people tend to be exposed to more lifestyles but are less interdependent on one another, making the sanctioning of social norms more difficult. Similarly, traditional agricultural societies appear to be tighter than traditional hunter-gatherer societies. Whereas hunter-gatherer societies might benefit from creativity and divergent thinking in order to obtain food, agricultural societies benefit from cooperation which is facilitated by sharing and enforcing a common set of behaviours. Another set of factors that appears to promote cultural tightness are threats to survival and restricted resources.

5.3.3 At the organisational level: an appropriate strategy with emphasis on new Christians nurturing and leadership training

This observation by Rheenen deserves special attention of all those who exercise a cross-cultural ministry. He also argues that, "The theological and strategical foundations on which churches are planted greatly affect their ability to grow and mature (1996: 147)." This means that the success or the failure of the holistic gospel in a given community is often attributed to the methodology used by missionaries when planting and growing the church. Even if contexts differ from one people to another, missionaries must make attention of the way they are planting and nurturing the church into a given cultural context in order to lead the new church to growing and maturing, to meet the goal of the holistic gospel. Therefore, Paul encourages missionaries to "be careful how they build. Because sooner or later, the builder's work will be tested with fire. Those who

build with incombustible materials such as gold, silver, and costly stones will receive a reward, but those who build with combustible materials such as woods, hay, and straw will experience loss." (1Cor.3: 10-15). It is thus very important for missionaries to consider the methodology they use when planting and growing new churches.

A bad strategy often leads to a quantitative and not a qualitative church, that is to say, the church with an impressive percentage of members who live in a state of misery, syncretism, far from holistic salvation. On the other hand, a good strategy gives rise to both quantitative and qualitative churches, thus, churches with a high percentage of Christians who are freed from absolute poverty, from syncretism and who live the holistic salvation.

5.4   Recommendations

5.4.1   Recommendation for problem solving

To help the holistic gospel to meet its goal among people, the present research provides some recommendations on several levels, including mission strategy, nurturing, culture integration, mission role and leader training.

5.4.1.1   Mission strategy

The mission strategy used in the Mwanda community may be a path for missionaries to follow to help the holistic gospel to meet its goal. This strategy divides the missionary task into four periods: the planting and nurturing of new churches, the moratorium, the independent and the mature church periods.

5.4.1.1.1 New churches planting and nurturing period

The church planting step is the initiation of reproductive fellowships that reflect the kingdom of God in the world (Rheenen, 1996:148). It includes the missionary team implantation and the initial evangelism which lead to the creation of new fellowships. Missionaries must understand that the holistic mission is a divine and spiritual work. They must understand that only the Holy Spirit can bring people out of Satan's dominion, out of darkness and into the light, under the lordship of Jesus, who came to destroy the works of Satan (John 3: 8). Also, evangelisation is a fight against Satan because they came to his territory to implant the Kingdom of God. Thus, they must take time in prayer for God's wisdom and the power of the Holy Spirit to accompany them in this delicate task. This stage is the initial stage and the introductory of the evangelism church, within which first converts are brought to Christ. It is the starting point during which the first converts are gathered into a group. They are like new-born children, not yet knowing how to walk. At this stage, missionaries must avoid the mistake made in many tribes, namely insisting only on the salvation of the souls and neglecting other aspects of the gospel as a whole. They must consider the gospel which engages the salvation of the whole man. This means that, from the beginning, missionaries must preach the holistic gospel, which includes all the aspects of a human being.

The nurturing stage is the building up of the body of Christ so that each part of the body supplies its gifts to the whole. It is the process of bringing both individual Christians and the Christian community to maturity. It implies that new believers must be taught how the Christian worldview shapes and influences all facets of life (Rheenen, 1996:154). It is of capital importance because the success or the failure of the new church often appears during this stage. That is why missionaries must nurture and mature new believers. They must well understand the cultural settings of people among whom they are working, to avoid either the mistake of tabula raze, or the danger of syncretism. Initial Christians must be mentored to become reproductive. This nurturing aims toward the production of disciples, lay servants and lay leaders, new mentors and nurturers, toward building authority and boarder influence and an accurate integration of culture

and worldviews in Christian life, through nonformal and informal training. It is here that missionaries nurture new Christians to form a cohesive body.

5.4.1.1.2 The moratorium period

The moratorium period is a temporary suspension of business as usual. Most of the time, moratoriums are intended to alleviate temporary financial hardship or provide time to resolve related issues. It is the sending of personnel and funds for a set period. The goal of this period is to enable the receiving church to find its identity, to set its own priorities and to discover within its own fellowship the resources to carry out its authentic mission. Furthermore, it aims toward enabling the sending church to rediscover its identity in the context of the contemporary situation. This period is important to both receiving and sending churches. It is the period during which the receiving church measures its capacity to organise itself, its capacity to support itself financially, its capacity to plant new local churches and to ensure the mission of the church. It also allows the sending church to assess their mission strategy whether or not it was conformed to the holistic gospel. It is a time for the sending church to see if the new Christians can ensure the continuity of the church and if they truly live a life that conforms to the aspirations of the holistic gospel. It allows the sending church to determine whether, in this context, their task is coming to an end or whether they should continue. If they still must continue, the moratorium period allows missionaries to recognise where they had failed in order to better orient their new work. At the end of the moratorium period, the missionaries will understand whether the church is already independent or not. If it is independent, then the missionary begins the independent period, which focuses mainly on training the church leaders.

5.4.1.1.3 The independent church period

The independent church stage is the period during which the new church becomes able to stand on its own feet, independent of founding missionaries. It begins when the missionaries can allow local leaders to assume all major leadership roles (Rheenen, 1996:157). Thus, the church in the independence stage is ready to begin leadership

training. The objective of this period is to train leaders to the point that local Christians can "build themselves up in love." (Eph.4:16). God has raised up those qualified to become the leaders of a mature church. The missionaries become periodic catalysts to train leaders. Two observations must be under consideration: the leaders selected by outsiders and trained before a fellowship is incorporated, are often not respected by local village leaders and therefore are seldom able to initiate a fellowship. Also, it is better for church leaders to be selected from fellowships that are maturing.

5.4.1.1.4 The mature church period

Traditionally, a mature church is one that meets the criteria of three-self-formula, a missionary theory developed during the nineteenth century by two prominent leaders of missionary agencies: Rufus Anderson and Henry Venn. According to this theory, "young churches on the mission field would gain their independence on the basis of three principles: self-propagation, self-support, and self-government." (Rheenen, 1996:182)

The advantage of this theory is that it contains many essential truths important to the mission endeavour. It challenges missionary paternalism and acknowledges the responsibility of all Christians regardless of social and economic heritage. It promotes a freedom that allows local Christian leaders to develop programs and instructions that reflect the purposes of God yet are different from those of mission-sending cultures. It calls people to Pauline principles of planting churches. Paul was expecting churches to quickly mature. He was ordaining leaders soon after establishing churches and was expecting the churches to be self-supporting from their inception (Rheenen, 1996:184). However, some criticisms stand against it as it was given special impulse during the era when many countries were seeking their independence and to a certain degree, the formula reflects nationalistic thinking. In the same reflection, Beyerhaus (as cited by Rheenen, 1996: 185) states that, "It is possible for a church to manage its own affairs, maintain its own economy and win quite a number of new members, without any of these activities meeting God's approval." Beyerhaus sees the three-self-formula as the imitation of nation-states: "Just as nation-states must seek independence from their colonial masters so must mission churches achieve ecclesial independence founding

missionaries or mission agencies. Rheenen (1996:185) also argues that the most fundamental criticism of the three-self-formula is on its emphasis on the self. It is a positive word because it is the affirmation of identity. However, it is also negative as it implies isolation or ceasing to be influenced and supported by others.

The contemporary interconnected world, in which nation-states increasingly hold less significance than international consortiums, interdependence frequently become more of a goal than independence (Rheenen, 1996:185). One can agree that a mature church is one that ensures its own propagation, its own support and its own government, but is not isolated. It is, on the contrary, interconnected with others through a biblical interdependence and partnership. A mature church is one in which all parts are related to Christ and joined to each other, while the body continues to grow and builds itself up in love, as each part does its work (v.16). Frequently, stronger churches mature faster and weaker ones slower. This period is characterised by the organisation of the church.

The mature church is qualified by the church organisation. This means that, after the intense leadership training during the independent church stage, ordained church leaders are selected. Elders are selected to pastor the flock, deacons are chosen to serve in various ministries and evangelists are set aside to lead the congregation to proclaim God's redemption message both in the local village and in adjoining areas. Sunday school teachers and other ministry leaders are also selected. The founding church planter can now look at the church and see with joy how God has worked to bring this body to maturity. The ordination of these trained leaders thus implies that the founding church planter now assumes the role of occasional guest.

As guests, missionaries may periodically come to exhort and strengthen the body, but their presence is not needed for the ongoing life of the body. They must overcome the temptation to maintain control over the mature church, thus preventing the church form continuing on its own.

The EFCA strategy includes the church planting stage, dominated by intensive nurturing at all levels. This stage is of capital importance because it is on this level that new

Christians and leaders at different levels are trained. The moratorium period is the time of evaluation, where missionaries re-examine their work and determine the tasks still left. Also, the independent church stage is that of raising future leaders through diverse trainings. The quality of the church often depends on the quality of leaders and missionaries train during this period. Furthermore, in the mature church, missionaries become like guests and advisors, ready to leave the mission field.

5.4.1.2   For nurturing

Nurturing the church is the best way of building up the body of Christ so that each part of the body supplies its gifts to the whole. It is the process of bringing individual Christians and the Christian community to maturity. It implies that new believers must be taught how Christian worldview shapes and influences all facets of life. It is through nurturing that missionaries seek to bring each Christian on the way of using his gifts, to lead each of them to maturity and to lead new converts to live their new life through the Christian worldview, to free them from syncretism (1996:154).   Through nurturing, missionaries assume the role of mentor, spending time visiting house to house. This stage is of capital importance because it is here that missionaries mature new believers. They must well understand the cultural settings of the people among whom they are working, to avoid either the mistake of tabula raze or the danger of syncretism. This means that the success or the failure often appears on the nurturing level. Effective nurturing requires the following guidelines.

5.4.1.2.1 Guidelines for an effective nurturing

The methodology of nurturing varies, depending on the philosophy of missionaries and church planters and the context in which they are working. However, Rheenen (1996:154) proposes four general guidelines that may be applied to all situations; an effective nurturing must be done within the context of loving, it must be a transforming process and must be an ongoing process.

Effective nurturing must be done within the context of loving. The example of the early church when Christians were living in a loving community, may serve as a path for all the Christian fellowships of all times. Their recurrent theme was spiritual nurturing which took place within the context of Christian fellowships. Nurturing was not an individual endeavour but part of the structure of all the Christians within their community. Christians are guided to know God and find their gifts and ministries within the context of intimate fellowship within the body of Christ. Roberta Hestenes (as cited by Rheenen, 1996:154) underlines that, "The Christian life is not a solitary journey. It is a pilgrimage made in the company of the committed." The Christian life is part of God's fellowship. Effective nurturing is also a transforming process. Paul used metaphors such as: turning from darkness to light, from death to life, from the domination of Satan to the Kingdom of God (Act.26:18), becoming new creatures who have spiritually been elevated into the heavenlies to dwell with Christ (Eph.2:6). This expresses how nurturing is a transforming process. Through such understandings, new Christians begin to perceive that they can become holy as God is holy (1 Peter1:15). They can imagine themselves standing with the heavenly host proclaiming, "Holy, holy, holy is the Lord God Almighty (Rev.4:8; Isa.6.3). They are so consumed by the love of God that they love their enemies amid suffering, forgiving as Christ forgave those who crucified him (Rheenen, 1996:155). Rheenen (1996:155) observes that new Christians must grow to know the radical nature of conversion and how to live distinctively as pure people in the Kingdom. This requires a deep nurturing which can lead new Christians to visualise especially what God desires them to become. Wells (1989:36) recognises that, "Because they only feebly understand the transforming grace of God, undiscipled Christians are frequently overwhelmed by their own sins and inadequacies, Conversion is a radical turning of self to God."

Effective nurturing is also an ongoing process. if the church grows stale, it dies. The book of Psalm states: "He commanded one forefather to teach their children, so the next generation would know them, even the children yet to be born, and they in turn would tell their children." (Ps. 78:5-6). One generation teaches the next generation, which in turn teaches the third. Nurturing is a passing baton of faith from generation to

generation and without effective nurturing, the baton is seldom passed to the next generation. There are two models of nurturing following the mission areas.

5.4.1.2.2 Models of nurturing

Rheenen (1996:155) identifies two kinds of nurturing models: the rural and the urban models. Strategies for urban church nurturing are significantly different from those for rural models, as summarised in the table below.

Table 5- 3: Difference between people in rural and urban areas

	Rural area	Urban area
Family	Largely homogeneous and pluralistic. People live in extended families and know everyone within an immediate village	People live in close proximity to thousands of other people but are neighbours with few of them
Kinship	Dominant relationship connecting people. Family oriented.	Associational and occupational webs overlay kinship relationship. More Job oriented and less family oriented
Education	Informal learning of substance skills	Formal learning of technological and informational skills

Source: Rheenen 1996:155

The strategy of nurturing within the rural area greatly differs from that of the urban area, because within the first, the community is homogeneous and pluralistic. People live in extended families and know everyone within an immediate village, while within the second, people live in close proximity to thousands of other people but are neighbours with few of them.

Nurturing in the rural area: new converts in rural areas acquire Christian truths and worldviews for better and possess the right values and the right worldviews, grace to trainings through summer camps, institutions, home-schooling and an endless number of books on the subject. Informal training is defined by Ellison (1982:212) as being relational yet unstructured in the sense of being controlled and deliberately planned.

This means that the life of the church planter as well his relationship with new converts constitutes a great training for new Christians. Furthermore, nonformal training is a mode based on the premise that students most effectively learn through designed experiences in a deliberately organised program. The training, however, is both non-programmatic and non-institutional (Clinton, as cited by Rheenen, 1996:168). Missionaries and new Christians participate together in accomplishing the mission of God. They model effective behaviour in ministry while new converts learn how to minister. This model is based on the perspective that Christian community must not only be taught but also modelled.

Nurturing in the urban area: Rheenen (1996:16) underlines mentalities of the world's urban people. Consciousness - people in urban areas are consumed by a passion for commodities. They are overwhelmed by cultural induced needs for material things and more focused on the demands of jobs. The social responsibilities inherent to them, namely family time and involvement are minimised and the cohesion traditionally present in the world culture is disintegrating as a result of the breakup of extended nuclear families. People are forced to live privatised lives. They are also forced to make innumerable decisions as culture is becoming very complex. The increasing options of the material marketplace, e.g. models of cars, brands of food and types of housing are reflected in the ideological marketplace. Many people believe that they can choose to be monogamous, polygamous, homosexual or bisexual and that they can ascribe to Buddhism, Hinduism, New age, Islam, Christianity etc. People have the perception that there is no absolute truth is the world. They tolerate diversities that each person is entitled to his own beliefs and that all perceptions of truth are valid. Therefore, Rheenen (1996:161) proposes that the church must seek release from the bondage of materialism by teaching and modelling sacrifice for the cause of Christ. To maintain God's nature, the church must encounter each of these urban mentalities. He suggests that, in the complex urban contexts, Christian leaders must become meaning makers. They must clearly articulate the central tenets of the Christian faith rooted in God. The urban strategy models of nurturing must provide community in an impersonal urban environment and stand against the materialism and relativism of urban life. Urban

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churches that lack organised nurturing on an intimate personal level are nominative and stagnant, unable to reach out.

Urban missiologists have suggested various methodologies called "Small – Groups methodologies" in urban contexts, as indicated in the chart below.

Table 5- 4: Missiologists and their urban strategies

Missiologists	Years	Strategies	Goals
Roberta Hestenes	1983	1. Small-group evangelism 2. Program based churches	To attract unbelievers through these programs
Ralph Neighbour Carl Georges	1990 1991	1. Cell- based churches	Beacons for reaching the lost, and providing nurturing for Christians
Yonggi Cho	1958	2. Cell-based churches	Channels of growth and nurture for Christian leaders and new converts

Source: Rheenen 1996: 161

5.4.1.3   For cultural integration

It is abusive for missionaries as outsiders to impose a given culture factor into the Christian community. In order to avoid the error of the tabula raze and syncretism, it is indispensable to nurture new Christians through good training which aims to lead them not only to train others but also to help them identifying the nature of culture. Missionaries play the role of facilitators to help new Christians in light of the biblical truths, to determine what cultural practices are conformed to the bible truths. Missionaries must understand that to successfully restore moral influence and worldviews in each culture, it is needed to nurture Christians with biblical truths and worldviews to cultivate the Christian mind which will allow Christians living out the biblical worldviews. If one wants to change one's region for the better, he needs more and more individuals possessing the biblical and the right worldviews in order to always make better choices, which will lead the whole community to radical and positive transformations. A virtuous society can only be created by virtuous people, whose

individual consciences guard their behaviour and hold them accountable. They must nurture new Christians with the biblical truths, doctrines and practices to allow them to identify worldviews and cultural factors to adopt or to reject. Missionaries are facilitators in helping new Christians to determine whether a cultural practice conforms to the bible truths or not. In light of the Bamwe church for example, Christians must formulate conditions for culture or worldviews to be adopted. Thus, it is important to make recommendations for missionaries' roles in the mission field.

5.4.1.4   The missionary role

Paul Declares, "We were gentle among you, like a mother caring for her little children. We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us (1 Tess.2:7-8)." Here Paul defines the role of missionaries during the first stage. They assume the role of mentor, spending days each week visiting house to house, evangelising and nurturing throughout the village. That is what Paul did during his days among the Thessalonians.

During this stage, missionaries seek to nurture all Christians within fellowships. Out of this in-depth congregational training, leaders emerge as God works within the body. They play the role of evangelists during this stage. Rheenen (1995:155) advises to start the second stage, which is the church development stage as soon as possible to fully incorporate the young Christians into the body of Christ and where missionaries play the role of nurturer. The moratorium stage is important for missionaries to evaluate the tasks done so that they can recognise the undone tasks, which must be completed before leaving the field. And, the third is that of the independent church period, which the time for training leaders is at all level. Missionaries play the role of trainers of leaders. The mature church is the stage during which missionaries provide advice before complete retirement from the mission fields.

During their ministry, missionaries must frequently ask the question, "Is the Christian worldviews defined by biblical truths being practically lived out?" The answer to this question will help them to define the task they must accomplish (Rheenen, 1983:81).

Rheenen (1996:159) summarises the role of missionaries in each of the mission stages as follows:

Table 5- 5: Role of missionaries in each stage

Stage of Church maturation	Initial	Developing	Independent	Mature
Role of the church planter	Evangelist	Church maturer	Trainer of leaders	Guest

Source: Rheenen 1956:159

Note that the moratorium stage does not appear on this table. The reason is that, in data collected on the mission strategy of EFCA missionaries in Mwanda region, the moratorium stage appears to be of capital importance. The reason why it could be useful for missionaries to apply the moratorium stage in their strategy, is because it will allow them to distinguish the finished tasks from the ones still left.

As guests, missionaries may periodically come to exhort and strengthen the body, but their presence is not needed for the ongoing life of the body. They must overcome the temptation to maintain control over the mature church, thus preventing the church form of dependency (Rheenen 1996: 159). The independent stage is that of training leaders and is discussed next.

5.4.1.5   For leadership training

5.4.1.5.1 Definition of leadership training

Leadership is one of the unpredicted findings of this study. Although it was not part of the research question, Christian leadership was one of the factors that influenced the Bamwe community transformation. Training leaders is therefore a strategy for community transformation. Rheenen (1996:164) defines Christian leadership training as, "equipping of God's people for works of service, so that the body of Christ may be built up." (Eph.4:12). Christ is the prime mover of leadership development because he

has provided, by his grace, specific gifts to the body (vv. 7-8, 10) and thus prepares various leaders (apostles, prophets, evangelists, and pastors and teachers} to nurture the body (Eph.4:11). Equipping implies a process of growing to maturity. The separated become unified, infants grow to maturity, the empty attain to the fullness of Christ, those blown about by worldly winds or tossed back and forth by non-Christian cultural currents become anchored in Christ (vv.13-14). The works of service of these leaders can thus be summarised by the phrase "spiritual formation."

5.4.1.5.2 Christian leaders

In the social science, leadership is defined as the process of influence. Leaders are those who exert influence over followers within the immediate situation and in the overall community in which they live. Ellison (1992:21) is of the opinion that leaders shape the goals, values and worldviews of the people within these contexts. One can agree with Clinton (1998:245) that a Christian leader is one who brings Christian influence into his particular group or situation. A Christian leader is a person with God-given capacity and with a God-given responsibility to influence a specific group of God's people toward God's purposes for the group. They perform diverse tasks and guide the entire church to grow up into Christ by speaking the truth in love. They build up the body of Christ to become mature.

Three dominant metaphors of the leader in the scripture are, firstly, leaders are servants who voluntary submit themselves to the lordship of Christ and the sovereignty of God. This means that the mighty become the servants of the weak. Christ did not come to be served but to serve and to give his life as a ransom for many (Mark 10:45). Just as He served humanity, those great in the world must become servants (v.43). Secondly, leaders are shepherds who tenderly care for their flock. This analogy implies that shepherds feed, protect and guide their flock. They know the names of their sheep and will even lay down their lives for them. The true shepherds "gathers the lambs in his arms and carries them close to his heart" (Isa. 40:11). Lastly, leaders are stewards who are "entrusted with the message of the gospel, gifts for ministry, and God's mission to

perform". Stewards are trustees guarding what has been entrusted to them to care for (1Tim. 6:20).

Lay servants are leaders who provide massive grassroot leadership in local churches. Within the church, they may serve as cell-group leaders, bible class teachers, youth organisers and committee participants and leaders. Within the community, they serve as beacons of the light for the gospel, the frontline soldiers of the Kingdom of God. Non-believers have the most contact with this type of leader and beginner believers are typically nurtured by those leaders who are in vibrant, growing churches. Furthermore, lay leaders with more authority and broader influence are leaders of whom their influence extends beyond their immediate group. They serve as elders and deacons of local churches, supervisors of Sunday school programs, mentors of cell-group leaders and lay counsellors. In various mission contexts, especially in the third world, this type of leaders are unpaid evangelists who preach in local churches. Furthermore, the full-time ministers in the local congregational settings are those of whom their influence is generally deep but not broad, significant among those to whom they minister but not extensive beyond their local area. Their sphere of influence is the local church and the community in which it exists. They usually have some form of theological education that has equipped them to preach, teach and evangelise. Then there are leaders with regional influence much wider than only the church or agency in which they work. They serve as full-time ministers of multi-staff or multi-cell churches, as administrators of small agencies, or as missionaries planting churches, nurturing new Christians to maturity and training leaders in a domestic or foreign context. These leaders have completed a formal system of training and their influence reaches beyond the people with whom they personally relate. Some Christians serve as full-time ministers and also have regional influence.

As administrators of small agencies, or as missionaries planting churches, nurturing new Christians to maturity and training leaders in a domestic or foreign context, they have completed a formal system of training and their influence reaches beyond the people with whom they personally relate (Elliston, as cited by Rheenen 1996:166).

Furthermore, they are Christian leaders who have national or international influence and who are highly competent professional leaders who, because of their writings, teaching and speaking, greatly influence the nature of ministry. They provide the philosophical models out of which ministry occurs. Although much of their ministry is indirect, they influence many people.

Understanding these different types of leaderships enables national and local church leaders to make plans for appropriate leadership training. As we consider these types of leaders, it becomes apparent that mature churches need hundreds of types 1 and 2 but, in many contexts, no program for training them exists. For effective evangelism to occur, all people in a community must be influenced personally, face to face.

5.4.1.5.3 Types of trainings

The question is: what type of training best equips each of the five different types of leaders described above, namely lay servants leaders, lay leaders with more authority and broader influence, full-time ministers in the local congregational settings, Christian leaders who have national or international influence and Christian leaders who have national or international influence. The question is how do training patterns change as a movement matures. Rheenen (1996:171) recognised that, "Although the need for training Christian leaders exists in every developing and mature church, modes and methodologies of training vary within each congregation and from context to context." However, the following guidelines are fundamental in every context.

1.   The informal and nonformal training model for lay servants and lay leaders. This group of servants should be trained through this model in which teachers and students participate together in accomplishing the mission of God. Teachers model effective behaviour in ministry while students learn how to minister. This model is based on the perspective that the Christian community must not only be taught but also modelled (Clinton, 1988:244). The informal type is important, as testified by Peter Wagner (as cited by Rheenen, 1996:170), when he underlines that "informal training is one of the great reasons for the growth of Pentecostals

in urban contexts of Latin America." Evangelists conducted seminaries in the streets to train Christians for effective ministry. Jonathan Chao (as cited by Rheenen, 1996:170) remarked that, "the training of itinerant evangelists in seminaries of fields is the cause of the great growth of the church in China The two terms used by Wagner and Chao to qualify informal training are interesting. The first uses the term," seminary in the street ", while the second uses, "the seminary of field," to express its informal character, while the nonformal training is based on the premise that students most effectively learn through designed experiences in a deliberately organised program. According to Clinton (as cited by Rheenen, 1996:168), nonformal training is both non-programmatic and non-institutional. However, Edgar Elliston (as cited by Rheenen, 1996:168) specifies that nonformal training is planned, staffed and organised, but structured outside the normal school system.

2.   Full-time ministers could be trained through informal and nonformal training before getting formal training. Formal training is planned, staffed and organised, but structured outside the normal school system. It refers to classroom instruction within an organised school setting. Formal education is beneficial in conveying paradigms of thinking and information and applying knowledge and developing communication skills are secondary. It is hierarchically organised and teachers guide the learning process of students through syllabi and tests. They in turn are supervised by administrators, etc. Students are trained outside the arena in which they hope to minister and upon completion of their training, they receive diplomas or certificates that attest to their level of training.

A formal type of training was long been used by the Judeo-Christian heritage (Rheenen, 1996:168) is the Ezra established synagogues for the purpose of teaching the law. Because of this firm teaching, many Jews retained their identity in Babylon and continued to believe God's promises to restore His people. Jewish rabbis embraced this form of training. Paul was taught in this manner by the rabbi Gamaliel (Act.22:3). The origen of Alexandria established a school in Egypt for elementary instruction in the faith, but this school also became an evangelistic agency when unbelievers began to attend

(Green, as cited by Rheenen, 1996:168). Centres of formal education have been in the forefront of the mission movement in North America. That is why Hillel (as cited by Rheenen, 1996:168) wrote that, "The more teaching of the law, the more life; the more school, the more wisdom; the more counsel, the more reasonable action. He who gains a knowledge of the law gains life in the world to come."

Each type must be adapted to the kind of leadership in view. However, Christian leadership training must take into account the three aspects of Christian life underlined by Lygunda (2008:160) in his triangle: Christian and God, Christian and himself and Christian and the society.
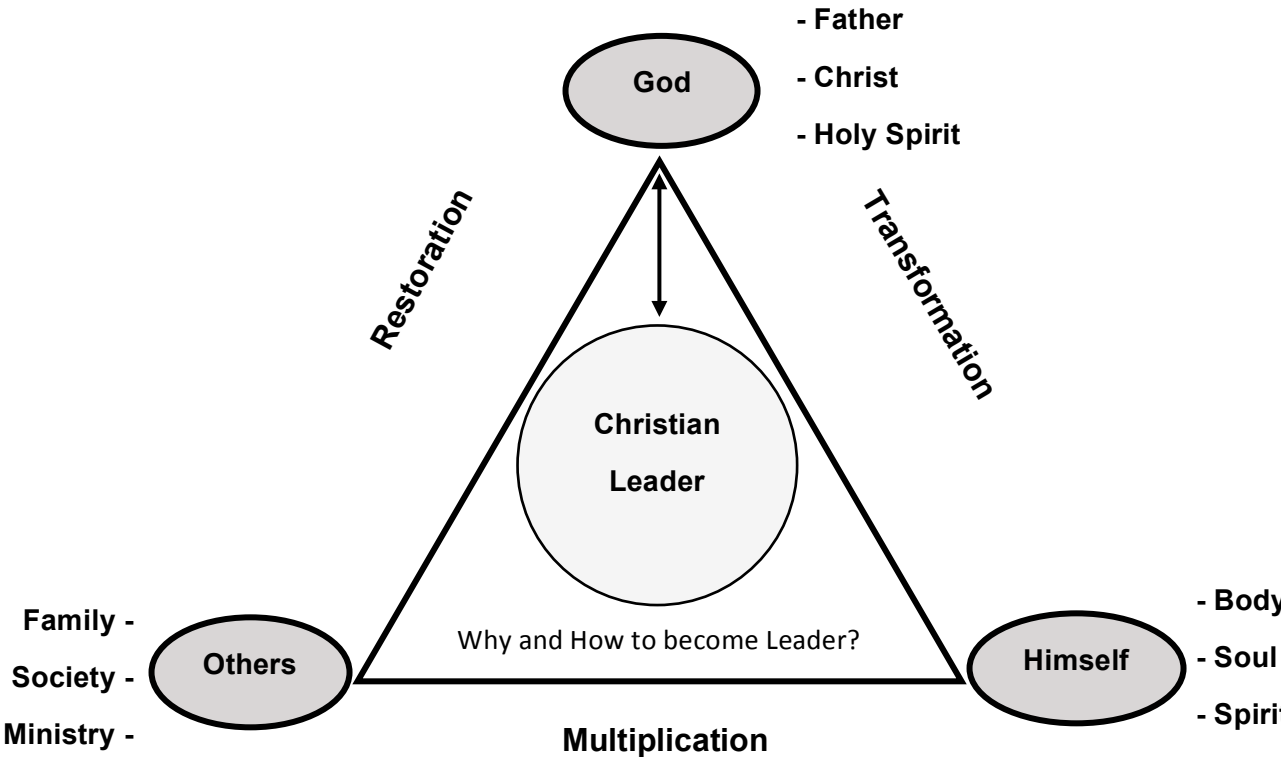

Fig. 5:1 Three aspects of Christian life

Source: Lygunda 2009:160

The leader and God: implies his/her intimacy with God (Father, Son and Holy Spirit). It requires a curriculum with allows him to see his life, to become convinced that who he is and what he does is what God called him for and to feel like he is working not merely for salary, but for God. Furthermore, it implies a curriculum which leads the leader on the footsteps of Christ where he considers his situation - it may be for him to dwell in the lordship of Christ, revealing Christ to others and preparing others to be alone. Also, a curriculum which leads the leader to stand in communion with the Holy Spirit who transforms and empowers ordinary people.

The leader and self: is concerned with his/her physical exigencies, mental challenges and spiritual needs. This requires a curriculum that allows the leader feeding and caring (health), exercising and resting and clothing and washing his body. That must improve his/her mental challenges to feed the mind, overcoming the inside obstacle and facing negative min-sets (Rom 12:1-2) and that provides his/her spiritual needs to bring the prayer as spiritual warfare, to become saturated in the world of God and in spiritual fellowship with others.

The leader and others: includes his/her relationship with his/her family, with his/her secular word and his/her ministry. This also requires a curriculum which aims to consider his role as partner, parent and member of a large community,. a curriculum that aims to bring salvation to the world through the leader's presence, his proclamation and his actions and a curriculum that helps him/her leading with vision, for change and in a group with others.

Each level must follow the different aspects of leadership life with its appropriate curriculum as proposed by the triangle (Fohle, 2009:160).

5.4.1.5.4 Guidelines for leadership training

This section proposes the leadership training modular for each of the three levels mentioned above. At the initial stage of the church, when Christians are converted and know little of the Christian lifestyle, almost all training must be done informally. New

Christians are trained to lead prayers, read bible, share their faith and live a Christian life. They learn through effective modelling which can continue even when churches grow to maturity with full-time ministers in the local congregational settings, Christian leaders with a regional influence much wider than in their church or agency and Christian leaders who have national or international influence categories. When Christians grow toward maturity and enough Christian leaders develop, short intensive courses are of significant value. They provide leaders with a knowledge of scripture and an understanding of practical ministry in a short period of time. When developing leaders' study together, motivation is also greatly enhanced.

All students must go through the first level: informal and nonformal training. Only those who have the spiritual gift for fulltime ministry are selected to go to the formal level. Furthermore, among them, only those who are identified with the gift of regional, national and international ministry are selected to get advanced and academic training. They then go through informal, nonformal and formal leadership training, before moving on to the academic and advanced training. The modules and curriculum for each level can be presented as follows.

5.4.2 Recommendation for the future research

The initially stated overarching aim of this research was to identify the cultural factors affecting social transformation among unreached people: the case of the Bamwe in the Democratic Republic of Congo. Several cultural factors were identified as key for the social transformation of the Bamwe community, including cultural associations which follow what Van der Walt identified as positive, negative and neutral cultures. Some of these associations are identified as a well-prepared field for the success of the holistic gospel. Several others need attention for integration, to avoid all kinds of syncretism into the church.

It was sometimes difficult to engage research partners as participants in this research because they had many time constraints and becoming involved in this research was too difficult for some of them. However, despite their significant time challenges, they

had an interest in this research and they wanted to discover the fundament of their aptitude to get change. Furthermore, because the participants did not receive remuneration for their participation, some of them were discouraged, while many accepted to participate in the public meeting for the discussion on the collected data.

5.4.2.1 Future research

Although this study attempted to identify cultural factors at the root of social transformation, other topics were also identified and need additional research.

5.4.2.1.1 *How and why does one people's background influence his social transformation?*

The cultural background is one of the key elements that plays an important role in people's transformation. For instance, if we consider the churches of Jerusalem and Antioch, the question one can ask is: why did the church of Antioch experience the faster holistic transformation than that of Jerusalem? This question could be discussed in future research to highlight the role of one people's background on the success of the holistic gospel. Like the Antioch community, that of the Bamwe is composed of people from many tribes and is more open to new change, compared to other Sud Ubangi tribes, similar to that of Jerusalem. This phenomenon convinces that the background plays an important role in the social transformation of a given people.

It is also important to understand that the background does not relate only to the people's composition, but also to their historical course. It deals with the positive and negative situation they had faced in the course of their history. How did they face difficulties? Did they fail or succeed? This plays a key role in their present situation.

5.4.2.1.2 How and why does the geographical position influence his social transformation?

The present research identified the notion of isolated and opened people. Isolated people geographically live in locked areas where contact with outsiders is rare, while open people are in regular contact with foreigners or outsiders and make regular trips to other towns or villages. The Bamwe people are open because their position at the carrefour, with its emplacement at the Ngiri crossroads, offers them a double advantage: They can travel easily, compared to the tribes that surround them. The Bamwe people move easily and frequently to other areas and among other people for hunting, fishing and trading. Some go to big markets in Kinshasa, Mbandaka or Kisangani to sell their agricultural products that are mainly palm oil, rice or fish. Others spend months or years living alongside the river for fishing or hunting. They return with goods to sell at the Monya, Lifunga, Limpoko, Bomenge, Musa and Guga village markets. They also have frequent contact with foreigners. Compared to other tribes, many foreigners have located to Bamwe villages, creating a multicultural community. This contact with other communities is one of the factors that has revolutionised the Bamwe, because of the easy means of transportation offered by the Ngiri River. Bamwe villages host a great number of outsiders who come from various parts of the country to purchase diverse goods.

Because of hosting many foreigners, the Bamwe community is bicultural. According to Hiebert (1995: 228), when people from one culture move into another, set up house and start to interact with local people, a bicultural community is generated. During this process, social patterns emerge and a new type of community is formed. It is a community made up of people from many cultures. As the new community develops, it creates a new culture that draws upon the ideas, feelings and values of both natives and foreigners. New patterns for living, working, playing and worshiping must be created - in short, a new cultural frame must be created. While a bicultural system borrows from the different cultures of its participants, it is more than the sum or synthesis of those cultures (Hierbert, 1995: 228).

5.4.2.1.3 How and why does the mission strategy influence the social transformation?

The missionary strategy is of basic importance because a wrong strategy may lead to the creation of quantitative churches that will have a high rate of Christian members whose lives will not meet the aspiration of the holistic gospel, in other words, Christians who live in misery and syncretism. On the other hand, a correct strategy always yields quantitative and qualitative churches, which truly reflects the aspiration of the holistic gospel.

Although the assumption was that only cultural factors were the main reasons for the social transformation of the Bamwe society, this study arrived at the conclusion that two more factors played a key role in the process: the historical and geographical inheritance as well as the mission strategy. Future research must be done on these topics to help missionaries to lead the holistic gospel to reach its goal among people.

5.4.2.1.4 How and why Christian leadership training influences social transformation?

This study highlighted Christian leadership training as one of the key factors that also greatly contributed to the transformation of the Bamwe. Therefore, it was important to investigate how and why this factor played a role in the community transformation.

5.5   GENERAL CONCLISION

Among the elements that influence the holistic mission, culture occupies a special place. In any culture, there are positive factors, negative factors and neutral factors. The positive factors are those that accompany the holistic mission to success, while the negative factors oppose the success of the gospel. The gospel is the external agent that has the power to transform culture.

On cultural level, the Bamwe people were polytheists with a plethora of divinity and places of sacrifice. They had a family system which was very unfavourable to the dignity of women, children and the family. Their economy was mainly based on the exploitation and sale of palm wine which could not cover the most basic family needs. There was a total absence of health and school structures. The matriarchal system was very unfavourable to the future of children etc. Indeed, the Bamwe community was led by several cultural associations, some with compulsory membership and others with voluntary membership. Some operated publicly, others secretly, some encouraged ethics and social development and others were satanic and acted negatively. Because of these associations, the Bamwe individuals were more shaped by their community than their families. The Bamwe people had a culture of travelling everywhere and a remarkable hospitality marked by hosting guests from different tribes. Like any other people, the Bamwe had a perception of the world that characterised them. They had a system of community life, but it was competitive because each individual sought to contribute to the well-being of his community.

The gospel has transformed the spiritual, social and physical life of the Bamwe people. On a spiritual level, the Bamwe people left polytheism and joined Christianity. The old places of sacrifice were eliminated. Socially, the Bamwe people have undergone a radical transformation. For instance, the matriarchal system gave way to the patriarchal system. The extraction and sale of palm wine yielded to the extraction and belly of palm oil. The great Palmerais plantations are maintained and the cultivation of irrigated rice has imposed itself, generating new technologies and creating new jobs. Over 98% of children are enrolled in primary and secondary schools thanks to the creation of

Christian school structures in each Bamwe village. Certain childhood illnesses have become rare and are tending to disappear due to the creation of health centres in each Bamwe village. Crime and prostitution have dropped considerably and have become the subject of popular shame and condemnation.

Some cultural associations were integrated into the Christian community and positively influenced social transformation. The Motombi was adopted to help Christians to carry out great works. Thus, thanks to Motombi, the Bamwe Christians were able to maintain vast fields of rice and harvest them easily. This association has become one of the agents that has greatly helped the holistic gospel to reach its economic goal in the Bamwe community. All Motombi members also adhere to their Ligbongo association to help them having sufficient food to accommodate the Motombi team which works for them at their homes. Thanks to the Ligbongo, Bamwe Christians can accommodate up to 100 people for fast and dynamic work. Bamwe Christians also adhere to the Kola/Limpinga of their choice because it is free to join them. They use the money to buy goods defined by their Kola/Limpinga to improve their living conditions. As a result, today, many houses of Christians are transformed into well-equipped metal sheets and many Christian families have acquired modern means of transportation. Other associations remain subject to an ongoing debate because, despite their progressive and ethical character, they could not be adopted due to their obligatory adhesion. Christians rejected them for fear that they could lead the church into syncretism. Some are openly rejected because of their satanic characters.

This study arrived at the conclusion that, besides the cultural factors described above, two more played an important role in the process: the EFCA mission strategies and the historical and geographical resources. The EFCA missionaries focused their ministry on the prayer and the systematic, practical and contextual nurturing which brought the Bamwe Christians to maturity and enabled them to train others. Their mission is divided into four periods. The first was the implantation and growth period during which the missionaries plant the churches and ensure their growth through various trainings. This nurturing stage aimed for the spiritual, social and physical growth of each member so

that he grows in his faith and in his social life. It is fundamental because the quality of Christians and of the Church depends on the training they receive from missionaries. The second was the moratorium period which allowed missionaries to temporarily withdraw to assess their work. This period helped the missionaries to discover the completed task and the unfinished task. The third, the independent church period was that of leadership training to assume the responsibilities of the church. The fourth, the period of maturity, was that of the total autonomy of the church, during which the missionaries only come as visitors. To secure the future of the church, leaders at all levels were trained to lead the church toward the extremity of the world (Matthew 28:20). Every church needs the lay servants, the lay leaders with more authority and broader influence, the full-time ministers in the local congregational settings, Christian leaders with a regional influence much wider than in their church or agency and Christian leaders who have national or international influence. These leaders were never selected by missionaries who were foreigners, but rather by members of the Church themselves. Finally, there was an appropriate form of training for each level of leadership. Some were called to follow formal training and others informal or non-formal training depending on the cases and needs of the Church.

Historically, the Bamwe had considerable assets favourable to social transformation. They have always been a people with a multicultural background, which gives them tolerance and openness to new situations. Over the course of history, they have faced more difficulties that shaped them in many ways. Their permanent installation in the marshy environment and their effort to create the land are factors that helped them to develop more compared to the other tribes who received everything from nature. Geographically, their position on the Ngiri river constitutes a very favourable element for social transformation. Because of this position, the Bamwe community is in regular contact with other cultures through the travels and visits of foreigners, making them a bicultural community, which changed them from the tight to loose culture, ready to receive new changes.

Although the assumption was that only cultural factors could be the main reason for the social transformation of the Bamwe society, this study arrived at the conclusion that two more factors played a key role in the process: the EFCA mission strategies and the Bamwe historical and geographical inheritance. Therefore, the formulation of this study could have been about the quest for factors instead of only cultural factors.

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ANNEXURES A.1 QUESTIONNAIRE AND INTERVIEW

My name is IBENGI DOBE ROGER. I am a Master in missiology student at the Northwest University in South Africa. The study I undertake seeks to know and evaluate ……….In order to respond to that challenge, I decided to conduct this study.

I kindly request you to participate by responding to the following questions as truthfully as possible to allow me to achieve the goal of the study. Information provided will be treated with a high degree of confidentiality. Also, note that your name is not needed.

Dear,

It is obvious that you that you help me fill out this questionnaire so that I can work objectively in my research on the Bamwe people I have been interested in for years.

Please, be assured that your name will be kept secret and will not be known to anyone.

God bless you!

Reverend Roger Ibengi

RESEARCH QUESTIONNAIRE

I. What are the main areas of the social transformation within the Bamwe community?

Considering the historical course of the Bamwe, has the Bamwe society, in your opinion, experienced a social transformation?

....

1. If yes, from which year? ....

2. If there is a transformation, what would it be:

   - The chief agent ....

   - Secondary agents

     ....

     ....

1.1 Name some areas in the Bamwe society that have been transformed

1.1.1...

1.1.2...

1.1.3 ....

1,1.4 ....

1.1.5 ....

1.2 Name some areas that had not been transformed

1.2.1 ....

1.2.2 ....

1.2.3..

1.2.4..

1.2.5..

1.3 Name also areas that remain neutral

1.3. 1 ……………………………………………………………

1.3.2 ……………………………………………………………

1.3.3 ……………………………………………………………

1.3.4 ……………………………………………………………

1.3.5 ……………………………………………………………

II. The Bamwe pre-Christian society

2.1 Name the gods worshiped by Bamwe and their functions

2.1.1   . ...

  Function: ....

2.1.2..

  Function: ....

2.1.3..

  Function: ....

2.1.4..

  Function: ....

2.1.5 …………………………………………………………………

  Function: ……………………………………….

2.1.6 …………………………………………………………………

  Function ………………………………………….

2.1.7 …………………………………………………………………

  Function: ……………………………………….

2.1.8 ………………………………………………………………..

  Function: ……………………………………….

2.1.9 …………………………………………………………………

Function: ……………………………………

2.1.10 ………………………………………………………………………………

Function: ……………………………………

2.1.11 others: …………………………………………………………………..

Their functions: ……………………………………………………………

……………………………………………………………

2.2 Briefly describe the life of the Bamwe before Christianization in the following areas:

2.2.1 Briefly describe the marriage (process, kind, and cohesion)

2.2.2 Women and children status

2.2.3 family system of lineage (its advantages and disadvantages)

2.2.4 Briefly describe children schooling and health care.

2.2.5 What do Bamwe people think about?

2.2.5.1 The life

2.2.5.2 The death

2.2.5.3 Mystical powers

2.2.5.4 The hierarchy

2.2.5.6 The time or season

2.2.6.1 Please, can you name and describe the Bamwe sources of income?

2.2.7 Name and briefly describe each cultural association within the Bamwe community

2.3 How did the Bamwe sanction

2.3.1 The theft

2.3.2 The adultery

2.3.3 The laziness

2.3.4 The witchcraft

2.3.5 The Murder

2.3.6 Name others

2.4 The Bamwe social relationship

2.4.1 Bamwe families are nuclear _____ communitarian_____
  Explain:

2.4.2 The social life of Bamwe is individualistic _____community _____
   Explain:

2.4.3. Property management of an individual is family _____personal _____

Explain:

III. The difference between the Pre-Christian and Christian Bamwe community.

3.1.1 Briefly describe the difference between the pre-Christian and Christian Bamwe society

3.1.1.1 Briefly describe the marriage (process, kind, and cohesion)

3.1.1.2 Women and children status

3.1.1.3 Family system of lineage (its advantages and disadvantages)

3.1.1.4 Briefly describe children schooling and health care.

3.1.1.5 What do Bamwe people think about?

3.1.1.6 The life

3.1.1.7 The death

3.1.1.7 Mystical powers

3.1.1.8 The hierarchy

3.1.1.9 The time or season

3.1.1.10   Sources of income

3.2 Culture integration

3.2.1 How did Bamwe Christians integrate social associations into the Christian Community?

3.2.2 What were the conditions of adoption or rejection?

3.2.3 What are the associations they adopted and why?

3.2.4 What are the associations they rejected, and why?

3.2.5 What are the association of ongoing debate?

3.3 **Now, how do the Bamwe sanction**

3.3.1 The theft

3.3.2 The adultery

3.3.3 The laziness

3.3.4 The witchcraft

3.3.5 The Murder

3.3.6 Name others

3.4 The Bamwe social relationship

3.4.1 Bamwe families are nuclear _____ communitarian_____

 Explain:

3.4.2 The social life of Bamwe is individualistic _____community _____

  Explain:

3.4.3 Property management of an individual is family _____personal _____

  Explain:

**IV. Why did Bamwe people experience social transformation in comparison to other tribes?**

4. 1 In your view, did the Bamwe people experience social transformation in comparison to other tribes of the Sud Ubangi province?

4.2 If yes, what are the main reasons?

V. What could a practical model from Niebuhr's 5-fold paradigm?

5.1 Do you, please agree that the gospel has power to transform negative to positive culture?

5.2 If yes, can you cite some examples in your culture?

HREC Stamp
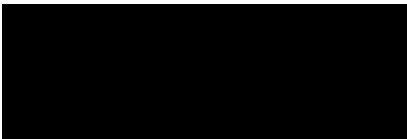
PARTICIPANT INFORMATION LEAFLET AND CONSENT FORM FOR…………………

TITLE OF THE RESEARCH STUDY: A missiological analysis of cultural factors affecting social transformation among unreached people: Case of Bamwe in the Democratic Republic of Congo.

ETHICS REFERENCE NUMBERS: RERC NWU-01919-19-A6

PRINCIPAL INVESTIGATOR: Fohle Lygunda Li-M

POST GRADUATE STUDENT: Ibengi Dobe Roger

ADDRESS: 12me rue, No 7. Q Industriel, C/Limete, Kinshasa, DRC

CONTACT NUMBER: +243 817176174

You are being invited to take part in a **research study** that forms part of my/our........ Please take some time to read the information presented here, which will explain the details of this study. Please ask the researcher or person explaining the research to you any questions about any part of this study that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research is about and how you might be involved. Also, your participation is **entirely voluntary** and you are free to say no to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now.

1

This study has been approved by the **Health Research Ethics Committee of the Faculty of Health Sciences of the North-West University (NWU............)** and will be conducted according to the ethical guidelines and principles of Ethics in Health Research: Principles, Processes and Structures (DoH, 2015) and other international ethical guidelines applicable to this study. It might be necessary for the research ethics committee members or other relevant people to inspect the research records.

What is this research study all about?

- ➢ *This study will be conducted by Ibengi Dobe Roger and will involve Bamwe Christians with able to describe social transformation of Bamwe society as result of the holistic gospel. 100 participants will be included in this study.*

- ➢ *We plan to collect data on social transformation of Bamwe society as result of the holistic gospel.*

Why have you been invited to participate?

- ➢ *You have been invited to be part of this research because you are one of Bamwe Christians.*
- ➢ *You also fit the research because you are born before 1980 and are able to evaluate Bamwe social state before and after the arrival of the gospel.*
- ➢ *You will not be able to take part in this research if you were under 30 years old.*

What will be expected of you?

- ➢ *You will be expected to provide data required with honesty.*

Will you gain anything from taking part in this research?

- ➢ *The gains for you if you take part in this study will be taking part of the conference after gathering all data.*
- ➢ *The other gains of the study is for you to gain knowledge on your own society.*

Are there risks involved in you taking part in this research and what will be done to prevent them?

> *No risks*
> *There are more gains for you in joining this study than there are risks.*

How will we protect your confidentiality and who will see your findings?

> *Anonymity of your findings will be protected by myself. Your privacy will be respected by myself your results will be kept confidential by myself Only the researchers and your me will be able to look at your findings. Findings will be kept safe by locking hard copies in locked cupboards in the researcher's office and for electronic data it will be password protected. (As soon as data has been transcribed it will be deleted from the recorders.) Data will be stored for five years.*

What will happen with the findings or samples?

> *The findings of this study will only be used for this study*

How will you know about the results of this research?
> We will give you the result of this research after collecting all data by……..
> You will be informed of any new relevant findings by taking part of the conference after gathering data.

Will you be paid to take part in this study and are there any costs for you?

This study is not funded.
You will not be paid to take part in the study because it is not funded
Refreshments/a meal will be served during the conference, after gathering all data collected.
There will thus be no costs involved for you, if you do take part in this study.

Is there anything else that you should know or do?

> You can contact me at ibengiroger@yahoo.fr if you have any further questions or have any problems.

> You can also contact the Health Research Ethics Committee via Mrs Carolien van Zyl at 018 299 1206 or carolien.vanzyl@nwu.ac.za if you have any concerns that were not answered about the research or if you have complaints about the research.

> You will receive a copy of this information and consent form for your own purposes.

Declaration by participant

By signing below, I …………………………………..…………. agree to take part in the research study titled: …………………………………

I declare that:

- I have read this information/it was explained to me by a trusted person in a language with which I am fluent and comfortable.

- The research was clearly explained to me.

- I have had a chance to ask questions to both the person getting the consent from me, as well as the researcher and all my questions have been answered.

- I understand that taking part in this study is **voluntary** and I have not been pressurised to take part.

- I may choose to leave the study at any time and will not be handled in a negative way if I do so.

- I may be asked to leave the study before it has finished, if the researcher feels it is in my best interests, or if I do not follow the study plan, as agreed to.

Signed at (*place*) ....…......………….. on (*date*) …………...………. 20....

....
Signature of participant   **Signature of witness**

Declaration by person obtaining consent

I *(name)* …………………………………………..……… declare that:

- I clearly and in detail explained the information in this document to

…………………………………………………

- I did/did not use an interpreter.
- I encouraged him/her to ask questions and took adequate time to answer them.

- I am satisfied that he/she adequately understands all aspects of the research, as discussed above

- I gave him/her time to discuss it with others if he/she wished to do so.

Signed at (*place*) ....…......………….. on (*date*) …………..……….. 20....

....
Signature of person obtaining consent **Signature of witness**

Declaration by researcher

I *(name)* …………………………………………..……… declare that:

- I explained the information in this document to ……………………………….. **or** I had it explained by …………………………………. who I trained for this purpose.
- I did/did not use an interpreter
- I encouraged him/her to ask questions and took adequate time to answer them

  or I was available should he/she want to ask any further questions.

- The informed consent was obtained by an independent person.

- I am satisfied that he/she adequately understands all aspects of the research, as described above.

- I am satisfied that he/she had time to discuss it with others if he/she wished to do so.

Signed at (*place*) ....……......……………….. On (*date*) …………...……….. 20...

.......………………………………………..…
Signature of researcher

.......………………………………………….
Signature of witness

Kinshasa, le 26 mai 2019

Réf.: 003/BDE/ACIS/2019
Objet: Lettre de recommendation pour une recherche scientifique
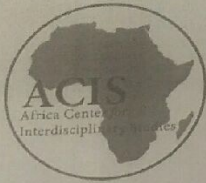
Je soussigné **Dr Fohle Lygunda li-M (DMin, PhD)**, Directeur Exécutif de Africa Center for Interdisciplinary Studies basé à Kinshasa, RD Congo, et Chercheur Extraordinaire à la Faculté de Théologie de North-West University, Campus de Potchefsroom, basé en Afrique du Sud, atteste par la présente que **Rév Ibengi Dobe Roger** est régulièrement inscrit à North-West University au numéro 31569609 dans un programme de Master en Missiologie.
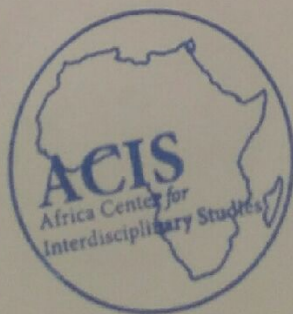
Pour produire sa thèse, l'étudiant ci-haut identifié conduit sous ma direction une étude très intéressante sur **"Analysis of Cultural Factors affecting social transformation among unreached people: Case of Bamwe in the Democratic Republic of Congo"** (Analyse des facteurs culturels influant sur la transformation sociale chez les peuples non-atteints : Cas de Bamwe en République démocratique du Congo). L'objectif de cette recherche est d'identifier les facteurs qui facilitent la transformation intégrale d'une société au moyen de l'annonce de l'évangile.

Pour récolter les données, l'étudiant est recommandé de consulter les archives des églises et certaines bibliothèques disposant de documents essentiels à sa recherche, et d'organiser des entrevues avec quelques personnalités au sein et en dehors de l'église.

A cet effet, cette lettre est délivrée pour lui faciliter la tâche dans sa recherche au sein de votre institution.

Dr Fohle Lygunda li-M

Directeur Exécutif

Kinshasa le 11 Juin 2019

<u>Objet</u> : Demande d'autorisation de mener des Recherches auprès des chrétiens de Mwanda

- Au Révérend Responsable de la Région Ecclésiastique de l'ECC/ 17CECU, MWANDA a <u>Mbandaka</u>.

Révérend Responsable,

Que la grâce et la paix de vous soient accordées de la part de notre Seigneur Jésus.

Je viens par la présente vous introduire ce dont l'objet est mis en marge et vous en souhaite bonne réception.

Dans le cadre de mon projet de thèse intitulée, « *A missiological analysis of cultural factors affecting social transformation among unreached people : Case of Bamwe in the Democratic Republic of Congo",* je me trouve dans l'obligation d'effectuer une recherche auprès des chrétiens des églises locales de Mwanda. Cette recherche vise à déterminer les facteurs culturels qui ont accompagné l'évangile holistique a produire la transformation sociale parmi ce peuple.

En effet, cette recherche s'inscrit dans le cadre de mon programme d'études de Master a la faculté de Théologie a North-West University/ Campus de Potchefstroom en Afrique du Sud ou je suis inscrit régulièrement sous le numéro : 31569609.

Conformément aux instructions de NWU, Campus de Potchefstroom, je joins en annexe la recommandation du Dr Fohle Lygunda Li-M, mon Superviseur de thèse.

En attendant une suite favorable de votre part, je vous prie de recevoir, Révérend Responsable, mes salutations fraternelles en Christ Jésus.

<u>Reverend Roger Ibengi Dobe</u>

North-West University
31569609

Kinshasa le 11 Juin 2019

Objet : Demande d'autorisation de mener des
Recherches auprès des chrétiens de Mwanda

- Au Révérend Responsable de la
  Région Ecclésiastique de l'ECC/
  17CECU, MWANDA a
  Mbandaka.

Révérend Responsable,

Que la grâce et la paix de vous soient accordées de la part de notre Seigneur Jésus.

Je viens par la présente vous introduire ce dont l'objet est mis en marge et vous en souhaite bonne réception.
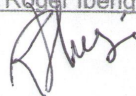
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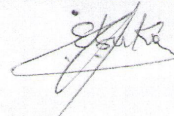
Reverend Roger Ibengi Dobe

North-West University
31569609

Recue, le 11 juin 2019

Rév. rédard EBUKU

Mbandaka, le 16 juin 2019   N/Réf: 006/BPR/CECUMB/019

Copie pour information a:

- Révérend Président et Représentant Legal
  de l'ECC/17CECU a Gemena,
- Révérends Pasteurs Paroissiaux de l'ECC/
  Région Ecclésiastique de Mwanda a
  Mwanda (tous)

Concerne : Accuse de réception
Demande d'autorisation de mener des
recherches

Au Révérend Roger Ibengi Dobe
Etudiant a Northwest University, SA.

Révérend Pasteur,

Que la grâce et la paix de notre Seigneur Jésus Christ soient avec vous.

J'ai bien reçu votre demande relative a l'objet ci-haut identifié et vous en remercie.

Au nom de toute la communauté chrétienne de la Région Ecclésiastique de Mwanda, je

vous autorise a mener vos recherches auprès des chrétiens et de circuler librement a

travers toutes les paroisses de la Région Ecclésiastique de Mwanda.

Je vous accorde aussi le droit de réunir tous les participants a la recherche a la fin de la

récolte des données pour une conférence en vue d'évaluer la fiabilité des données

récoltées.

Enfin, vous n'hésiterez de me contacter au 0817911471 en cas de besoin.

Que le Seigneur vous bénisse !

Médard Ebuku Litiyelo

Pasteur Responsable